English Translation of Jāmi' At-Tirmidhī

Compiled by:

Imām Hāfiz Abū 'Eisā Mohammad Ibn 'Eisā At-Tirmidhi

Volume 5

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the Most Gracious, the Most Merciful

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In the Name of Allāh the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

38. The Chapters On Faith From The Messenger Of Allāh ﷺ

(المعجم ٣٨) - أَبْوَابُ الإِيمَانِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٤)

Chapter 1. What Has Been Related About "I Have Been Ordered To Fight The People Until They Say: *Lā Ilāha Illallāh*"

(المعجم ١) - بَابُ مَا جَاءَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ (التحفة ١)

2606. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say *Lā Ilāha Illallāh*," and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh." **(*Ṣaḥīḥ*)**

There are narrations on this topic from Jābir, Abū Sa'eed and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٠٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ».

وفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا: لا إله إلا الله محمد رسول الله ... إلخ، ح:٢١ من حديث الأعمش به ورواه البخاري، ح:١٣٩٩ من حديث أبي هريرة رضي الله عنه * وفي الباب عن جابر [يأتي:٣٣٤١] وأبي سعيد [لم أجده] وابن عمر [البخاري، ح:٢٥٠ ومسلم، ح:٢٢].

Comments:

Illā bi-Ḥaqqiha: Translated as 'Except what it makes it obligatory upon them' is that if a crime is committed after embracing Islam which is financially and physically punishable according to Islamic Law, he will get punished accordingly, and he cannot escape the legal punishment just by being a Muslim.

2607. Abū Hurairah said: "When the Messenger of Allāh ﷺ died and Abū Bakr became the *Khalīfah* after him, whoever disbelieved from the Arabs disbelieved, so 'Umar bin Al-Khaṭṭāb said to Abū Bakr: 'How will you fight the people while the Messenger of Allāh has said: 'I have been ordered to fight the people until they say *Lā Ilāha Illallāh*, and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh?' So Abū Bakr said: 'By Allāh I will fight whoever differentiates between *Ṣalāt* and *Zakāt*. For indeed, *Zakāt* is the right due upon wealth. And by Allāh! If they withhold even (camel) tethers which they used to give to the Messenger of Allāh ﷺ I will fight them for withholding it.' So 'Umar bin Al-Khaṭṭāb said: 'By Allāh! I saw that Allāh had opened Abū Bakr's chest to fighting, so I knew that it was correct.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Shu'aib bin Abū Ḥamzah reported it similarly from Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh bin 'Utbah from Abū Hurairah. 'Imrān Al-Qaṭṭān reported this *Ḥadīth* from Ma'mar from Az-Zuhrī, from Anas bin Mālik, from Abū Bakr, but this narration is mistaken; 'Imrān has been contradicted in narrating from Ma'mar.

٢٦٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ كَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، فَقَالَ عُمَرُ ابْنُ الخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، وَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللهِ؟» فَقَالَ أَبُو بَكْرٍ: وَاللهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الخَطَّابِ: فَوَاللهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الحَقُّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهٰكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عِمْرَانُ القَطَّانُ هٰذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ أَبِي بَكْرٍ، وَهُوَ حَدِيثٌ خَطَأٌ، وَقَدْ خُولِفَ عِمْرَانُ فِي رِوَايَتِهِ عَنْ مَعْمَرٍ.

تخريج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب الاقتداء بسنن رسول الله ﷺ، ح: ٧٢٨٤، ٧٢٨٥ ومسلم، ح: ٢٠ عن قتيبة به.

Comments:

After the demise of the Noble Prophet ﷺ, three types of people appeared among the tribes from Al-Madīnah.

1. Those who became apostates and believed in a new false prophet or deviated from Islam and returned to the time of pre-Islamic era and waited for the Muslims way of life and strategies after the Prophet's demise.
2. Some remained on *Tawḥīd* (the Oneness of Allāh) and on regular prayers but they denied the obligation of *Zakāt*.
3. Some maintained *Tawḥīd*, regular prayers and *Zakāt* but they denied paying *Zakāt* to the Caliph. There was no disagreement in fighting against the apostates, as the first two groups were disbelievers, therefore collectively they all were called disbelievers.

Chapter 2. What Has Been Related About The Statement Of The Prophet ﷺ: "I Have Been Ordered To Fight The People Until They Say: *Lā Ilaha Illallāh* And Establish The *Ṣalāt*."

(المعجم ٢) - **بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ وَيُقِيمُوا الصَّلَاةَ»** (التحفة ٢)

2608. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they bear witness to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger, and they face our *Qiblah*, eat our slaughtered (meat), and perform our *Ṣalāt*. And if they do that, then their blood and wealth will be unlawful for us, except with its due right. For them shall be whatever is for the Muslims, and they shall be obliged with that with which the Muslims are obliged." (***Ṣaḥīḥ***)

٢٦٠٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالِقَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حدَّثنا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا، وَيَأْكُلُوا ذَبِيحَتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ».

There are narrations on this topic from from Mu'ādh bin Jabal and Abū Hurairah.

وفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَأَبِي هُرَيْرَةَ.

[Abū 'Eīsā said:] This *Ḥadīth* is

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

Hasan Sahīh Gharīb from this route. Yahya bin Ayyūb reported it similarly from Humaid from Anas.

صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ. وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ نَحْوَهُ.

تخريج: وأخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح:٣٩٢ من حديث ابن المبارك به وهو في مسنده، ح:٢٥٥ ورواه أبو داود، ح:٢٦٤١ عن سعيد بن يعقوب به * وفي الباب عن معاذ بن جبل [ابن ماجه، ح:٧٢] وأبي هريرة [ابن ماجه، ح:٧١].

Comments:

This *Hadīth* also explains the same purpose just like the previous ones that whomever we fight it is just for the sake of religion and guiding the people to the Truth by bringing them out of disbelief, polytheism and ignorance. As these were the apparent symbols of Faith and Islam in that time and atmosphere that a person bore witness of the Word of Islam, offered prayers according to way of Muslims, directed his face towards Ka'bah in prayer and ate of meat slaughtered according to the way of the Muslims; therefore the Messenger of Allāh mentioned these acts. It does not mean at all that Islam consists of only these few things; and that whoever follows only these few acts but still wants to deny *Zakāt* or *Hajj* and wants to believe in a new prophet, he will still be treated as a Muslim!

Chapter 3. What Has Been Related About "Islām Is Based Upon Five."

(المعجم ٣) - بَابُ مَا جَاءَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ (التحفة ٣)

2609. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Islām is based upon five: the testimony of *Lā Ilāha Illallāh*, and that Muhammad is the Messenger of Allāh, the establishment of the *Salāt*, giving the *Zakāt*, fasting (the month of) Ramadān, and performing *Hajj* to the House." (***Sahīh***)

There is something on this topic from Jarīr bin 'Abdullāh.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Similar to this has been reported through other routes from Ibn 'Umar from the Prophet ﷺ. Su'air bin Al-Khims is trustworthy

٢٦٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُعَيْرِ بْنِ الْخِمْسِ التَّمِيمِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ وَصَومِ رمَضَانَ، وَحَجِّ الْبَيْتِ».

وَفِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا. وَسُعَيْرُ بْنُ الْخِمْسِ

according to the people of *Ḥadīth*.

(Another chain with similar narration) from 'Ikrimah bin Khālid Al-Makhzūmī from Ibn 'Umar from the Prophet ﷺ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: عَنْ حَنْظَلَةَ ابْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وانظر الحديث الآتي في نفس الرقم * وفي الباب عن جرير بن عبدالله [أحمد: ٤/٣٦٣، ٣٦٤] * حديث حنظلة بن أبي سفيان: متفق عليه، البخاري، ح:٨، مسلم، ح:١٦/٢٢.

Comments:

The real meaning of Islam is to surrender oneself to someone and to obey him by all means. The Religion sent by and brought by His messenger i.e., Islamic Code of Life and Way of Living is named Islam because by following this a servant surrenders himself fully to Allāh, and he accepts His obedience and total submission.

Chapter 4. What Has Been Related About Jibrīl Describing *Imān* and Islām to the Prophet ﷺ

(المعجم ٤) - بَابُ مَا جَاءَ فِي وَصْفِ جِبْرِيلَ لِلنَّبِيِّ ﷺ الْإِيمَانَ وَالْإِسْلَامَ

(التحفة ٤)

2610. 'Abdullāh bin Buraidah narrated from Yaḥyā bin Ya'mur who said: "The first person to speak about *Al-Qadr* was Ma'bad Al-Juhanī." He said: "Ḥumaid bin 'Abdur-Raḥmān Al-Ḥimyarī and I went out until we reached Al-Madīnah, and we said: 'If we could only meet someone among the Companions of the Prophet ﷺ so we could ask him about what those people have innovated." [He said:] "So we met him – meaning 'Abdullāh bin 'Umar – while he was leaving the *Masjid*." [He said:] "My companion and I were on either side of him." [He said:] "I thought my companion was going to leave the speaking to me so I

٢٦١٠ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى ابْنِ يَعْمُرَ قَالَ: أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدَرِ مَعْبَدٌ الْجُهَنِيُّ قَالَ: خَرَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ، فَقُلْنَا: لَوْ لَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلْنَاهُ عَمَّا أَحْدَثَ هٰؤُلَاءِ الْقَوْمُ [قَالَ:] فَلَقِينَاهُ، يَعْنِي عَبْدَ اللهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ، [قَالَ:] فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي [قَالَ:] فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّ قَوْمًا

said: 'O Abū 'Abdur-Raḥmān! There is a group of people who recite the Qur'ān and seek knowledge, and they claim that there is no *Al-Qadar*, and that the affair is left to chance.' He said: "Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom 'Abdullāh swears by! If one of them were to spend gold the like of Uḥud (mountain) in charity, it would not be accepted from him until he believes in *Al-Qadr*; the good of it and the bad of it."' He said: "Then he began to narrate, he said: " 'Umar bin Al-Khaṭṭāb said:"We were with the Messenger of Allāh when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet ﷺ. He put his knees up against his knees, and then said: 'O Muḥammad! What is *Imān*?' He said: 'To believe in Allāh, His Angels, His Books, His Messengers, the Day of Judgement, and *Al-Qadar*, the good of it and the bad of it.' He said: 'Then what is Islam?' He said: 'Testifying to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger; establishing the *Ṣalāt*, giving the *Zakāt*, performing *Ḥajj* to the House, and fasting (the month of) Ramaḍān.' He said: 'Then what is *Iḥsān*?' He said 'That (is) you worship Allāh as if you see Him, and although you do not see Him,

يَقْرءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ العِلْمَ، وَيَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الأَمْرَ أُنُفٌ قَالَ: فَإِذَا لَقِيْتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنِّي بُرَآءُ. وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُ، فَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ ﷺ، فَأَلْزَقَ رُكْبَتَهُ بِرُكْبَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِيمَانُ؟ قَالَ: أَنْ تُؤمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَاليَوْمِ الآخِرِ، وَالقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: فَمَا الْإِسْلَامُ، قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ. قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فِي كُلِّ ذَلِكَ يَقُولُ لَهُ: صَدَقْتَ. قَالَ: فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: مَا المَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَمَا أَمَارَتُهَا؟ قَالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الحُفَاةَ العُرَاةَ العَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» قَالَ عُمَرُ: فَلَقِيَنِي النَّبِيُّ ﷺ بَعْدَ ذَلِكَ بِثَلَاثٍ، فَقَالَ: «يَا عُمَرُ! هَلْ تَدْرِي مَنِ السَّائِلُ؟ ذَاكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

He certainly sees you.' He said: "For all of those he replied to him: 'You have told the truth.'" He said: "So we were amazed at him, he would ask, and then tell him that he is telling the truth. He said: 'Then when is the Hour?' He ﷺ said: 'The one being asked knows no more than the questioner.' He said: 'Then what are its signs?' He said: 'That the slave woman gives birth to her master, and that the naked, poor, and bare-footed shepherds rival each other in the height of the buildings.'" 'Umar said: "Then the Prophet ﷺ met me three days after that and said: 'O 'Umar! Do you know who the questioner was? It was Jibrīl. He came to teach you about the matters of your religion.'" (*Ṣaḥīḥ*)

(Another chain) with similar in meaning.

(Another chain) with similar in meaning.

There are narrations on this topic from Ṭalḥah bin 'Ubaidullāh, Anas bin Mālik and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*. Similar to this has been reported through other routes [from 'Umar]. And this *Ḥadīth* has been reported from Ibn 'Umar from the Prophet ﷺ; but what is correct is that it is from Ibn 'Umar, from 'Umar from the Prophet ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ بِهٰذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ [مُعَاذٍ] عَنْ كَهْمَسٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ وَأَنَسِ ابْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ نَحْوُ هٰذَا [عَنْ عُمَرَ]. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَالصَّحِيحُ هُوَ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدر الله سبحانه وتعالى . . . إلخ، ح:٨ من حديث وكيع به * وفي الباب عن طلحة بن عبيدالله [البخاري، ح:٤٦ ومسلم، ح:١١] وأنس بن مالك [مسلم، ح:١٢] وأبي هريرة [البخاري، ح:٥٠ مسلم، ح:٩].

Comments:

The Noble Prophet stated five things in answer to the questioner, in this *Hadīth*; and one of these is *Īmān* (Faith). The literal meaning of *Īmān* is to believe someone's words to be true relying on his trust; and in Islamic terminology it means: whatever the Messenger of Allāh told us about the realities which are beyond the limits of our senses, instrumental approach, comprehension and perception, and what he brought to us from Allāh as knowledge and guidance, to confirm him in these matters and to accept them to be true is called *Īmān*.

Chapter 5. What Has Been Related Linking The Obligations To *Īmān*

(المعجم ٥) - بَابُ مَاجَاءَ فِي إِضَافَةِ الْفَرَائِضِ إِلَى الْإِيمَانِ (التحفة ٥)

2611. Ibn 'Abbās said: "A delegation of 'Abdul-Qais came to the Messenger of Allāh ﷺ and said: 'We are a tribe from Rabī'ah, and we cannot come to you except during the sacred months. So order us with something that we can take from you, and then we call those who are behind us to it.' So he ﷺ said: 'I order you with four things: To believe in Allāh,' then he explained it to them: 'To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh; to establish the *Salāt*, to give the *Zakāt*, and to give the *Khumus* from the spoils of war that you gain.'" (***Sahīh***)

(Another chain) with similar narration from the Prophet ﷺ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Abū Jamrah Ad-Duba'ī's (a narrator in the chain) name is Nasr bin 'Imrān. Shu'bah also reported it from Abū Jamrah but he added: "Do you know what *Īmān* is? To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh," and

٢٦١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ، فَقَالُوا: إِنَّا هٰذَا الْحَيَّ مِنْ رَبِيعَةَ وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا، فَقَالَ: آمُرُكُمْ بِأَرْبَعٍ: الإِيمَانُ بِاللهِ، ثُمَّ فَسَّرَهَا لَهُمْ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو جَمْرَةَ الضُّبَعِيُّ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ. وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي جَمْرَةَ أَيْضًا، وَزَادَ فِيهِ. أَتَدْرُونَ مَا الْإِيمَانُ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، فَذَكَرَ الْحَدِيثَ. سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ يَقُولُ: مَا

then he mentioned the *Hadīth*.

I heard Qutaibah bin Sa'eed say: "I have not seen the likes of these four great *Fuqahā'*: Mālik bin Anas, Laith bin Sa'd, 'Abbād bin 'Abbād Al-Muhallabī and 'Abdul-Wahhāb Ath-Thaqafī." Qutaibah said: "We used to be happy to return every day from 'Abbād bin 'Abbād with two *Hadīth*." 'Abbād bin 'Abbād is among the sons of Al-Muhallab bin Abī Ṣufrah.

رَأَيْتُ مِثْلَ هٰؤُلَاءِ الفُقَهَاءِ الأَشْرَافِ الأَرْبَعَةِ: مَالِكِ بْنِ أَنَسٍ وَاللَّيْثِ بْنِ سَعْدٍ وَعَبَّادِ بْنِ عَبَّادٍ المُهَلَّبِيِّ وَعَبْدِ الوَهَّابِ الثَّقَفِيِّ. قَالَ قُتَيْبَةُ: كُنَّا نَرْضَى أَنْ نَرْجِعَ كُلَّ يَوْمٍ مِنْ عِنْدِ عَبَّادِ بْنِ عَبَّادٍ بِحَدِيثَيْنِ. وَعَبَّادُ بْنُ عَبَّادٍ هُوَ مِنْ وَلَدِ المُهَلَّبِ بْنِ أَبِي صُفْرَةَ.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب قول الله تعالى: ﴿منيبين إليه وأتقوه وأقيموا الصلاة ولا تكونوا من المشركين﴾، ح:٥٢٣ عن قتيبة ومسلم، ح:١٧ من حديث عباد به.

Comments:

The Messenger of Allāh ﷺ, while explaining the reality of *Īmān*, also mentioned the practical deeds along with the declaration of *Īmān* and Messenger-hood, which is a proof that the compulsory duties are also the part of *Īmān* and they are included in it. No one can have perfect *Īmān* without practical deeds. Imām At-Tirmidhī reported this *Hadīth* briefly and its full version is in *Ṣaḥīḥ Al-Bukhārī*.

Chapter 6. Regarding The Completion Of Faith, Its Increasing And Decreasing

(المعجم ٦) - بَابٌ: فِي اسْتِكْمَالِ الْإِيمَانِ وَالزِّيَادَةِ وَالنُّقْصَانِ (التحفة ٦)

2612. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Indeed among the believers with the most complete faith is the one who is best in conduct, and the most kind to his family." ***(Ḍa'īf)***

There are narrations on this topic from Abū Hurairah and Anas bin Mālik.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*]; we do not know of Abū Qilābah hearing from 'Āishah. Abū Qilābah reported *Aḥādīth* other than this one from 'Abdullāh bin Yazīd – 'Āishah's foster son –

٢٦١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ البَغْدَادِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ ابنُ عُلَيَّةَ: حَدَّثَنا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَن عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَكْمَلِ المُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلْطَفُهُمْ بِأَهْلِهِ».

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَلَا نَعْرِفُ لِأَبِي قِلَابَةَ سَمَاعًا مِنْ عَائِشَةَ. وَقَدْ رَوَى أَبُو قِلَابَةَ عَنْ عَبْدِ اللهِ بْنِ

يَزِيدَ - رَضِيعِ لِعَائِشَةَ - عَنْ عَائِشَةَ غَيْرَ هٰذَا الْحَدِيثِ.

وَأَبُو قِلَابَةَ اسْمُهُ عَبْدُ اللهِ بْنُ زَيْدٍ الْجَرْمِيُّ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ ذَكَرَ أَيُّوبُ السَّخْتِيَانِيُّ أَبَا قِلَابَةَ فَقَالَ: كَانَ وَاللهِ مِنَ الْفُقَهَاءِ ذَوِي الأَلْبَابِ.

from 'Āishah.

Abū Qilābah's name is 'Abdullāh bin Zaid Al-Jarmī.

Ibn Abī 'Umar narrated to us (he said): "Ṣufyān bin 'Uyainah narrated to us, he said: 'Ayyūb As-Sakhtiyānī mentioned Abū Qilābah, then said: "By Allāh! He was among the insightful *Fuqahā'*."

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/ ٤٧ عن إسماعيل ابن علية، والنسائي في الكبرى، ح: ٩١٥٤ من حديث خالد الحذاء به وأبو قلابة لم يسمع من عائشة وللحديث شواهد كثيرة دون قوله: "وألطفهم" وانظر، ح: ١١٦٢، ٣٨٩٥ * وفي الباب عن أبي هريرة [تقدم: ١١٦٢] وأنس بن مالك [تقدم: ٢٥٩٣] * أثر أيوب السختياني: لم أجده.

Comments:

It is known from this *Ḥadīth* that as much are the good manners of a Muslim, his generosity and kindness towards his family, his *Īmān* will be perfect and increases to the same extent; and as much as there is a shortcoming and deficiency to the same extent his *Īmān* will be imperfect. It proves the increase and decrease in *Īmān*, and the *Īmān* of all people is not equal.

٢٦١٣ - حَدَّثَنَا أَبُو عَبْدِ اللهِ هُرَيْمُ بْنُ مِسْعَرٍ الأَزْدِيُّ التِّرْمِذِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فَوَعَظَهُمْ ثُمَّ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ»، فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: وَلِمَ ذَاكَ يَا رَسُولَ اللهِ؟ قَالَ: «لِكَثْرَةِ لَعْنِكُنَّ»، يَعْنِي وَكُفْرِكُنَّ الْعَشِيرَ قَالَ: «وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذَوِي الأَلْبَابِ وَذَوِي الرَّأْيِ مِنْكُنَّ». قَالَتِ امْرَأَةٌ مِنْهُنَّ: وَمَا نُقْصَانُ عَقْلِهَا وَدِينِهَا؟ قَالَ: «شَهَادَةُ امْرَأَتَيْنِ مِنْكُنَّ بِشَهَادَةِ رَجُلٍ، وَنُقْصَانُ دِينِكُنَّ الْحَيْضَةُ، فَتَمْكُثُ إِحْدَاكُنَّ الثَّلَاثَ وَالأَرْبَعَ لَا تُصَلِّي». وَفِي الْبَابِ عَنْ

2613. Abū Hurairah narrated that the Messenger of Allāh ﷺ delivered a *Khuṭbah* in which he exhorted them, then he said: "O women! Give charity for you are the majority of the people of the Fire." A woman among them said: "And why is that O Messenger of Allāh?" He said: "Because of your cursing so much," – meaning your ungratefulness towards your husbands. He said: "And I have not seen any among those lacking in intellect and religion who are more difficult upon people possessing reason and insight than you." A woman among them said: "And what is the deficiency of her intellect and religion?" He said: "The testimony of two women among you is like the testimony of

a man, and the deficiency in your religion is menstruation, because one of you will go three or four days without performing *Ṣalāt*." (***Ṣaḥīḥ***)

There are narrations on this topic from Abū Sa'eed and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [from this route].

أَبِي سَعِيدٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [مِنْ هٰذَا الوَجْهِ].

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ١٠٠٠ من حديث عبدالعزيز الدراوردي به ورواه مسلم، ح: ٨٠/ ١٣٢ من طريق آخر عن أبي هريرة به معلقًا * وفي الباب عن أبي سعيد [مسلم، ح: ٨٠/ ١٣٢] وابن عمر [مسلم، ح: ٧٩/ ١٣٢].

Comments:

A woman in the state of menses cannot perform prayer nor can she observe fasting. After passing the menstruation period she makes up the missed fasts but the missed prayers are not required to be made up. Prayer is a good deed, due to the reason of the prayers being missed, *Īmān* of a woman remains deficient. This proves that the *Īmān* increases by performing good deeds and acts of obedience abundantly, and it decreases due to the acts of disobedience.

2614. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Faith has seventy-some doors, the lowest of which is removing something harmful from the road, and its highest is the statement '*Lā Ilāha Illallāh*.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Suhail bin Abī Ṣāliḥ narrated it this way, "from 'Abdullāh bin Dīnār, from Abū Ṣāliḥ from Abū Hurairah.

'Umārah bin Ghaziyyah narrated this *Ḥadīth* from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ, that he said: "Faith has sixty-four doors."

This was narrated to us by Qutaibah (he said): "Bakr bin Muḍar narrated to us from

٢٦١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ بَابًا فَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهٰكَذَا رَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عُمَارَةُ بْنُ غَزِيَّةَ هٰذَا الْحَدِيثَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ أَرْبَعَةٌ وَسِتُّونَ بَابًا».

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ

'Umārah bin Ghaziyyah, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ.

عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها ... إلخ، ح:٣٥ من حديث سهيل، والبخاري، ح:٩، من حديث عبدالله بن دينار به * حديث عمارة بن غزية: أخرجه أحمد: ٢/ ٣٧٩ وسنده صحيح.

Comments:

The narration agreed by *Al-Bukhārī* and *Muslim* has the word 'branch' instead of 'door'; it tells that the likeness of *Īmān* is like a tree, it has a various big and small parts, it is the root and trunk on which it stands, in case of cutting the trunk the life of the tree will come to an end.

Chapter 7. What Has Been Related About "*Al-Ḥayā'* (Modesty) Is Part Of Faith"

(المعجم ٧) - بَابُ مَا جَاءَ: «أَنَّ الْحَيَاءَ مِنَ الْإِيمَانِ» (التحفة ٧)

2615. Ibn 'Umar narrated that the Messenger of Allāh passed by a man and he was chastising his brother about modesty, so the Messenger of Allāh said: "*Al-Ḥayā'* is part of faith." (***Ṣaḥīḥ***)

In his narration of it, Aḥmad bin Manī' said: "The Prophet ﷺ heard a man chastising his brother about modesty."

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from Abū Hurairah, [Abū Bakrah and Abū Umāmah].

٢٦١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ مَنِيعٍ الْمَعْنَى وَاحِدٌ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِرَجُلٍ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ» قَالَ أَحْمَدُ بْنُ مَنِيعٍ فِي حَدِيثِهِ: إِنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَعِظُ أَخَاهُ فِي الْحَيَاءِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ].

تخريج: متفق عليه، وأخرجه مسلم، أيضًا، ح:٣٦ من حديث سفيان بن عيينة والبخاري، ح:٢٤ من حديث الزهري به * وفي الباب عن أبي هريرة [تقدم:٢٠٠٩] وأبي بكرة [ابن ماجه، ح:٤١٨٤] وأبي أمامة [تقدم:٢٠٢٧].

Comments:

Al-Ḥayā', translated as bashfulness, shyness and modesty, is a great branch of *Īmān*, it is a means to strengthen and support *Īmān*; because bashfulness means "the soul gets strained or the nature gets stressed for Committing a sin". Therefore the Prophet prevented a companion from rebuking his brother concerning bashfulness and modesty.

Chapter 8. What Has Been Related About The Sacredness Of *Ṣalāt*

2616. Mu'ādh bin Jabal narrated: "I accompanied the Prophet ﷺ on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allāh! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allāh makes it easy: Worship Allāh and do not associate any partners with him, establish the *Ṣalāt*, give the *Zakāt*, fast Ramaḍān and perform *Ḥajj* to the House.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire – and a man's praying in the depths of the night.'" He said: "Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.'[1] Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump.' I said: 'Of course O Messenger of Allāh!' He said: 'The head of the matter is Islām, its pillar is the *Ṣalāt*, and its hump is *Jihād*.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allāh!'" He ﷺ said:

(المعجم ٨) - **بَابُ مَا جَاءَ فِي حُرْمَةِ الصَّلَاةِ** (التحفة ٨)

٢٦١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ، عَنْ عَاصِمِ ابْنِ أَبِي النُّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ: يَا رَسُولَ اللهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ: تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ»، ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوفِ اللَّيْلِ» قَالَ: ثُمَّ تَلَا ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ﴾ حَتَّى بَلَغَ ﴿يَعْمَلُونَ﴾ [السجدة: ١٦، ١٧] ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ»: قُلْتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «رَأْسُ الْأَمْرِ الإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الجِهَادُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ» قُلْتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «فَأَخَذَ بِلِسَانِهِ» قَالَ: «كُفَّ عَلَيْكَ هٰذَا». فَقُلْتُ: يَا نَبِيَّ اللهِ! وَإِنَّا

[1] *As-Sajdah* 32:16,17.

"So he grabbed his tongue. He said: 'Restrain this.' I said: 'O Prophet of Allāh! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'ādh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh.*

لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ! وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ، أَوْ عَلَى مَنَاخِرِهِمْ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح:٣٩٧٣ عن محمد بن أبي عمر به وللحديث شواهد.

Comments:

The Noble Prophet ﷺ told us in this *Hadīth* about the status and virtues of the important and fundamental principles, and about their good effects and results, that the deeds that will be a means to enter paradise are hard, but they are easy for whom Allāh makes them easy and bestows ability to perform them, because no deed is possible without the assistance of Allāh.

2617. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "If you see a man who comes to the *Masjid* then bear witness to his faith. Because Allāh, the Exalted, says: Only those who believe in Allāh, and the Last Day, and establish the *Salāt*, and give the *Zakāt* (should) maintain the *Masājid* until the end of the *Āyah*.[1] (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb.*

٢٦١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالإِيمَانِ» فَإِنَّ اللهَ تَعَالَى يَقُولُ: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ﴾ الآية [التوبة: ١٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح:١٥٠٢ من حديث ابن وهب وابن ماجه، ح:٨٠٢ من طريق آخر عن عمرو بن الحارث به كما سيأتي:٣٠٩٣ وصححه ابن حبان، ح:٣١٠ والحاكم:٢/ ٣٣٢ ووافقه الذهبي * وانظر، ح:٢٠٣٣ لعلته.

[1] *At-Tawbah* 9:18.

Comments:

Looking after a mosque is apparently its construction and participting actively in its maintenance. But the real care of a mosque is performing prayers in congregation; and love for a mosque, close ties and contact with it is a symbol and sign of *Īmān*, and these tasks cannot take place without *Īmān*.

Chapter 9. What Has Been Related About Abandoning The *Ṣalāt*

(المعجم ٩) - بَابُ مَا جَاءَ فِي تَرْكِ الصَّلَاةِ (التحفة ٩)

2618. Jābir narrated that the Prophet ﷺ said: "Between disbelief and faith is abandoning the *Ṣalāt*." (***Ṣaḥīḥ***)

٢٦١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ».

تخريج: وأخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلاة، ح:٨٢ من حديث جرير به.

Comments:

Ṣalāt (prayer) is such a symbol and fundamental deed of religion and it is connected with the reality of *Īmān* to such a depth that a Muslim who abandons it enters the fold of disbelief. So the prayer is a deed that makes a distinction between disbelief and *Īmān*, and he who abandons the prayer goes out of the fold of *Īmān*.

2619. Al-A'mash narrated similar to the previous chain and said: "Between a slave (of Allāh) and *Shirk* or disbelief is abandoning the *Ṣalāt*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ṣufyān's name is Ṭalḥah bin Nāfi'.

٢٦١٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ بِهٰذَا الْإِسْنَادِ نَحْوَهُ [و]قَالَ: «بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ أَوِ الْكُفْرِ تَرْكُ الصَّلَاةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ.

تخريج: [صحيح] انظر الحديث السابق.

2620. Jābir narrated that the Messenger of Allāh ﷺ said: "Between a slave (of Allāh) and disbelief is abandoning the *Ṣalāt*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Az-Zubair's (a narrator in the chain) name is

٢٦٢٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

Muhammad bin Muslim bin Tadrus.

صَحِيحٌ، وَأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمِ ابْنِ تَدْرُسَ.

تخريج: [صحيح] وأخرجه أبو داود، السنة، باب: في رد الإرجاء، ح:٤٦٧٨ من حديث وكيع ومسلم، ح:٨٢ من حديث أبي الزبير به.

2621. 'Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: "The covenant between us and them is the *Ṣalāt*, so whoever abandons it he has committed disbelief." (***Sahīh***)

There are narrations on this topic from Anas and Ibn 'Abbās.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢٦٢١ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ وَيُوسُفُ بْنُ عِيسَى قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ؛ **ح**:

وَحَدَّثَنَا أَبُو عَمَّارٍ [الحُسَيْنُ بْنُ حُرَيْثٍ] وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيه [قَالَ؛] **ح**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ الشَّقِيقِيُّ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ». وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١/ ٢٣١، ٢٣٢، ح: ٤٦٤ (الصلاة، باب الحكم في تارك الصلاة) عن الحسين بن حريث به ورواه ابن ماجه، ح:١٠٧٩ من حديث علي بن الحسن ابن شقيق به وصححه ابن حبان، ح: ٢٥٥ والحاكم: ١/ ٦، ٧ ووافقه الذهبي * وفي الباب عن أنس [ابن ماجه، ح: ١٠٨٠] وابن عباس [أبو يعلى: ٤/ ٢٣٦، ح: ٢٣٤٩].

Comments:

This *Ḥadīth* tells that he who embraces Islam, is as if he signs a treaty that he will perform prayers regularly and consciously, therefore whoever abandons the prayer, he violates this treaty and promise, and he follows a path of disbelief.

2622. 'Abdullāh bin Shaqīq Al-'Uqaylī said: "The Companions of Muḥammad ﷺ didn't consider leaving anything to be disbelief except for *Ṣalāt*. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] I heard Abū Muṣ'ab Al-Madanī say: "Whoever said: 'Faith is merely statements' then he should be told to repent, and he either repents or his neck should be severed.'"

٢٦٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرَوْنَ شَيْئًا مِنَ الأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ.

[قَالَ أَبُو عِيسَى:] سَمِعْتُ أَبَا مُصْعَبٍ الْمَدَنِيَّ يَقُولُ: مَنْ قَالَ: الإِيمَانُ قَوْلٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ.

تخريج: [**إسناده صحيح**] وله طريق آخر عند الحاكم: ١/ ٧.

Comments:

If one denies the legality and obligation of the prayer, according to the consensus of the *Ummah* he/she is a disbeliever; and if one believes the legality of the prayer but he does not pray merely because of slackness and negligence, he is in disbelief too. Yet this is not such a disbelief, according to the majority, due to which he/she will dwell in the Hell forever and he will not enter paradise even after bearing the chastisement; according to Imām Al-Bukhārī this is a minor disbelief as opposed to the real disbelief, i.e., it is lesser than the real disbelief due to which a person will dwell in the Hell forever.

Chapter 10. The *Ḥadīth*: "He Has Tasted The Sweetness Of Faith" And The *Ḥadīth*: "There Are Three Things For Which Whomever Has Them Then He Has Tasted The Sweetness Of Faith"

(المعجم ١٠) - بَابُ [حَدِيث «ذَاقَ طَعْمَ الْإِيمَانِ» وَحَدِيث «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ»]

(التحفة ١٠)

2623. Al-'Abbās bin 'Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: "Whoever is pleased with Allāh as (his) Lord, and Islam as (his) religion, and Muḥammad as (his) Prophet, then he has tasted the sweetness of faith." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدٍ [ابْنِ أَبِي وَقَّاصٍ]، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب الدليل على أن من رضي بالله ربًّا وبالإسلام دينًا و. . . إلخ، ح: ٣٤ من حديث يزيد بن عبدالله بن الهاد به.

Comments:

Inclining not to anyone's lordship except Allāh's, not to accept any other way of life except that of Islam, and to accept the Prophet hood and Messenger ship of Muḥammad ﷺ from the depth of the heart is such a deed that it is tasty and delicious like the nourishing food, similarly the result of a good deed also has the same taste. If a Muslim does not realise the taste of *Īmān*, it then means that his relation with Allāh, the Messenger and Islam is merely customary and by birth, or just intellectual and theological, the heart is not adhering to it.

2624. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "There are three things for which whomever has them, then he has tasted the sweetness of faith: The one for whom Allāh and His Messenger are more beloved to than anything else; whoever loves someone and he does not love him except for the sake of Allāh, and whoever hates to return to disbelief after Allāh has saved him from it, just as he hates to be thrown into fire." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Qatādah reported it from Anas bin Mālik from the Prophet ﷺ.

٢٦٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ: مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح: ٤٣ عن محمد بن أبي عمر والبخاري، ح: ١٦ من حديث عبدالوهاب الثقفي به وحديث قتادة: متفق عليه والبخاري، ح: ٢١ ومسلم، ح: ٤٣.

Comments:

One's being pleased and delighted by performing good deeds and abandoning evil deeds is a taste and sweetness of *Īmān*. Such desire and interest in the matters of religion, as a hunger is cured from food and thirst from cool water, only that person will gain who has absorbed in himself the love of Allāh and the Messenger and he loves Allāh and His Messenger more than anything that is dearer to him.

Chapter 11. What Has Been Related About 'The Adulterer Does Not Commit Adultery While He Is A Believer'

2625. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The adulterer is not a believer while he is committing adultery, and the thief is not a believer while he is stealing, but there is a chance for repentance; (if he repents, Allāh will accept the repentance)." (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn 'Abbās, 'Āishah, 'Abdullāh bin Abī Awfā.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

It has been reported from Abū Hurairah from the Prophet ﷺ that he said: "If a worshipper commits adultery then faith leaves him, so it remains above his head like a shadow, then if he leaves that action the faith returns to him."

It was reported that Abū Ja'far Muḥammad bin 'Alī said: "In this is a departure from faith to Islām."

Through other routes, it has been reported that the Prophet ﷺ said about adultery and theft: "Whoever does any of that then the penalty (for the crime) is implemented upon him, that will be an atonement for his sin. And whoever does any of that, and Allāh covers it for him then, it is up to Allāh, the Exalted – if He wishes, He punishes him on the Day of Judgement, and if He

(المعجم ١١) - بَابُ [مَا جاءَ] لَا يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ (التحفة ١١)

٢٦٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزْنِي الزَّانِي [حِينَ يَزْنِي] وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ [حِينَ يَسْرِقُ] وَهُوَ مُؤْمِنٌ وَلَكِنَّ التَّوْبَةَ مَعْرُوضَةٌ».

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ وَعَبْدِ اللهِ بْنِ أَبِي أَوْفَى.

[قَالَ أَبُو عِيسَى:]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ.

وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَى العَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ فَكَانَ فَوْقَ رَأْسِهِ كَالظُّلَّةِ، فَإِذَا خَرَجَ مِنْ ذٰلِكَ الْعَمَلِ عَادَ إِلَيْهِ الْإِيمَانُ».

رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: فِي هٰذَا خُرُوجٌ عَنِ الإِيمَانِ إِلَى الإِسْلَامِ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الزِّنَا وَالسَّرِقَةِ: «مَنْ أَصَابَ مِنْ ذَٰلِكَ شَيْئًا فَأُقِيمَ عَلَيْهِ الْحَدُّ، فَهُوَ كَفَّارَةُ ذَنْبِهِ، وَمَنْ أَصَابَ مِنْ ذَٰلِكَ شَيْئًا فَسَتَرَهُ اللهُ عَلَيْهِ فَهُوَ إِلَى اللهِ تَعَالَى، إِنْ شَاءَ عَذَّبَهُ يَوْمَ القِيَامَةِ وَإِنْ شَاءَ غَفَرَ لَهُ». رَوَى ذَٰلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعُبَادَةُ بْنُ الصَّامِتِ وَخُزَيْمَةُ بْنُ ثَابِتٍ عَنِ النَّبِيِّ ﷺ.

wishes, He forgives him." This was narrated by 'Alī bin Abī Ṭālib, 'Ubādah bin Aṣ-Ṣāmit and Khuzaymah bin Thābit from the Prophet ﷺ.

تخريج: متفق عليه، وأخرجه البخاري، الحدود، باب إثم الزناة وقول الله تعالى: ﴿ولا يزنون﴾، ح:٦٨١٠ ومسلم، ح:٥٧/ ١٠٤ من حديث الأعمش به * وفي الباب عن ابن عباس [البخاري، ح:٦٧٨٢] وعائشة [أحمد:٦/ ١٣٩] وعبد الله بن أبي أوفى [أحمد:٤/ ٣٥٢] * حديث: "إذا زنى العبد . . . إلخ" وأخرجه أبو داود، ح:٤٦٩٠ باختلاف يسير وسنده صحيح وصححه الحاكم على شرط الشيخين:١/ ٢٢ ووافقه الذهبي وأثر أبي جعفر محمد بن علي * وحديث علي [يأتي:٢٦٢٦] وعبادة بن الصامت [تقدم:١٤٣٩] وخزيمة بن ثابت [أحمد:٥/ ٢١٤، ٢١٥].

Comments:

Adultery, stealing — and in the light of other narrations — alcoholism, killing, manslaughter, looting, robbery, dishonesty, illegal killing are such bad and evil deeds that their perpetrator remains deprived of perfect and real *Īmān*; there is a saying in every language that if one has a low and small quality, it is regarded next to nothing and it is negated totally.

2626. 'Alī bin Abū Ṭālib narrated that the Prophet ﷺ said: "Whoever is penalized (for a crime) then his punishment has been hastened for him in the world, for Allāh is more just than to double the punishment upon His slave in the Hereafter. And whoever does a punishable act and then Allāh covers it for him and forgives him, then Allāh is more kind than to recount something which He has already forgiven." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [*Ṣaḥīḥ*]. This is the saying of the people of knowledge, and I do not know anyone who made *Takfīr* of anyone for adultery, theft or drinking intoxicants.

٢٦٢٦ - **حَدَّثَنَا** أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ [وَاسْمُهُ]: أَحْمَدُ بْنُ عَبْدِ اللهِ الْهَمْدَانِيُّ [الكُوفِيُّ قَالَ]: حَدَّثَنَا الحَجَّاجُ بْنُ مُحَمَّدٍ [عَنْ] يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَصَابَ حَدًّا فَعُجِّلَ عُقُوبَتُهُ فِي الدُّنْيَا، فَاللهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عَلَى عَبْدِهِ الْعُقُوبَةَ فِي الآخِرَةِ، وَمَنْ أَصَابَ حَدًّا فَسَتَرَهُ اللهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ]. وَهٰذَا قَوْلُ أَهْلِ الْعِلْمِ لَا نَعْلَمُ أَحَدًا كَفَّرَ أَحَدًا بِالزِّنَا وَ السَّرِقَةِ وَشُرْبِ الْخَمْرِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب الحد كفارة، ح:٢٦٠٤ من

حديث الحجاج بن محمد به وصححه الحاكم: ١/ ٧ ووافقه الذهبي * أبوإسحاق عنعن.

Comments:

Committing sins and evils one does not become a disbeliever. If a person is out of the fold of Islam and joins the disbelievers because of committing these disobediences and sins, then there is no need to inflict the prescribed punishment, and so he will be the dweller of Hell forever.

Chapter 12. What Has Been Related [About] "The Muslim Is The One From (The Harm Of) Whose Tongue And Hand (Other) Muslims Are Safe."

(المعجم ١٢) - بَابُ مَا جَاءَ [فِي أَنَّ] «الْمُسْلِمَ مَنْ سَلِمَ الْمُسْلِمُونَ مِن لِسَانِهِ وَيَدِهِ» (التحفة ١٢)

2627. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth." (*Ṣaḥīḥ*)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

It has been related that the Prophet ﷺ was asked: "Which of the Muslims is the most virtuous?" He said: "From (the harm of) whose tongue and hand (other) Muslims are safe." [There are narrations on this topic from Jābir, Abū Mūsā and 'Abdulāh bin 'Amr regarding this topic].

٢٦٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ [ابْنِ حَكِيمٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]. وَيُرْوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» [وفِي الْبَابِ عَنْ جابِرٍ وأَبِي مُوسَى وعَبْدِ اللهِ بْنِ عَمْرٍو].

تخريج: [**صحيح**] وأخرجه النسائي: ٨/ ١٠٤، ١٠٥، ح: ٤٩٩٨ (الإيمان، باب صفة المؤمن) عن قتيبة به وصححه ابن حبان (الإحسان): ١٨٠ والحاكم: ١/ ١٠ على شرط مسلم ووافقه الذهبي * ابن عجلان عنعن وللحديث شواهد كثيرة وهو بها صحيح * وفي الباب عن جابر [مسلم، ح: ٤١] وأبي موسى [يأتي: ٢٦٢٨] وعبدالله بن عمرو [البخاري، ح: ١٠ ومسلم، ح: ٤٠].

Comments:

An adjective made of the root of the verb is a proof that the person had this adjective, name or title, because of performing the act of the verb; i.e., only that person has the right to be called a Muslim if other Muslims are safe from

his tongue and hand. The tongue and hand are named exceptionally because the troubles and harms are mostly relevant to these two, and the believer is one above that, since it is not everyone that feels safe from his tongue and hand, that they trust.

2628. Abū Mūsā Al-Ash'arī narrated that the Prophet ﷺ was asked: "Which of the Muslims is most virtuous?" He said: "The one from (the harm of) whose tongue and hand (other) Muslims are safe." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb* [*Ḥasan*] as a narration of Abū Mūsā Al-Ash'arī from the Prophet ﷺ.

There are narrations on this topic from Jābir, Abū Mūsā, and 'Abdullāh bin 'Amr. The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth.*

٢٦٢٨ - حَدَّثَنَا بِذَلِكَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِاللهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [حَسَنٌ] مِنْ حَدِيثِ أَبِي مُوسَى الأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وعَبْدِاللهِ بْنِ عَمْرٍو.

تخريج: متفق عليه، تقدم: ٢٥٠٤ عن الجوهري به.

Chapter 13. What Has Been Related About "Islām Began As Something Strange And It Will Return To Being Something Strange"

(المعجم ١٣) - بَابُ مَا جَاءَ أَنَّ الإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا (التحفة ١٣)

2629. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Indeed Islām began as something strange and it will return to being strange as it began. So *Ṭūba* is for the strangers." (*Ṣaḥīḥ*)

There are narrations on this topic from Sa'd, Ibn 'Umar, Jābir, Anas and 'Abdullāh bin 'Amr.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Ibn Mas'ūd, and we only know of it as a narration of Ḥafṣ bin Ghiyāth from Al-'Amash. And Abū

٢٦٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ».

وَفِي الْبَابِ عَنْ سَعْدٍ وابْنِ عُمَرَ وَجَابِرٍ وَأَنَسٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ، وَإِنَّمَا

Al-Ahwas's name is 'Awf bin Mālik bin Nadlah Al-Jushamī (narrators in the chain), and Hafs was the only one who narrated it.

نَعْرِفُهُ مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ عَنِ الأَعْمَشِ. وَأَبُو الأَحْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكِ بْنِ نَضْلَةَ الْجُشَمِيُّ، تَفَرَّدَ بِهِ حَفْصٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الفتن، باب بدأ الإسلام غريبًا، ح:٣٩٨٨ من حديث حفص بن غياث به وتابعه أبو خالد سليمان بن حيان وصححه البغوي في شرح السنة:١/١١٨ وللحديث شواهد كثيرة عند مسلم، ح:١٤٥/٢٣٢ وغيره * وفي الباب عن سعد [أحمد:١/ ١٨٤] وابن عمر [مسلم، ح:١٤٦] وجابر [الطحاوي في مشكل الآثار:١/٣٩٨ والبيهقي في الزهد الكبير، ح:١٩٨] وأنس [ابن ماجه، ح:٣٩٨٧] وعبد الله بن عمرو [أحمد:٢/ ١٢٢، ١٧٧].

2630. Kathīr bin 'Abdullāh bin 'Amr bin 'Awf bin Zaid bin Milhah narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: "Indeed the religion will creep into the Hijāz just like a snake creeps into its hole, and the religion will cling to the Hijāz just like the female mountain goat cling, to the peak of a mountain. Indeed the religion began as something strange and it will return to being strange. So *Tūba* is for the strangers who correct what the people have corrupted from my *Sunnah* after me." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*].

٢٦٣٠ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفِ ابْنِ زَيْدِ بْنِ مِلْحَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الدِّينَ لَيَأْرِزُ إِلَى الْحِجَازِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا، وَلَيَعْقِلَنَّ الدِّينُ فِي الْحِجَازِ مَعْقِلَ الأُرْوِيَّةِ مِنْ رَأْسِ الْجَبَلِ، إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي:٦/ ٢٠٨٠ من حديث إسماعيل بن أبي أويس به * كثير بن عبدالله: ضعيف جدًا متهم بالكذب.

Chapter 14. What Has Been Related About The Signs Of The Hypocrite

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي عَلَامَةِ الْمُنَافِقِ (التحفة ١٤)

2631. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sign of a hypocrite is that whenever he speaks he lies, and

٢٦٣١ - **حَدَّثَنَا** أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حدَّثنا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلَاءِ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَأَنَسٍ وَجَابِرٍ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [بِمَعْنَاهُ].

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ]. وَأَبُو سُهَيْلٍ هُوَ عَمُّ مَالِكِ بْنِ أَنَسٍ وَاسْمُهُ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ الْأَصْبَحِيُّ الْخَوْلَانِيُّ.

whenever he makes a promise he does not fulfill it, and if he is entrusted he betrays." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Al-'Alā'. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

There are narrations on this topic from 'Abdullāh bin Mas'ūd, Anas and Jābir.

(Another chain) from Abū Hurairah that the Prophet ﷺ said similarly with the same meaning.

[Abū 'Eīsā said: This is a *Ṣaḥīḥ Ḥadīth*]. Abū Suhail is the paternal uncle of Mālik bin Anas, and his name is Nāfi' bin Mālik bin Abī 'Āmir Al-Aṣbaḥī Al-Khawlānī.

تخريج: وأخرجه مسلم، الإيمان، باب خصال المنافق، ح:٥٩ من حديث يحيى بن محمد ابن قيس به ورواه البخاري، ح:٣٣ ومسلم من طريق آخر عن أبي هريرة رضي الله عنه كما سيأتي * وفي الباب عن عبدالله بن مسعود [جعفر الفريابي في صفة المنافق، ح:٧ وسنده صحيح] وأنس [أبو يعلى:٧/ ١٣٦، ح:٤٠٩٨] وجابر [ابن حبان، ح:٦١ والبخاري في التاريخ الكبير:٨/ ٣٨٥، ٣٨٦] * حديث إسماعيل بن جعفر: متفق عليه، البخاري، ح:٣٣ ومسلم، ح:٥٩/ ١٠٧.

Comments:

Hypocrisy is of two types:

1. Hypocrisy in Faith, it is a real and actual hypocrisy and this is the one that the Qur'ān makes mention of. Its meaning is that Islam is uttered verbally only, while the heart denies its truth and opposes it. This hypocrisy is the worst and meanest type of disbelief. Allāh Almighty says regarding this state of hypocrisy: "Verily, the hypocrites will be in the lowest depth of the Fire" (4:145).
2. A practical hypocrisy where bad habits and evil characteristics are named hypocrisy, the objective of giving them such names is to urge their avoidance and deterrence.

٢٦٣٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ سُفْيَانَ، عَنِ

2632. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "There are four things that whoever has them, then he is a hypocrite, and

whoever has one attribute from among them, then he has an attribute of hypocrisy, until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous." (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

According to the people of knowledge, this only means the hypocrisy of action, and during the time of the Messenger of Allāh ﷺ there was only hypocrisy of rejection (in the hearts). Similar to this has been narrated from Al-Ḥasan Al-Baṣrī regarding this, he said: "Hypocrisy is of two types: the hypocrisy of action and the hypocrisy of rejection."

(Another chain) with similar narration.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنافِقًا وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَإِنَّمَا مَعْنَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ نِفَاقُ العَمَلِ، وَإِنَّمَا كَانَ نِفَاقُ التَّكْذِيبِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. هٰكَذَا رُوِيَ عَنِ الحَسَنِ البَصْرِيِّ شَيْءٌ مِنْ هٰذَا [أَنَّهُ قَالَ: النِّفَاقُ نِفَاقَانِ نِفَاقُ العَمَلِ وَنِفَاقُ التَّكْذِيبِ].

حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ ابْنِ مُرَّةَ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وَهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب علامات المنافق، ح:٣٤ ومسلم، ح:٥٨ من حديث سفيان الثوري به.

Comments:

Three characteristics are proof of real [practical] hypocrisy, if the fourth one is present too, it will then be the sign of complete hypocrisy, and such a person will be a real hypocrite. Both *Aḥādīth* prove five characteristics of a hypocrite: 1. telling lies, 2. dishonesty, 3. breaking a treaty, 4. breaking a promise and 5. swearing and the use of abusive language. Breaking a promise and breaking a treaty is one thing, therefore some narrations have the version 'breaking a treaty' and some have 'breaking a promise'. 'Swearing and abusive language' is included in 'telling lies'. If these characteristics become a daily habit, it will then be hypocrisy, and if committed occasionally it will be sin and disobedience.

2633. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: "Whenever a man makes a promise and he intends to fulfill it, but he does not fulfill it, then there is no burden upon him." (***Da'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, its chain is not strong. 'Alī bin 'Abdul-'Alā' is trustworthy, Abū An-Nu'mān is unknown and Abū Waqqāṣ is unknown.

٢٦٣٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَلِيِّ ابْنِ عَبْدِ الأَعْلَى، عَنْ أَبِي النُّعْمَانِ، عَنْ أَبِي وَقَّاصٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَعَدَ الرَّجُلُ وَيَنْوِي أَنْ يَفِيَ بِهِ فَلَمْ يَفِ بِهِ فَلَا جُنَاحَ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِالقَوِيِّ. عَلِيُّ بْنُ عَبْدِ الأَعْلَى ثِقَةٌ وأَبُو النُّعْمَانِ مَجْهُولٌ وَأَبُو وَقَّاصٍ مَجْهُولٌ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الأدب، باب في العدة، ح:٤٩٩٥ من حديث أبي عامر به.

Chapter 15. What Has Been Related That 'Verbally Abusing A Muslim Is Disobedience'

(المعجم ١٥) - بَابُ مَا جَاءَ سِبَابُ الْمُسْلِمِ فُسُوقٌ (التحفة ١٥)

2634. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "A Muslim's fighting his brother is disbelief, and verbally abusing him is disobedience." (***Ṣaḥīḥ***)

There are narrations on this topic from Sa'd and 'Abdullāh bin Mughaffal.

[Abū 'Eīsā said:] The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported from 'Abdullāh bin Mas'ūd from other routes.

٢٦٣٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا عَبْدُ الحَكِيمِ بْنُ مَنْصُورٍ الْوَاسِطِيُّ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قِتَالُ الْمُسْلِمِ أَخَاهُ كُفْرٌ وَسِبَابُهُ فُسُوقٌ». وَفِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللهِ بْنِ مُغَفَّلٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ مِنْ غَيْرِ وَجْهٍ.

تخريج: **[صحيح]** وأخرجه النسائي: ٧/ ١٢٢، ح: ٤١١٣ (تحريم الدم، باب قتال المسلم) من حديث عبدالملك بن عمير به وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن سعد (بن أبي وقاص) [ابن ماجه، ح: ٣٩٤١] وعبد الله بن مغفل [الطبراني في الاوسط: ١/ ٤١٣، ح: ٧٣٨].

Comments:

Even fighting with a Muslim is disbelief, but not such a disbelief that ousts one from the fold of Islam; Muslims' fighting with each other is against Islam and *Īmān* and it is an act of disbelief. Therefore avoiding it is an essential demand of *Īmān*.

2635. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is disobedience and fighting him is disbelief." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And the meaning of this *Ḥadīth*: "Fighting him is disbelief" does not refer to the disbelief that is equal to apostasy from Islām. The proof for this is that it has been reported that the Prophet ﷺ said: "Whoever is killed on purpose, then those responsible for the one killed have a choice, if they want, they can kill him, and if they want, they can forgive him."

While if killing was disbelief, it would be obligatory. It has been reported from Ibn 'Abbās, Ṭawūs, 'Aṭā' and others among the people of knowledge that they said: "It is a disbelief below disbelief, and a sin below sin."]

٢٦٣٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ المُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَمَعْنَى هٰذَا الحَدِيثِ: «قِتَالُهُ كُفْرٌ» لَيسَ بِهِ كُفْرًا مِثْلَ الارْتِدَاد عَنِ الإِسْلَامِ وَالحُجَّةُ فِي ذَٰلِكَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قُتِلَ مُتَعَمِّدًا فَأَوْلِيَاءُ المَقْتُولِ بِالخِيَارِ إِنْ شَاؤُوا قَتَلُوا وَإِنْ شَاؤُوا عَفَوا» وَلَوْ كَانَ القَتْلُ كُفْرًا لَوَجَبَ؛ وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ وَطَاوُسٍ وَعَطَاءٍ وَغَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا: كُفْرٌ دُونَ كُفْرٍ وَفُسُوقٌ دُونَ فُسُوقٍ].

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتاله كفر"، ح: ٦٤ من حديث سفيان الثوري والبخاري، ح: ٤٨ من حديث زبيد به * حديث: "من قتل متعمدًا ... إلخ"، تقدم: ١٣٨٧ وهو حديث حسن.

Chapter 16. What Has Been Related About The One Who Accuses His Brother Of Disbelief

(المعجم ١٦) - بَابُ مَا جَاءَ فِيمَنْ رَمَى أَخَاهُ بِكُفْرٍ (التحفة ١٦)

2636. Aḍ-Ḍhaḥāk narrated that the Prophet ﷺ said: "It is not for a slave (of Allāh) to vow about

٢٦٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ عَنْ هِشَامٍ

something he does not possess, and cursing a believer is like killing him, and whoever accuses a believer of disbelief, then it is like he has killed him, and whoever kills himself with something, then Allāh will punish him with whatever he killed himself with on the Day of Judgement." (*Saḥīḥ*)

There are narrations on this topic from Abū Dharr and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَلَاعِنُ الْمُؤْمِنِ كَقَاتِلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَاتِلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللهُ بِمَا قَتَلَ بِهِ نَفْسَهُ يَوْمَ الْقِيَامَةِ».

وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه ... إلخ، ح:١١٠ من حديث هشام الدستوائي والبخاري، ح:٦٠٤٧ من حديث يحيى بن أبي كثير به
* وفي الباب عن أبي ذر [البخاري، ح:٦٠٤٥ ومسلم، ح:٦١] وابن عمر [يأتي:٢٦٣٧].

Comments:

As killing someone is a crime and offence, likewise is cursing and criticising someone, so calling a Muslim 'disbeliever' is a crime like killing; committing suicide is also a sin, and a person who does so will be punished with the same weapon that he had used to commit suicide.

2637. Ibn 'Umar narrated that the Prophet ﷺ said: "Whoever says to his brother 'disbeliever' then it will have settled upon one of them." (*Saḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* and the meaning of '(*Bā'*)' is settled.

٢٦٣٧ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

وَمَعْنَى قَوْلِهِ بَاءَ: يَعْنِي أَقَرَّ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب من أكفر أخاه بغير تأويل فهو كما قال، ح:٦١٠٤ من حديث مالك ومسلم، ح:٦٠ من حديث عبدالله بن دينار به وهو في الموطإ للإمام مالك رحمه الله: ٢/ ٩٨٤ نحو المعنى.

Comments:

It is an extreme criminal offence to call a Muslim 'disbeliever'; and one of the two definitely fall victim to it, either the addressed person will certainly become a disbeliever, or the caller is not safe from the bad consequence of what he said.

Chapter 17. What Has Been Related About Whoever Dies While He Bears Witness To *Lā Ilāha Illallāh*

2638. Aṣ-Ṣunābiḥī narrated from 'Ubādah bin Aṣ-Ṣāmit, he said: "I entered upon him while he was dying, so I cried, and he said: 'There now, why are you crying? For by Allāh, if I am a martyr, then I will bear witness for you, and if I am granted intercession I will intercede for you, and if I can I will benefit you,' then he said: 'By Allāh! There is no *Ḥadīth* which I heard from the Messenger of Allāh ﷺ which is good for you but I narrated it to you, except for one – and I shall narrate it to you today, while I am near death. I heard the Messenger of Allāh ﷺ say: "Whoever testifies to *Lā Ilāha Illallāh* and that Muḥammad is the Messenger of Allāh, then Allāh has forbidden the Fire to him." (***Ṣaḥīḥ***)

There are narrations on this topic from Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥah, Jābir, Ibn 'Umar and Zaid bin Khālid.

[He said: I heard Ibn Abī 'Umar say: "I heard Ibn 'Uyainah say: 'Muḥammad bin 'Ajlān (a narrator in the chain) was trustworthy and reliable in *Ḥadīth*].

Aṣ-Ṣunābiḥī is 'Abdur-Raḥmān bin 'Usailah, Abū 'Abdullāh.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

It has been related from Az-Zuhrī

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِيمَنْ يَمُوتُ وَهُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ (التحفة ١٧)

٢٦٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ: مَهْلًا لِمَ تَبْكِي، فَوَاللهِ! لَئِنِ اسْتُشْهِدْتُ لَأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لَأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لَأَنْفَعَنَّكَ، ثُمَّ قَالَ: وَاللهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمُوهُ إِلَّا حَدِيثًا وَاحِدًا وَسَأُحَدِّثُكُمُوهُ الْيَوْمَ، وَقَدْ أُحِيطَ بِنَفْسِي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ حَرَّمَ اللهُ عَلَيْهِ النَّارَ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَجَابِرٍ وَابْنِ عُمَرَ وَزَيْدِ بْنِ خَالِدٍ. [قَالَ: سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: مُحَمَّدُ بْنُ عَجْلَانَ كَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ].

وَالصُّنَابِحِيُّ هُوَ عَبْدُ الرَّحْمٰنِ بْنُ عُسَيْلَةَ أَبُو عَبْدِ اللهِ. [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ

وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ أَنَّهُ سُئِلَ عَنْ قَوْلِ النَّبِيِّ ﷺ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ»، فَقَالَ: إِنَّمَا كَانَ هٰذَا فِي أَوَّلِ

الإِسْلَامِ قَبْلَ نُزُولِ الْفَرَائِضِ وَالأَمْرِ وَالنَّهْيِ.

[قَالَ أَبُو عِيسَى:] وَوَجْهُ هٰذَا الحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، أَنَّ أَهْلَ التَّوْحِيدِ سَيَدْخُلُونَ الْجَنَّـةَ، وَإِنْ عُذِّبُوا بِالنَّارِ بِذُنُوبِهِمْ فَإِنَّهُمْ لَا يُخَلَّدُونَ فِي النَّارِ.

وَقَدْ رُوِيَ عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ وَأَبِي ذَرٍّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللهِ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَأَنَسِ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «سَيَخْرُجُ قَوْمٌ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَدْخُلُونَ الْجَنَّةَ».

وَهٰكَذَا رُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَإِبْرَاهِيمَ النَّخَعِيِّ وَغَيْرِ وَاحِدٍ مِنَ التَّابِعِينَ [وَقَد رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ] فِي تَفْسِيرِ هَذِهِ الآيَةِ: ﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ﴾ [الحجر: ٢] قَالُوا: إِذَا أُخْرِجَ أَهْلُ التَّوْحِيدِ مِنَ النَّارِ وَأُدْخِلُوا الْجَنَّةَ يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ.

that he was asked about the statement of the Prophet ﷺ: "Whoever says *Lā Ilāha Illallāh*, will enter paradise," so he said: "That was only in the beginning of Islam before the revelation of the obligations, and the commands and prohibitions."

[Abū 'Eīsā said:] According to some of the people of knowledge, the meaning of this *Ḥadīth* is that the people of *Tawḥīd* will enter Paradise, even if they are punished in the Fire because of their sins, so they will not dwell eternally in the Fire.

It has been related from ['Abdullāh] bin Mas'ūd, Abū Dharr, 'Imrān bin Ḥuṣain, Jābir bin 'Abdullāh, Ibn 'Abbās, Abū Sa'eed Al-Khudrī and Anas bin Mālik that the Prophet ﷺ said: "A group of people from the people of *Tawḥīd* will come out of the Fire and enter Paradise."

This is what has been reported from Sa'eed bin Jubair, Ibrāhīm An-Nakha'ī, and others among the *Tābi'īn* – and it has been reported through other routes from Abū Hurairah, from the Prophet ﷺ – regarding the explanation of the *Āyah*: And those who disbelieve will wish that they were Muslims.[1] They said: "When the people of *Tawḥīd* are taken out from the Fire and admitted into Paradise, those who disbelieved will wish that they had been Muslims."

[1] *Al-Ḥijr* 15:2.

تخريج: وأخرجه مسلم، الإيمان، باب الدليل على أن من مات على التوحيد دخل الجنة قطعًا، ح:٢٩ عن قتيبة به * وفي الباب عن أبي بكر [أحمد:١/٦] وعمر [أحمد:١/٦٣] وعثمان [مسلم، ح:٢٦] وعلي [الطبراني في الأوسط:١/٣٤٢، ح:٥٧٨] وطلحة [ابن ماجه، ح:٣٧٩٥] وجابر [مسلم، ح:٩٣] وابن عمر [الطبراني في الأوسط:٢/٣٤٨، ح:١٦٠٤] وزيد بن خالد [النسائي في عمل اليوم والليلة، ح:١١١٠، ١١١١] * قول ابن عيينة صحيح عنه * وروى عن عبد الله بن مسعود [تقدم:٢٥٩٥] وأبي ذر [تقدم:٢٥٩٦] وعمران بن حصين [تقدم:٢٦٠٠] وجابر ابن عبدالله [البخاري. ح:٦٥٥٨ ومسلم، ح:١٩١ وأحمد:٣/ ٣٢٥] وابن عباس [أحمد:١/ ٢٨١] وأبي سعيد الخدري [تقدم:٢٥٩٨] وأنس بن مالك [تقدم:٢٥٩٣].

Comments:

In this *Ḥadīth*, the meaning of declaration of *Tawḥīd* and the truth of the Messenger is to accept the call of Islam fully from the heart and to follow it; in other words, it may be said thus that the declaration of *Tawḥīd* and Messengerhood include the complete religion of Islam. Doubtlessly, he who embraces the religion of *Tawḥīd* from the heart truly, he will enter paradise.

2639. 'Abdullāh bin 'Amr bin Al-'Āṣ narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh will distinguish a man from my *Ummah* before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: 'Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today." Then He will bring out a card (*Biṭāqah*); on it will be: "I testify to *Lā Ilāha Illallāh*, and I testify that Muḥammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of

٢٦٣٩ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ عَنْ لَيْثِ بْنِ سَعْدٍ: حَدَّثَنِي عَامِرُ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْمَعَافِرِيِّ ثُمَّ الْحُبُلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَتِسْعِينَ سِجِلًّا، كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هٰذَا شَيْئًا؟ أَظَلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: أَفَلَكَ عُذْرٌ؟ فَيَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيُخْرَجُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: احْضُرْ وَزْنَكَ، فَيَقُولُ: يَا رَبِّ! مَا هَذِهِ الْبِطَاقَةُ مَع هَذِهِ

the scale), and the card on (the other) pan; the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allāh.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

(Another chain) with similar in meaning. The *Biṭāqah* is a small piece (of paper).

السِّجِلَّاتِ؟ فَقَالَ: فَإِنَّكَ لَا تُظْلَمُ. قَالَ: فَتُوضَعُ السِّجِلَّاتُ فِي كَفَّةٍ وَالبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ، وَلَا يَثْقُلُ مَعَ اسْمِ اللهِ شَيْءٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَامِرِ ابْنِ يَحْيَى بِهٰذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ، وَالبِطَاقَةُ: القِطْعَةُ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/ ٢١٣ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم)، ح: ٣٧١ وصححه الحاكم: ١/ ٦، ٥٢٩ ووافقه الذهبي، ورواه ابن ماجه، ح: ٤٣٠٠ من حديث الليث بن سعد به.

Comments:

If a person embraces Islam out of sincerity of the heart, all his sins are forgiven because of it; the phrase of declaration of Faith is the phrase that is declared on the tongue along with the sincerity of the heart at the very first time to come out of disbelief and polytheism to enter the fold of Islam. On the Day of Judgement, the person will be shown, at the time of weighing the deeds, the result of the 'Phrase of Oneness' that the previous sins of his entire life will become weightless and ineffective.

Chapter 18. What Has Been Related About The Splitting That Will Occur In This *Ummah*

(المعجم ١٨) - بَابُ [مَا جَاءَ فِي] افْتِرَاقِ هٰذِهِ الْأُمَّةِ (التحفة ١٨)

2640. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my *Ummah* will split into seventy-three sects." (***Ḥasan***)

There are narrations on this topic from Sa'd, and 'Abdullāh bin 'Amr and 'Awf bin Mālik.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٢٦٤٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا الفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».

وَفِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب شرح السنة، ح:٤٥٩٦ وابن ماجه، ح:٣٩٩١ من حديث محمد بن عمرو به وصححه ابن حبان، ح:١٨٣٤ والحاكم:١/١٢٨ على شرط مسلم ووافقه الذهبي(!) * وفي الباب عن سعد [عبد بن حميد، ح:١٤٨] وعبد الله بن عمرو [يأتي:٢٦٤١] وعوف بن مالك [ابن ماجه، ح:٣٩٩٢].

2641. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "What befell the children of Isrā'īl will befall my *Ummah*, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my *Ummah* who would do that. Indeed the children of Isrā'īl split into seventy-two sects, and my *Ummah* will split into seventy-three sects. All of them are in the Fire except one sect." He said: "And which is it O Messenger of Allāh?' He said: "What I am upon and my Companions." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, and explanative, and we do not know of its like except through this route.

٢٦٤١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ الْإِفْرِيقِيِّ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً»، قَالَ: وَمَنْ هِيَ يَا رَسُولَ اللهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، مُفَسَّرٌ لَا نَعْرِفُهُ مِثْلَ هٰذَا إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم:١/١٢٩ من حديث سفيان الثوري به، ابن أنعم الإفريقي ضعيف مشهور وللحديث شواهد ضعيفة.

2642. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh said: "Indeed Allāh, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray. It is

٢٦٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ الدَّيْلَمِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى

for this reason that I say that the pens have dried with Allāh's knowledge." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى، وَمَنْ أَخْطَأَهُ ضَلَّ، فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] * إسماعيل بن عياش تابعه الأوزاعي، عند الحاكم: ١/ ٣٠ وصححه ووافقه الذهبي ورواه أحمد: ٢/ ١٧٦ من حديث عبد الله بن الديلمي وللحديث طرق عند ابن حبان، ح: ١٨١٢ والحاكم وغيرهما * هذا الحديث لم يذكره المزي في تحفة الأشراف.

2643. Mu'ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: "Do you know what Allāh's right upon His slaves is?" I said: "Allāh and His Messenger know best." He said: "His right upon them is that they worship Him alone and do not associate any partners with Him." He said: "And do you know what their right over Allāh is if they do that?" I said: "Allāh and His Messenger know best." He said: "That He will not punish them." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported through other routes from Mu'ādh bin Jabal.

٢٦٤٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَدْرِي مَا حَقُّ اللهِ عَلَى العِبَادِ؟ فَقُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّهُ عَلَيْهِمْ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»: قَالَ: «فَتَدْرِي مَا حَقُّهُمْ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ مُعَاذِ بْنِ جَبَلٍ.

تخريج: متفق عليه وأخرجه البخاري، الجهاد والسير، باب اسم الفرس والحمار، ح: ٢٨٥٦ ومسلم، ح: ٣٠ من حديث أبي إسحاق به وهو في مسند أبي داود الطيالسي، ح: ٥٦٥ عن شعبة وسلام عن أبي إسحاق به.

Comments:

To worship Allāh and to abandon polytheism is in fact to accept the Islamic life and adhere to it, because the greatest and clearest difference between Islam and disbelief is *Tawḥīd* (the servitude to Allāh) and the abandonment of *Shirk*. So those who perform these deeds will fulfill the rights due to Allāh and consequently escape punishment.

2644. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Jibrīl came to me and gave me glad tidings, that whoever dies without associating anything with Allāh, then he will enter Paradise." I said: "Even if he commits adultery and theft?" He said: "Yes." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There is something on this topic from Abū Ad-Dardā'.

٢٦٤٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ وَالأَعْمَشِ. كُلُّهُمْ سَمِعُوا زَيْدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَانِي جِبْرَئِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: نَعَمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢٢٢ من حديث شعبة ومسلم، الزكاة، باب الترغيب في الصدقة، ح:٩٤/٣٣ من حديث عبدالعزيز بن رفيع به وهو في مسند أبي داود الطيالسي، ح:٤٤٤ بلفظ: "يا أبا ذر بشر الناس أنه من قال: لا إله إلا الله دخل الجنة" * وفي الباب عن أبي الدرداء [أحمد:٦/٤٤٢ والنسائي في عمل اليوم والليلة، ح:١١٢٤].

Comments:

The meaning of not committing *Shirk* is the confession of *Tawḥīd* and its practice, and he who believes in the religion of *Tawḥīd* from the heart, will enter paradise; as its detail has previously passed.

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

39. The Chapters On Knowledge From The Messenger Of Allāh ﷺ

(المعجم ٣٩) - أَبْوَابُ الْعِلْمِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٥)

Chapter 1. When Allāh Wants Good For A Slave, He Gives Him Understanding In The Religion

(المعجم ١) - بَابٌ: إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا فَقَّهَهُ فِي الدِّينِ (التحفة ١)

2645. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "For whomever Allāh wants good, he gives him understanding in the religion." (***Ṣaḥīḥ***)

There are narrations on this topic from 'Umar, Abū Hurairah and Mu'āwiyah. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٤٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ وَمُعَاوِيَةَ. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١/٣٠٦ من حديث إسماعيل بن جعفر به * وفي الباب عن عمر [الطبراني في الأوسط: ٤/ ١٧٥، ح: ٣٣١٢] وأبي هريرة [ابن ماجه، ح: ٢٢٠] ومعاوية [البخاري، ح: ٧١ ومسلم، ح: ١٠٣٧/ ٩٨].

Comments:

Deep understanding and quick comprehension is called *'Fiqh'*, through which a person reaches the goal and core of a matter. A believer's comprehension and deep understanding is a grant and favor of Allāh, and only that person gets it with whom Allāh promises abundant good.

Chapter 2. The Virtue Of Seeking Knowledge

(المعجم ٢) - بَابُ فَضْلِ طَلَبِ الْعِلْمِ (التحفة ٢)

2646. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever takes a path upon which

٢٦٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

to obtain knowledge, Allāh makes the path to Paradise easy for him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح:٢٦٩٩ من حديث أبي أسامة به.

Comments:

The means and sources of entering Paradise are correct belief and good deeds, and the authenticity of belief and deeds dependent on correct knowledge; therefore the knowledge mentioned in this *Ḥadīth* is that of the Book and *Sunnah*, and to achieve this one has to leave one's home.

2647. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever goes out seeking knowledge, then he is in Allāh's cause until he returns." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* Some of them reported it without it being *Marfū'*.

٢٦٤٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللهِ حَتَّى يَرْجِعَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ فَلَمْ يَرْفَعْهُ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الصغير:١/١٣٦ من حديث نصر بن علي به وأشار المنذري إلى أنه حسن (الترغيب والترهيب:١/١٠٥) * الربيع وأبو جعفر وخالد: كلهم حسن الحديث في غيره أنكر عليه ولكن قال ابن حبان في ترجمة الربيع بن أنس: والناس يتقون حديثه ما كان من رواية أبي جعفر عنه لأن فيها اضطراب كثير (الثقات٤/٢٢٨)".

Comments:

The means of preaching and spreading the religion of Islam, protecting and defending it is knowledge. So working and striving hard to achieve it, bearing hardship and adversity for its sake is also a form of *Jihād* in the path of Allāh.

2648. 'Abdullāh bin Sakhbarah narrated from Sakhbarah, that the Prophet ﷺ said: "Whoever seeks knowledge, he is atoning for what has passed (of sins while doing so)." (*Ḍa'īf*)

[Abū 'Eīsā said:] The chain of

٢٦٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُعَلَّى: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ أَبِي دَاوُدَ، عَنْ عَبْدِ اللهِ ابْنِ سَخْبَرَةَ، عَنْ سَخْبَرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى».

narration of this *Hadīth*' is weak. Abū Dāwud's (a narrator in the chain) name is Nufaī Al-A'mā, he was graded weak in *Hadīth*, and we do not know of much from 'Abdullāh bin Sakhbarah nor from his father.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ ضَعِيفُ الإِسْنَادِ. أَبُو دَاوُدَ اسْمُهُ نُفَيْعٌ الأَعْمَى، يُضَعَّفُ فِي الْحَدِيثِ وَلَا نَعْرِفُ لِعَبْدِ اللهِ بْنِ سَخْبَرَةَ كَبِيرَ شَيْءٍ وَلَا لِأَبِيهِ.

تخريج: [**إسناده ضعيف جدًا**] وأخرجه الدارمي: ١/ ١٣٩، ح: ٥٦٧ عن محمد بن حميد به
* أبو داود ضعيف جدًا متهم ومحمد بن حميد ضعيف.

Comments:

True knowledge is a means of getting rid of the mistakes and sins committed in the previous days of life, and knowledge urges for repentance and to seek forgiveness by creating fear of Allāh regarding one's evil deeds; repenting and seeking forgiveness is a channel of pardon and forgiveness for all types of sins.

Chapter 3. What Has Been Related About Concealing Knowledge

(المعجم ٣) - بَابُ مَا جَاءَ فِي كِتْمَانِ الْعِلْمِ (التحفة ٣)

2649. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire." (***Hasan***)

There is something on this topic from Jābir and 'Abdullāh bin 'Amr.

[Abū 'Eīsā said:] The *Hadīth* of Abū Hurairah is *Hasan*.

٢٦٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلِ بْنِ قُرَيْشٍ الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا عَبْدُاللهِ بْنُ نُمَيْرٍ عَنْ عُمَارَةَ بْنِ زَاذَانَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، المقدمة، باب من سئل عن علم فكتمه، ح: ٢٦١ من حديث عمارة بن زاذان به وصححه ابن حبان، ح: ٩٥ وللحديث شواهد كثيرة * وفي الباب عن جابر [ابن ماجه، ح: ٢٦٣] وعبد الله بن عمرو [ابن حبان، ح: ٩٦ والحاكم: ١/ ١٠٢].

Comments:

The true objective of seeking knowledge is to propagate and spread it and to make the unmindful aware of it, and a knowledgeable person who keeps quiet at an opportunity where he should speak and he does not tell the truth, he deserves such punishment that his tongue is to be reined, because he bridled himself with the rein of silence and quietness.

Chapter 4. What Has Been Related About Exhortation Regarding One Who Seeks Knowledge

(المعجم ٤) - بَابُ مَا جَاءَ فِي الاسْتِيصَاءِ بِمَنْ يَطْلُبُ الْعِلْمَ (التحفة ٤)

2650. Abū Hārūn [Al-'Abdī] said: "We went to Abū Sa'eed and he said: 'Welcome with the exhortation of the Messenger of Allāh ﷺ.[1] Indeed the Prophet ﷺ said: "Surely, the people are followers of you, and men will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good." (*Ḍa'īf*)

[Abū 'Eīsā said:] 'Alī bin 'Abdullāh said: "Yaḥya bin Sa'eed said: 'Shu'bah considered Abū Hārūn [Al-'Abdī] to be weak.'" Yaḥya [bin Sa'eed] said: "And Ibn 'Awn did not stop reporting from Abū Hārūn Al-'Abdī until he died."

Abū Hārūn's name is 'Ummārah bin Juwain.

٢٦٥٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ أَبِي هَارُونَ [الْعَبْدِيِّ] قَالَ: كُنَّا نَأْتِي أَبَا سَعِيدٍ فَيَقُولُ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللهِ ﷺ إِنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّاسَ لَكُمْ تَبَعٌ وَإِنَّ رِجَالًا يَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا».

[قَالَ أَبُو عِيسَى:] قَالَ عَلِيُّ بْنُ عَبْدِ اللهِ: قَالَ يَحْيَى بْنُ سَعِيدٍ: كَانَ شُعْبَةُ يُضَعِّفُ أَبَا هَارُونَ الْعَبْدِيَّ. قَالَ يَحْيَى [بْنُ سَعِيدٍ]: وَمَا زَالَ ابْنُ عَوْنٍ يَرْوِي عَنْ أَبِي هَارُونَ الْعَبْدِيِّ حَتَّى مَاتَ.

وَأَبُو هَارُونَ اسْمُهُ عُمَارَةُ بْنُ جُوَيْنٍ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، المقدمة، باب الوصاة بطلبة العلم، ح:٢٤٩ من حديث سفيان الثوري به * أبو هارون ضعيف جدًا متهم.

Comments:

Students should be treated kindly and affectionately, they should be educated lovingly and by dedicated hard work, and they should get full supervision and care.

2651. Abū Hārūn [Al-'Abdī] narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "Men will come to you from the direction of the east to learn. So when they come to you then exhort them to good." He said: "When

٢٦٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِيكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا». قَالَ: فَكَانَ أَبُو سَعِيدٍ

[1] *Waṣiyyah* has been given a general translation, while the implication is "the will of Allāh's Messenger ﷺ" that is, he does not leave any inheritance, but rather knowledge, and those who came to the Companions to seek that legacy are its heirs.

إِذَا رَآنَا قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم.

قَالَ: وَهٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

Abū Sa'eed saw us he would say: 'Welcome with the exhortation of the Messenger of Allāh, may the peace and blessings of Allāh be upon him and his family.'" (*Ḍa'īf*)

He said: We do not know of this *Ḥadīth* except as a narration of Abū Hārūn Al-'Abdī from Abū Sa'eed Al-Khudrī.

تخريج: **[إسناده ضعيف جدًّا]** وأخرجه الخطيب: ١٤/ ٣٨٧ من حديث أبي هارون العبدي به وانظر الحديث السابق لعلته.

Chapter 5. What Has Been Related About Knowledge Leaving

(المعجم ٥) - بَابُ مَا جَاءَ فِي ذَهَابِ الْعِلْمِ (التحفة ٥)

٢٦٥٢ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا».

وفي الْبَابِ عَنْ عَائِشَةَ وَزِيَادِ بْنِ لَبِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى هٰذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، وَعَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هٰذَا.

2652. 'Abdullāh bin 'Amr bin Al-'Āṣ narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh does not take away knowledge by removing it from the people, but He takes away knowledge by taking the scholars, until there remains no scholar and the people begin to ask ignorant leaders, so they give their verdict without knowledge. They will go astray and lead the people astray." (***Ṣaḥīḥ***)

There are narrations on this topic from 'Āishah and Ziyād bin Labīd.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Az-Zuhrī has reported this *Ḥadīth* from 'Urwah, from 'Abdullāh bin 'Amr, and (also) from 'Urwah from 'Āishah from the Prophet ﷺ, and it is similar to this.

تخريج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن في آخر الزمان، ح:٢٧٣ من حديث عبدة والبخاري، ح:١٠٠ من حديث هشام بن عروة به * وفي الباب عن عائشة [يأتي بعده:٢٦٥٢ب] وزياد بن لبيد [ابن ماجه، ح:٤٠٤٨ والترمذي، ح:٢٦٥٣] * حديث الزهري: أخرجه النسائي في الكبرى، ح:٥٩٠٨.

Comments:

In this *Hadīth*, there is a great urge and advocation for the Muslims that they should value and honor their God-conscious scholars, the people should get maximum benefit from them, otherwise the time may be near that they will be deprived of this favor.

2653. Jubair bin Nufair narrated from Abū Ad-Dardā' who said: "We were with the Prophet ﷺ when he raised his sight to the sky, then he said: 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything.' So Ziyād bin Labīd Al-Anṣārī said: 'How will it be taken from us while we recite the Qur'ān. By Allāh we recite it, and our women and children recite it?' He (ﷺ) said: 'May you be bereaved of your mother O Ziyād! I used to consider you among the *Fuqahā'* of the people of Al-Madīnah. The Tawrah and Injīl are with the Jews and the Christians, but what do they avail of them?'" Jubair said: "So I met 'Ubādah bin Aṣ-Ṣāmit and said to him: 'Have you not heard what your brother Abū Ad-Dardā' said?' Then I informed him of what Abū Ad-Dardā' said. He said: 'Abū Ad-Dardā' spoke the truth. If you wish, we shall narrate to you about the first knowledge to be removed from the people: It is *Khushū'*, soon you will enter the congregational *Masjid*, but not see any man in it with *Khushū'*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Mu'āwiyah bin Ṣāliḥ (a narrator in the chain) is

٢٦٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ صَالِحٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَشَخَصَ بِبَصَرِهِ إِلَى السَّمَاءِ، ثُمَّ قَالَ: «هٰذَا أَوَانُ يُخْتَلَسُ الْعِلْمُ مِنَ النَّاسِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ». فَقَالَ زِيَادُ بْنُ لَبِيدٍ الأَنْصَارِيُّ: كَيْفَ يُخْتَلَسُ مِنَّا، وَقَدْ قَرَأْنَا الْقُرْآنَ فَوَاللهِ لَنَقْرَأَنَّهُ، وَلَنُقْرِئَنَّهُ نِسَاءَنَا وَأَبْنَاءَنَا؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ يَا زِيَادُ! إِنْ كُنْتُ لَأَعُدُّكَ مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ: هَذِهِ التَّوْرَاةُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودِ وَالنَّصَارَى فَمَاذَا تُغْنِي عَنْهُمْ؟» قَالَ جُبَيْرٌ: فَلَقِيتُ عُبَادَةَ بْنَ الصَّامِتِ فَقُلْتُ: أَلَا تَسْمَعُ [إِلَى] مَا يَقُولُ أَخُوكَ أَبُو الدَّرْدَاءِ؟ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو الدَّرْدَاءِ: قَالَ: صَدَقَ أَبُو الدَّرْدَاءِ إِنْ شِئْتَ لَأُحَدِّثَنَّكَ بِأَوَّلِ عِلْمٍ يُرْفَعُ مِنَ النَّاسِ: الْخُشُوعُ، يُوشِكُ أَنْ تَدْخُلَ مَسْجِدَ الْجَامِعِ فَلَا تَرَى فِيهِ رَجُلًا خَاشِعًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَمُعَاوِيَةُ بْنُ صَالِحٍ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَلَا نَعْلَمُ أَحَدًا تَكَلَّمَ فِيهِ غَيْرَ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ. وَقَدْ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ نَحْوُ هٰذَا، وَرَوَى بَعْضُهُمْ هٰذَا

الْحَدِيثَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

trustworthy according to the people of *Hadīth*, and we do not know of anyone who criticized him except for Yaḥyā bin Sa'eed Al-Qaṭṭān. Similar to this has been reported (by others) from Mu'āwiyah bin Ṣāliḥ, and some of them reported this *Hadīth* from 'Abdur-Raḥmān bin Jubair bin Nufair, from his father, from 'Awf bin Mālik from the Prophet ﷺ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ١/ ٩٩ من حديث عبد الله بن صالح به وصححه ووافقه الذهبي وهو في مسند الدارمي، ح: ٢٩٤ * حديث عبد الرحمن بن جبير عن أبيه عن عوف: أخرجه أحمد: ٦/ ٢٦، ٢٧ والنسائي في الكبرى، ح: ٥٩٠٩ وابن حبان، ح: ١١٥ وصححه الحاكم: ١/ ٩٨، ٩٩ ووافقه الذهبي.

Comments:

Religious knowledge will gradually come to an end by the death of religions scholars, even though the Qur'ān will yet exist, but the people will not act upon it. The real and true purpose of knowledge is to act accordingly, when knowledge is not practised, as if it is ignorance instead of knowledge. Were knowledge true and firm it would be practised. Knowledge brings fear and consciousness to a man regarding Allāh and the result of fear is humbleness and humility i.e. lowliness and submission.

(المعجم ٦) - بَابٌ: فِيمَنْ يَطْلُبُ بِعِلْمِهِ الدُّنْيَا (التحفة ٦)

Chapter 6. About One Who Seeks The World With His Knowledge

٢٦٥٤ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ الْبَصْرِيُّ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللهُ النَّارَ».

2654. Ibn Ka'b bin Mālik narrated from his father that he heard the Messenger of Allāh ﷺ saying: "Whoever seeks knowledge to contend with the scholars, or to use it to argue with the fools, and to have the people's faces turn towards him, then he shall be admitted to the Fire." **(*Da'īf*)**

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَإِسْحَاقُ بْنُ يَحْيَى

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route. Isḥāq bin Yaḥyā bin Ṭalḥah is not that strong according to them (the scholars of *Hadīth*), he was criticized due to

his memory.

ابْنِ طَلْحَةَ لَيْسَ بِذَاكَ الْقَوِيِّ عِنْدَهُمْ، تُكُلِّمَ فِيهِ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١/٣٢٦ من حديث أبي الأشعث به * إسحاق ابن يحيى: ضعيف (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٢٥٣ وغيره.

Comments:

True purpose of religious knowledge is its spread and preaching, and to achieve the pleasure and bliss of Allāh by acting upon it, so that a person secures salvation and success in the Hereafter.

2655. Ibn 'Umar narrated that the Prophet ﷺ said: "Whoever learns knowledge for other than (the sake of) Allāh, or intends by it other than Allāh, then let him take his seat in the Fire." ***(Ḍa'īf)***

[There is something on this topic from Jābir].

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Ayyūb except through this route.]

٢٦٥٥ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهُنَائِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللهِ أَوْ أَرَادَ بِهِ غَيْرَ اللهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» [وَفِي الْبَابِ عَنْ جَابِرٍ].

[**قَالَ أَبُو عِيسَى:** هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَيُّوبَ إِلَّا مِنْ هٰذَا الْوَجْهِ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥٨ من حديث محمد بن عباد به * وفي الباب عن جابر [ابن ماجه، ح: ٢٥٤] * خالد بن دريك لم يدرك ابن عمر.

Chapter 7. What Has Been Related About The Encouragement To Convey What Is Heard

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي الْحَثِّ عَلَى تَبْلِيغِ السَّمَاعِ (التحفة ٧)

2656. 'Abdur-Raḥmān bin Abān bin 'Uthmān narrated from his father who said: "Zaid bin Thābit left to go to Marwān during the middle of the day. We said: 'He did not send for him [during] this hour except to ask him about something.' So we got up to ask him, and he said: 'Yes, he asked us

٢٦٥٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عُمَرُ بْنُ سُلَيْمَانَ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبَانِ بْنِ عُثْمَانَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ نِصْفَ النَّهَارِ، قُلْنَا: مَا بَعَثَ إِلَيْهِ

about something we heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ saying: "May Allāh gladden a man who hears a *Ḥadīth* from us, so he memorizes it until he conveys it to someone else. Perhaps he carries the *Fiqh* to one who is more understanding than him, and perhaps the one who carries the *Fiqh* is not a *Faqīh*." (***Ṣaḥīḥ***)

There is something on this topic from 'Abdullāh bin Mas'ūd, Mu'ādh bin Jabal, Jubair bin Muṭ'im Abū Ad-Dardā', and Anas.

[Abū 'Eīsā said:] The *Ḥadīth* of Zaid bin Thābit is a *Ḥasan Ḥadīth*.

[فِي] هَذِهِ السَّاعَةِ إِلَّا لِشَيْءٍ يَسْأَلُهُ عَنْهُ، فَقُمْنَا فَسَأَلْنَاهُ، فَقَالَ: نَعَمْ، سَأَلَنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَضَّرَ اللهُ امْرَءًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ، فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ». وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَمُعَاذِ بْنِ جَبَلٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَأَبِي الدَّرْدَاءِ وَأَنَسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود السجستاني، العلم، باب فضل نشر العلم، ح:٣٦٦٠ من حديث شعبة به وصححه ابن حبان، ح:٧٢ والبوصيري وله شواهد عند الحاكم:١/ ٨٧، ٨٨ وغيره * وفي الباب عن عبدالله بن مسعود [يأتي:٢٦٥٧، ٢٦٥٨] ومعاذ بن جبل [الطبراني في الأوسط:٧/ ٤٠٠، ح:٦٧٧٧] وجبير بن مطعم [ابن ماجه، ح:٢٣١] وأبي الدرداء [الدارمي، ح:٢٣٦] وأنس [ابن ماجه، ح:٢٣٦].

Comments:

Preaching about *Ḥadīth* and its spread is a source of its revival, prosperity and life, therefore he who preaches, transmits and spreads it, has the right that Allāh will keep him delighted and pleased.

2657. Simāk bin Ḥarb said: "I heard 'Abdur-Raḥmān bin 'Abdullāh bin Mas'ūd narrating from his father who said: 'I heard the Messenger of Allāh ﷺ saying: 'May Allāh gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.''" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [It has been reported from 'Abdul-Mālik bin 'Umair

٢٦٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ اللهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَضَّرَ اللهُ امْرَءًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ

from 'Abdur-Raḥmān bin 'Abdullāh].

عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب من بلغ علمًا، ح: ٢٣٢ من حديث شعبة به وصححه ابن حبان، ح: ٧٤ـ٧٦.

Comments:

Ḥadīth is to be narrated exactly in its true version without any omission and addition, making an addition into it by oneself and attributing it to the Prophet is an illegal act and a heinous crime.

2658. ['Abdul-Mālik bin 'Umair narrated from 'Abdur-Raḥmān bin 'Abdullāh bin Mas'ūd that he narrated from his father, from the Prophet ﷺ who said: "May Allāh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the *Fiqh* to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived: Sincerity in deeds for Allāh, giving *Naṣīḥah* to the *A'immah* of the Muslims, and sticking to the *Jamā'ah*. For indeed the call is protected from behind them."] (*Ṣaḥīḥ*)

٢٦٥٨ - [حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَضَّرَ اللهُ امْرَءًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا، فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ العَمَلِ للهِ، وَمُنَاصَحَةُ أَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومِ جَمَاعَتِهِمْ، فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ»].

تخريج: [صحيح] وأخرجه البيهقي في دلائل النبوة: ١/ ٢٣ من حديث سفيان (بن عيينة) به وانظر الحديث السابق.

Chapter 8. What Has Been Related About The Gravity Of Lying Against The Messenger Of Allāh ﷺ

(المعجم ٨) - بَابُ [مَا جَاءَ] فِي تَعْظِيمِ الْكَذِبِ عَلَى رَسُولِ اللهِ ﷺ (التحفة ٨)

2659. 'Abdullāh [bin Mas'ūd] narrated that the Messenger of Allāh ﷺ said: "Whoever lies upon me, then let him take his seat in the Fire." (*Ṣaḥīḥ*)

٢٦٥٩ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] وله شاهد تقدم: ٢٢٥٧.

٢٦٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ ابْنَةِ السُّدِّيِّ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رِبْعِيِّ ابْنِ حِرَاشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ يَلِجُ النَّارَ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَالزُّبَيْرِ وَسَعِيدِ بْنِ زَيْدٍ وَعَبْدِاللهِ بْنِ عَمْرٍو وَأَنَسٍ وَجَابِرٍ وَابنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَعَمْرِو ابْنِ عَبَسَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَمُعَاوِيَةَ وَبُرَيْدَةَ وَأَبِي مُوسَى وَأَبِي أُمَامَةَ وَعَبْدِ اللهِ بْنِ عُمَرَ وَالْمُنْقَعِ وَأَوْسٍ الثَّقَفِيِّ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَلِيِّ بْنِ أَبِي طَالِبٍ، حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: مَنْصُورُ بْنُ الْمُعْتَمِرِ أَثْبَتُ أَهْلِ الْكُوفَةِ. وَقَالَ وَكِيعٌ: لَمْ يَكْذِبْ رِبْعِيُّ ابْنُ حِرَاشٍ فِي الْإِسْلَامِ كِذْبَةً.

2660. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "Do not lie upon me, for indeed whoever lies upon me, he will be admitted into the Fire."

There are narrations on this topic from Abū Bakr, 'Umar, 'Uthmān, Az-Zubair, Sa'eed bin Zaid, 'Abdullāh bin 'Amr, Anas, Jābir, Ibn 'Abbās, Abū Sa'eed, 'Amr bin 'Anbasah, 'Uqbah bin 'Āmir, Mu'āwiyah, Buraidah, Abū Mūsā, Abū Umāmah, 'Abdullāh bin 'Umar, Al-Munqa' and Aws Ath-Thaqafī. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] The *Ḥadīth* of 'Alī bin Abī Ṭālib is *Ḥasan Ṣaḥīḥ*. 'Abdur-Raḥmān bin Mahdī said: "Manṣūr bin Al-Mu'tamir is the most trustworthy of the people of Al-Kūfah." Wakī' said: "Ribi'ī bin Khirāsh did not utter any lie in Islām."

تخريج: [صحيح] وهو متفق عليه، وأخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح:١٠٦ ومسلم، ح:١ من حديث منصور به * وفي الباب عن أبي بكر [أبو يعلى:١/ ٧٥، ح:٧٣] وعمر [أحمد:١/٤٦] وعثمان [أحمد:١/ ٦٥، ٧٠] والزبير [البخاري، ح:١٠٧] وسعيد ابن زيد [أبو يعلى:٢/ ٢٥٧، ح:٩٦٦] وعبدالله بن عمرو [يأتي:٢٦٦٩] وأنس [يأتي: ٢٦٦١] وجابر [ابن ماجه، ح:٣٣] وابن عباس [يأتي:٢٩٥١] وأبي سعيد [ابن ماجه، ح:٣٧] وعمرو بن عبسة [ابن الجوزي في مقدمة الموضوعات:١/ ٧٠] وعقبة بن عامر [أحمد:٤/ ١٥٩، ٢٠١] ومعاوية [أحمد:٤/ ١٠٠] وبريدة [ابن عدي:٤/ ١٣٧١، ١٣٧٢] وأبي موسى (الغافقي مالك بن عبادة) [أحمد:٤/ ٣٣٤] وأبي أمامة [ابن الجوزي في مقدمة الموضوعات:١/ ٨٦، ٨٧] وعبدالله بن عمر المقنع [البخاري في التاريخ الكبير:٨/ ٥٣ وابن سعد:٧/ ٦٣ وغيرهما] وأوس الثقفي [ابن عدي:١/ ٢٤].

2661. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever lies upon me" – I think he said – "purposely, then let him take his seat in the Fire." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route, as a narration of Az-Zuhrī from Anas bin Mālik. This *Ḥadīth* has been reported through other routes from Anas from the Prophet ﷺ.

٢٦٦١ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ - حَسِبْتُ أَنَّهُ قَالَ: مُتَعَمِّدًا - فَلْيَتَبَوَّأْ بَيْتَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هذَا الوَجْهِ مِنْ حَدِيثِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [**صحيح**] وأخرجه ابن ماجه، المقدمة، باب التغليظ في تعمد الكذب على رسول الله ﷺ، ح: ٣٢ من حديث الليث بن سعد به.

Comments:

Something attributed to the Prophet becomes a part of religion, and when he did not utter that, it is as if a saying of a person or that of others was made part of religion, mixing non-religious acts into the religion is unlawful and a heinous offence. Therefore its punishment is severe, i.e., it will cause the person to dwell in Hell.

Chapter 9. What Has Been Related About Whoever Reports A *Ḥadīth* Which He Knows Is A Lie

(المعجم ٩) - بَابُ [مَا جَاءَ] فِي مَنْ رَوَى حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ (التحفة ٩)

2662. Al-Mughīrah bin Shu'bah narrated that the Prophet ﷺ said: "Whoever narrates a *Ḥadīth* from me which he knows is a lie, then he is one of the liars."[1] (*Ṣaḥīḥ*)

There are narrations on this topic from 'Alī bin Abī Ṭālib and Samurah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Shu'bah reported this *Ḥadīth* from

٢٦٦٢ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

وَفِي الْبَابِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَسَمُرَةَ.

[1] 'Liars" is recited in the plural form in this version, while in others it is in the dual, meaning "two liars," that is one who initiated it and one who spread it.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ هٰذَا الْحَدِيثَ، وَرَوَى الأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ. وَكَأَنَّ حَدِيثَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ عِنْدَ أَهْلِ الْحَدِيثِ أَصَحُّ. قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ عَبْدِ الرَّحْمٰنِ أَبَا مُحَمَّدٍ، عَنْ حَدِيثِ النَّبِيِّ ﷺ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الكَاذِبِينَ» قُلْتُ لَهُ: مَنْ رَوَى حَدِيثًا وَهُوَ يَعْلَمُ أَنَّ إِسْنَادَهُ خَطَأٌ أَيُخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي حَدِيثِ النَّبِيِّ ﷺ، أَوْ إِذَا رَوَى النَّاسُ حَدِيثًا مُرْسَلًا، فَأَسْنَدَهُ بَعْضُهُمْ أَوْ قَلَبَ إِسْنَادَهُ يَكُونُ قَدْ دَخَلَ فِي هٰذَا الْحَدِيثِ؟ فَقَالَ: لَا، إِنَّمَا مَعْنَى هٰذَا الْحَدِيثِ إِذَا رَوَى الرَّجُلُ حَدِيثًا وَلَا يُعْرَفُ لِذَلِكَ الْحَدِيثِ عَنِ النَّبِيِّ ﷺ أَصْلٌ فَحَدَّثَ بِهِ فَأَخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي هٰذَا الْحَدِيثِ.

Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Lailā, from Samurah from the Prophet ﷺ. Al-A'mash and Ibn Abī Lailā reported it from Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Lailā, from 'Alī, from the Prophet ﷺ. It is as if the *Ḥadīth* of 'Abdur-Raḥmān bin Abī Lailā, from Samurah is more correct according to the people of *Ḥadīth*.

He said: I asked 'Abdullāh bin 'Abdur-Raḥmān, Abū Muḥammad[1] about the *Ḥadīth* of the Prophet ﷺ: "Whoever narrates a *Ḥadīth* from me which he knows is a lie, then he is one of the liars." I said to him: "If someone reports a *Ḥadīth* and he knows that its chain of narration is mistaken, do you fear that he falls under this *Ḥadīth* of the Prophet ﷺ, or when people report a *Mursal Ḥadīth*, and some of them mention a chain for it, or alter its chain, does this case fall under this *Ḥadīth*?" He said: "No. This *Ḥadīth* only refers to when a man reports a *Ḥadīth* and that *Ḥadīth* is not known to have any source from the Prophet ﷺ, yet he narrates it. In this case I fear that he falls under this *Ḥadīth*." (*Ṣaḥīḥ*)

تخريج: وأخرجه مسلم، مقدمة، باب:١، قبل، ح:١ وابن ماجه، ح:٤١ من حديث سفيان الثوري به وتابعه شعبة * وفي الباب عن علي بن أبي طالب [ابن ماجه، ح:٣٨] وسمرة [مسلم، مقدمة، باب:١ من حديث شعبة عن الحكم عن عبد الرحمن بن أبي ليلى عنه به] * حديث الأعمش عن الحكم: [أخرجه ابن ماجه، ح:٤٠] وابن أبي ليلى عنه [ابن ماجه، ح:٣٨].

[1] Ad-Dārimī.

Chapter 10. What Saying Has Been Prohibited Regarding The *Ḥadīth* Of The Prophet ﷺ

(المعجم ١٠) - بَابُ مَا نُهِيَ عَنْهُ أَنْ يُقَالَ عِنْدَ حَدِيثِ رَسُولِ اللهِ ﷺ (التحفة ١٠)

2663. 'Ubaidullāh bin Abū Rāfi' narrated from Abū Rāfi' and others, from the Prophet ﷺ who said: "Let me not find one of you reclining on his couch when a command I ordered, or a prohibition from me comes to him, and he says: 'I do not know. What we find in the Book of Allāh, we follow it.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*]. Some of them reported it from Sufyān from Ibn Al-Munkadir, from the Prophet ﷺ in *Mursal* form. And, (also from) Sālim Abū An-Naḍr, from 'Ubaidullāh bin Abū Rāfi', from his father from the Prophet ﷺ. When Ibn 'Uyainah reported this *Ḥadīth* from them separately, he would distinguish between the narrations of Muḥammad bin Al-Munkadir and Sālim Abū An-Naḍr, and when he combined them, he would narrate it like this.

Abū Rāfi' is the freed slave of the Prophet ﷺ, and his name is Aslam.

٢٦٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَسَالِمٍ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ وَغَيْرِهِ رَفَعَهُ قَالَ: «لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ أَمْرٌ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللهِ اتَّبَعْنَاهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَرَوَى بَعْضُهُمْ عَنْ سُفْيَانَ عَنِ ابْنِ الْمُنْكَدِرِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا؛ وَسَالِمٍ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وَكَانَ ابْنُ عُيَيْنَةَ إِذَا رَوَى هٰذَا الْحَدِيثَ عَلَى الِانْفِرَادِ بَيَّنَ حَدِيثَ مُحَمَّدِ بْنِ الْمُنْكَدِرِ مِنْ حَدِيثِ سَالِمٍ أَبِي النَّضْرِ، وَإِذَا جَمَعَهُمَا رَوَى هٰكَذَا.

وَأَبُو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ اسْمُهُ أَسْلَمُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في لزوم السنة، ح:٤٦٠٥ وابن ماجه، ح:١٣ من حديث سفيان بن عيينة به وصرح بالسماع وصححه ابن حبان، ح:٩٨ والحاكم: ١/١٠٨، ١٠٩ على شرط الشيخين ووافقه الذهبي.

Comments:

This *Ḥadīth* tells us that turning away from an authentic *Ḥadīth* with a claim that its order is not found in the Qur'ān is unlawful; how can it then be right to ignore the authentic *Aḥādīth* just for the sake of opinions and views of the *A'immah*.

2664. Al-Miqdām bin Ma'dīkarib narrated that the Messenger of

٢٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ

صَالِحٍ عَنِ الْحَسَنِ بْنِ جَابِرٍ اللَّخْمِيِّ، عَنِ المِقْدَامِ بْنِ مَعْدِ يكَرِبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَّكِيءٌ عَلَى أَرِيكَتِهِ، فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ، فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ. وَإِنَّ مَا حَرَّمَ رَسُولُ اللهِ ﷺ كَمَا حَرَّمَ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

Allāh ﷺ said: "Lo! Soon a *Hadīth* from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allāh's Book. So whatever we find in it that is lawful, we consider it lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allāh ﷺ made unlawful, it is the same as what Allāh made unlawful." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، المقدمة، باب تعظيم حديث رسول الله ﷺ والتغليظ على من عارضه، ح:١٢ من حديث معاوية بن صالح به وصححه الحاكم: ١/١٠٩.

Comments:

It is necessary to research and investigate to find out about a narration, whether it is a saying of the Prophet or not, as the scholars of *Hadīth* used to do, but once it has been proven to be a saying of the Messenger of Allāh ﷺ, it will be disbelief to criticize it or to reject it.

Chapter 11. What Has Been Related About It Being Disliked To Write Down Knowledge

(المعجم ١١) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ كِتَابَةِ الْعِلْمِ (التحفة ١١)

٢٦٦٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا [سُفْيَانُ] بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: اسْتَأْذَنَّا النَّبِيَّ ﷺ فِي الكِتَابَةِ فَلَمْ يَأْذَنْ لَنَا.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ أَيْضًا عَنْ زَيْدِ بْنِ أَسْلَمَ. رَوَاهُ هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ.

2665. Abū Sa'eed Al-Khudrī said: "We sought permission from the Messenger of Allāh ﷺ for writing but he did not permit us." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* has been reported from Zaid bin Aslam via other routes as well. Hammām reported it from Zaid bin Aslam.

تخريج: وأخرجه مسلم، الزهد، باب التثبت في الحديث، وحكم كتابة العلم، ح:٣٠٠٤ من حديث زيد بن أسلم به.

Comments:

(1) In the beginning, the number of the scribers was very few, so the Prophet ﷺ wanted them to pay their full attention to write the Qur'ān and not to be engaged in any other writing. (2) As the number of scribers increased and they had well-versed training, the distinction between the Qur'ān and the *Hadīth* became possible, he ﷺ then gave permission to write the *Hadīth* as well; as it will be mentioned in the following chapter.

Chapter 12. What Has Been Related About Permitting That

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِيهِ (التحفة ١٢)

2666. Abū Hurairah said: "There was a man among the *Anṣār* who would sit with the Messenger of Allāh ﷺ, and he would listen to the *Ahādīth* of the Prophet ﷺ and he was amazed with them but he could not remember them. So he complained about that to the Messenger of Allāh ﷺ. He said: 'O Messenger of Allāh! I listen to your *Ahādīth* and I am amazed but I can not remember them.' So the Messenger of Allāh ﷺ said: 'Help yourself with your right hand' and he motioned with his hand as if writing." ***(Da'īf)***

There is something on this topic from 'Abdullāh bin 'Amr.

[Abū 'Eīsā said:] The chain for this *Hadīth* is not that strong. I heard Muhammad bin Ismā'īl saying: "Al-Khalīl bin Murrah (a narrator in the chain) is *Munkar* in *Hadīth*."

٢٦٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ الْخَلِيلِ بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ يَجْلِسُ إِلَى رَسُولِ اللهِ ﷺ، فَيَسْمَعُ مِنَ النَّبِيِّ ﷺ الْحَدِيثَ فَيُعْجِبُهُ وَلَا يَحْفَظُهُ، فَشَكَى ذَلِكَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَارَسُولَ اللهِ! إِنِّي لَأَسْمَعُ مِنْكَ الْحَدِيثَ فَيُعْجِبُنِي وَلَا أَحْفَظُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «اسْتَعِنْ بِيَمِينِكَ» وَأَوْمَأَ بِيَدِهِ الْخَطَّ.

وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَاكَ الْقَائِمِ. وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: الْخَلِيلُ بْنُ مُرَّةَ مُنْكَرُ الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١/ ٣٦ من حديث الخليل بن مرة به وهو ضعيف (تقريب) ويحيى بن أبي صالح مجهول (أيضًا) * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ٣٦٤٦].

2667. Abū Hurairah narrated that the Messenger of Allāh gave an address. So he mentioned a story in

٢٦٦٧ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَمَحْمُودُ ابْنُ غَيْلَانَ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

the *Hadīth*, and Abū Shāh said: 'Have it written for me O Messenger of Allāh!' So the Messenger of Allāh ﷺ said: 'Write it for Abū Shāh.'" (*Sahīh*)

There is a story along with the *Hadīth*.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. Shaibān has narrated a similar narration from Yahyā bin Abī Kathīr.

الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَطَبَ. فَذَكَرَ قِصَّةً فِي الْحَدِيثِ فَقَالَ أَبُو شَاهٍ: اكْتُبُوا لِي يَا رَسُولَ اللهِ! فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «اكْتُبُوا لِأَبِي شَاهٍ».

وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ مِثْلَ هٰذَا.

تخريج: متفق عليه، وأخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة، ح:٢٤٣٤ عن يحيى بن موسى ومسلم، ح:١٣٥٥ من حديث الوليد بن مسلم به.

Comments:

Banū Khuzā'ah killed a man of Banū Laith in retaliation to take the revenge of their man whom Banū Laith had killed. So on the occasion of the conquest of Makkah, the Prophet delivered a sermon concerning this, its detail is in the chapter, "The writing of knowledge" of *Sahīh Al-Bukhārī* (no. 112).

2668. Hammām bin Munabbih narrated that he heard Abū Hurairah say: "None of the Companions of the Messenger of Allāh ﷺ narrated more *Ahādīth* from him than me, except 'Abdullāh bin 'Amr. For, he used to write them down and I did not write." (*Sahīh*)

٢٦٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ وَهُوَ هَمَّامُ بْنُ مُنَبِّهٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «لَيْسَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللهِ ﷺ مِنِّي إِلَّا عَبْدَ اللهِ بْنَ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَوَهْبُ بْنُ مُنَبِّهٍ عَنْ أَخِيهِ، هُوَ هَمَّامُ ابْنُ مُنَبِّهٍ.

تخريج: وأخرجه البخاري، العلم، باب كتابة العلم، ح:١١٣ من حديث سفيان بن عيينة به.

Chapter 13. What Has Been Related About Narrations From The Children Of Isrā'īl

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْحَدِيثِ عَنْ بَنِي إِسْرَائِيلَ (التحفة ١٣)

2669. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "Convey from me, even if it be an *Āyah*, and narrate from the Children of Isrā'īl, and there is no harm. And whoever lies upon me purposely, then let him take his seat in the Fire." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from the Prophet ﷺ with similar. This *Ḥadīth* is *Ṣaḥīḥ*.

٢٦٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ عَبْدِالرَّحْمٰنِ بْنِ ثَابِتِ بْنِ ثَوْبَانَ العَابِدِ الشَّامِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وهٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح:٣٤٦١ من حديث حسان بن عطية به، ورواه عن أبي عاصم الضحاك بن مخلد عن الأوزاعي به.

Comments:

Reporting from the Children of Israel such incidents and stories for the purpose of good advice and admonition that are not contrary to the reason and Islamic texts, and also to tell about it being an Israelite narration, there is no harm in it; but there is no need to derive rules and laws from these narrations.

Chapter 14. What Has Been Related About 'The One Who Leads To Good Is Like The One Who Does It'

(المعجم ١٤) - بَابُ مَا جَاءَ أَنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ (التحفة ١٤)

2670. Anas bin Mālik narrated: "A man came to the Prophet ﷺ to get a mount, but he ﷺ did not have anything to mount him on with

٢٦٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْكُوفِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ شَبِيبِ بْنِ بِشْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ

him. So he was lead to another person to give him a mount. He came to the Prophet ﷺ to inform him about that and he said: 'Whoever leads to good, he is like the one who does it.'" (*Sahih*)

There is something on this topic from Abū Mas'ūd [Al-Badrī] and Buraidah.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route, as a narration of Anas from the Prophet ﷺ.

رَجُلٌ يَسْتَحْمِلُهُ، فَلَمْ يَجِدْ عِنْدَهُ مَا يَحْمِلُهُ فَدَلَّهُ عَلَى آخَرَ فَحَمَلَهُ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ فَقَالَ: «إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ».

وَفِي الْبَابِ عَنْ أَبِي مَسْعُودٍ [الْبَدْرِيِّ] وَبُرَيْدَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [**صحيح**] سنده حسن وللحديث شواهد كثيرة منها الحديث الآتي * شبيب بن بشر حسن الحديث، انظر تسهيل الحاجة، ح:٢٧٧٥ * وفي الباب عن أبي مسعود البدري [يأتي: ٢٦٧١] وبريدة [أحمد: ٥/ ٣٥٧].

Comments:

The performance of good deeds is a result of knowledge and acquaintance, so a person guiding to a good deed shares equal reward to the one who practises it.

2671. Abū Mas'ūd Al-Badrī narrated that a man came to the Prophet ﷺ looking for a mount, he said: 'Mine has been ruined.' So the Messenger of Allāh ﷺ said: 'Go to so-and-so.' So he went to him and he gave him a mount. The Messenger of Allāh ﷺ said: 'Whoever leads to good, then for him is the same reward as the one who does it – or – who acts upon it.'" (*Sahih*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahih*.

Abū 'Amr Ash-Shaibānī's (a narrator in the chain) name is Sa'd bin Iyās. Abū Mas'ūd Al-Badrī's name is 'Uqbah bin 'Amr.

(Another chain) from the Prophet ﷺ with similar. He said: "The

٢٦٧١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَسْتَحْمِلُهُ، فَقَالَ: إِنَّهُ قَدْ أُبْدِعَ بِي. فَقَالَ رَسُولُ اللهِ ﷺ: «ائْتِ فُلَانًا»، فَأَتَاهُ فَحَمَلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ - أَوْ قَالَ: - عَامِلِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَاسٍ، وَأَبُو مَسْعُودٍ الْبَدْرِيُّ اسْمُهُ عُقْبَةُ بْنُ عَمْرٍو.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ

same reward as the one who does it." And the narrator did not had any doubt in it.

اللهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَقَالَ: «مِثْلُ أَجْرِ فَاعِلِهِ» وَلَمْ يَشُكَّ فِيهِ.

تخريج: وأخرجه مسلم، الإمارة، باب فضل إعانة الغازي في سبيل الله بمركوب وغيره . . . إلخ، ح:١٨٩٣ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٦١١.

2672. Abū Mūsā Al-Ash'arī narrated that the Prophet ﷺ said: "Intercede, and you will be rewarded, and Allāh will fulfill what He wills upon the tongue of His Prophet." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. As for Buraid bin 'Abdullāh bin Abī Burdah bin Abī Mūsā (a narrator in the chain), Ath-Thwarī and Sufyān bin 'Uyainah reported from him. Buraid's *Kunyah* is Abū Burdah [also, and he is from Al-Kūfah and is trustworthy in *Ḥadīth*; Shu'bah, Ath-Thawrī, and Ibn 'Uyainah reported from him] he is Ibn Abī Mūsā Al-Asha'rī.

٢٦٧٢ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ، وَالْحَسَنُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «اشْفَعُوا وَلْتُؤْجَرُوا وَلْيَقْضِيَ اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبُرَيْدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَدْ رَوَى عَنْهُ الثَّوْرِيُّ وَسُفْيَانُ بْنُ عُيَيْنَةَ. وَبُرَيْدٌ يُكْنَى أَبَا بُرْدَةَ [أَيْضًا وَهُوَ كُوفِيٌّ ثِقَةٌ فِي الْحَدِيثِ رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ] هُوَ ابْنُ أَبِي مُوسَى الأَشْعَرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب قول الله تعالى: ﴿من يشفع شفاعة حسنة يكن له نصيب منها﴾، ح:٦٠٢٨ من حديث أبي أسامة ومسلم، ح:٢٦٢٧ من حديث بريد ابن عبدالله به.

Comments:

Interceding for a needy person is a matter of reward and virtuousness, whether the intercession is granted or not, thus he ﷺ advised about it being a source of good deed. This *Ḥadīth* also tells us that the Messenger of Allāh would always act according to the Will and desire of Allāh, and only the lawful intercession should be accepted.

2673. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "No soul is wrongfully taken except that some of the burden of its blood is upon the son of Ādam, because he was

٢٦٧٣ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ

نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ دَمِهَا وَذَلِكَ لِأَنَّهُ أَوَّلُ مَنْ أَسَنَّ الْقَتْلَ، وَقَالَ عَبْدُ الرَّزَّاقِ: سَنَّ الْقَتْلَ».

the first to institute murder."

'Abdur-Razzāq said: "The first to commit murder." (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَعْمَشِ بِهٰذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ قَالَ: سَنَّ الْقَتْلَ.

(Another route) with this chain and it is similar in meaning, he said: "To commit murder."

تخريج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب إثم من دعا إلى ضلالة، أوسن سنةً سيئةً . . . إلخ، ح: ٧٣٢١ ومسلم، ح: ١٦٧٧ من حديث سفيان الثوري به.

Comments:

The two sons of Adam, Hābīl and Qābīl, offered sacrifice in the Name of Allāh, Hābīl's sacrifice was accepted due to his sincerity and good intention, whereas Qābīl burnt in the fire of jealousy and he killed Hābīl; thus he introduced a wrong act for the people to come, consequently he also shares the burden of crime and sin of any murder.

(المعجم ١٥) - بَابٌ: فِيمَنْ دَعَا إِلَى هُدًى فَاتُّبِعَ أَوْ إِلَى ضَلَالَةٍ (التحفة ١٥)

Chapter 15. Whoever Calls To Guidance And Is Followed, Or To Misguidance

٢٦٧٤ - [حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ يَتَّبِعُهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»].

2674. [Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever calls to guidance, then he receives the reward similar to the reward of whoever follows him, without that diminishing anything from their rewards. And whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins."] (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، العلم، باب من سن سنةً حسنةً أو سيئةً، ومن دعا إلى هدى أو ضلالة، ح: ٢٦٧٤ عن علي بن حجر به.

Comments:

He who works actively for good and betterment, i.e., he who calls for the practice of the Qur'ān and the *Sunnah* by means of writing, literature, compilation, publication, its spread and propagation, preaching and exhortation, education and teaching, as long as these objects will remain and serve the purpose and the people will keep benefiting from it, the person who initiated and performed such activities will also gain the reward. A person who calls for the activities contrary to the Book, the *Sunnah* and the *Sharī'ah* by any means, and he who works actively for innovation and error, so long as these evils are practised, the introducer will be equally responsible for this crime and sin, like Qābīl.

2675. Ibn Jarīr bin 'Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: "Whoever starts a good tradition which is followed, then for him is a reward, and the likes of the rewards of whoever follows him, there being nothing diminished from their rewards. And whoever starts a bad tradition which is followed, then for him is the sin, and the likes of the sins of whoever follows him, there being nothing diminished from their sins." **(*Ṣaḥīḥ*)**

There is something on this topic from Ḥudhaifah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been related similar to this narration through other routes from Jarīr bin 'Abdullāh, from his father from the Prophet ﷺ. It has also been related from 'Ubaidullāh bin Jarīr, from his father from the Prophet ﷺ.

٢٦٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ جَرِيرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ سُنَّةَ خَيْرٍ فَأُتْبِعَ عَلَيْهَا فَلَهُ أَجْرُهُ وَمِثْلُ أُجُورِ مَنِ اتَّبَعَهُ غَيْرَ مَنْقُوصٍ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ سُنَّةَ شَرٍّ فَأُتْبِعَ عَلَيْهَا، كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِ مَنِ اتَّبَعَهُ غَيْرَ مَنْقُوصٍ مِنْ أَوْزَارِهِمْ شَيْئًا». وَفِي الْبَابِ عَنْ حُذَيْفَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَرِيرِ ابْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنِ الْمُنْذِرِ بْنِ جَرِيرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ عَنْ عُبَيْدِ اللهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَيْضًا.

تخريج: [صحيح] وأخرجه مسلم، ح:١٠١٧/ ٧٠ من حديث عبدالملك بن عمير به * وفي الباب عن حذيفة [أحمد: ٥/ ٣٨٧].

Comments:

A good practice and better way is only that which is according to the Book

and *Sunnah*, he who performs good deeds first will also share the reward of those who performed it after seeing him. Evil way and wrong practice is that which is contrary to the teachings and laws of religion. The first performer of sin, evil and innovation will be responsible for the sins of those after him, who adopted his evil practice.

Chapter 16. What Has Been Related About Adhering To The *Sunnah* And Staying Away From Innovation

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي] الْأَخْذِ بِالسُّنَّةِ وَاجْتِنَابِ الْبِدْعَةِ (التحفة ١٦)

2676. Al-'Irbāḍ bin Sāriyah narrated: "One day after the morning *Ṣalāt*, the Messenger of Allāh ﷺ exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: 'Indeed this is a farewell exhortation. [So what] do you order us O Messenger of Allāh?' He said: 'I order you to have *Taqwā* of Allāh, and to listen and obey, even in the case of a Ethiopian slave. Indeed, whomever among you lives, he will see much differences. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafā*,' cling to it with the molars.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Similar to this was reported by Thawr bin Yazīd, from Khālid bin Ma'dān, from 'Abdur-Raḥmān bin 'Amr As-Sulamī, from Al-'Irbāḍ bin Sāriyah from the Prophet ﷺ. That was narrated to us by Al-Ḥasan bin 'Alī Al-Khallāl and more than one, they said: (And he mentioned the same).

Al-'Irbāḍ bin Sāriyah's *Kunyah* is

٢٦٧٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حدَّثنا بَقِيَّةُ بْنُ الوَلِيدِ عَنْ بَحِيرِ بْنِ [سَعْدٍ]، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ، عَنِ العِرْبَاضِ بْنِ سَارِيَةَ قَالَ: وَعَظَنَا رَسُولُ اللهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ [فَبِمَاذَا] تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللهِ؟ قَالَ: «أُوصِيكُمْ بِتَقْوَى اللهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَ اخْتِلَافًا كَثِيرًا، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْكُم بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَى ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا. حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرِ ابْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ

الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ، عَنِ الْعِرْبَاضِ ابْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وَالعِرْبَاضُ بْنُ سَارِيَةَ يُكْنَى أَبَا نَجِيحٍ.

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ حُجْرِ بْنِ حُجْرٍ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوُهُ.

Abū Nājīḥ. Similar to this *Ḥadīth* has been related from Ḥujr bin Ḥujr, from 'Irbāḍ bin Sāriyah from the Prophet ﷺ.

تخريج: [**صحيح**] وأخرجه أبو داود، السنة، باب في لزوم السنة، ح:٤٦٠٧ من حديث ثور ابن يزيد عن خالد بن معدان به وسنده صحيح وصححه ابن حبان، ح:١٠٢ والحاكم: ١/٩٥، ٩٦ والذهبي وغيرهم.

Comments:

When the disputes and disagreements are rife, at that time adhere to my practice which is the Book and the *Sunnah*; hold fast unto the rightly guided caliph who will follow only my practice and footsteps, and the ground of his way of life will be the texts of the Book and the *Sunnah*, wherefrom he will get the *Shari'ah* law.' This also proves that the practice and way of life of the rightly guided caliphs particularly the first four caliphs: Abū Bakr, 'Umar, 'Uthmān and 'Alī ؓ was according to the good example of the Prophet ﷺ.

٢٦٧٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ عَنْ مَرْوَانَ ابْنِ مُعَاوِيَةَ [الفَزَارِيِّ]، عَنْ كَثِيرِ بْنِ عَبْدِ اللهِ [هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ]، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالِ بْنِ الحَارِثِ: «اعْلَمْ». قَالَ: أَعْلَمُ يَا رَسُولَ اللهِ قَالَ: «إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنِ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ لَا يَرضَاهَا اللهُ وَرَسُولُهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَمُحَمَّدُ بْنُ عُيَيْنَةَ، هُوَ مِصِّيصِيٌّ شَامِيٌّ، وَكَثِيرُ

2677. Kathīr bin 'Abdullāh [and he is Ibn 'Amr bin 'Awf Al-Muzanī], narrated from his father, from his grandfather that the Prophet ﷺ said to Bilāl bin Al-Ḥārith: "Know." He said: "I am ready to know O Messenger of Allāh." He ﷺ said: "That indeed whoever revives a *Sunnah* from my *Sunnah* which has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erreneous innovation which Allāh is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people."' (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Muḥammad bin 'Uyainah is

Al-Miṣṣīṣī, from Ash-Shām, and Kathīr bin ʻAbdullāh is Ibn ʻAmr bin ʻAwf Al-Muzanī.

بْنُ عَبْدِ اللهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، المقدمة، باب من أحيا سنة قد أميتت، ح:٢٠٩ من حديث كثير بن عبدالله به وهو ضعيف جدًا كما تقدم: ٢٦٣٠.

2678. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ said to me: 'O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anyone, then do so.' Then he said to me: 'O my son! That is from my *Sunnah*. Whoever revives my *Sunnah* then he has loved me. And whoever loved me, he shall be with me in Paradise.'" **(*Ḍaʻīf*)**

And there is a lengthy story along with the *Ḥadīth*.

[Abū ʻEīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. Muḥammad bin ʻAbdullāh Al-Anṣārī is trustworthy, and his father is trustworthy. ʻAlī bin Zaid (narrators in the chain) is truthful, but he sometimes narrates something in *Marfūʻ* form when others narrate it in *Mawqūf* form. I heard Muḥammad bin Bash-shār saying: "Abū Al-Walīd said: 'Shuʻbah said: 'Alī bin Zaid narrated to us – and he would narrate in *Marfūʻ* form – and we do not know any narration of Saʻeed bin Al-Musayyab from Anas except this *Ḥadīth* in its entirety.

ʻAbbād [bin Maisarah] Al-Minqarī reported this *Ḥadīth* from ʻAlī bin Zaid from Anas, and he did not

٢٦٧٨ - حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمٍ الأَنْصَارِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لأَحَدٍ فَافْعَلْ»، ثُمَّ قَالَ لِي: «يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الْجَنَّةِ». وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وَمُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ ثِقَةٌ وَأَبُوهُ ثِقَةٌ. وَعَلِيُّ بْنُ زَيْدٍ صَدُوقٌ إِلَّا أَنَّهُ رُبَّمَا يَرْفَعُ الشَّيْءَ الَّذِي يُوقِفُهُ غَيْرُهُ وَسَمِعْتُ مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ: قَالَ أَبُو الْوَلِيدِ: قَالَ شُعْبَةُ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، وكَانَ رَفَّاعًا وَلَا نَعْرِفُ لِسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسٍ رِوَايَةً إِلَّا هٰذَا الْحَدِيثَ بِطُولِهِ. وقَدْ رَوَى عَبَّادُ [بْنُ مَيْسَرَةَ] الْمِنْقَرِيُّ هٰذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ.

[قَالَ أَبُو عِيسَى:] وَذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، فَلَمْ يَعْرِفْهُ وَلَمْ يَعْرِفْ لِسَعِيدِ بْنِ

mention "from Sa'eed bin Al-Musayyab" in it.

[Abū 'Eīsā said:] I conferred with Muḥammad bin Ismā'īl about it, but he did not know it, nor did he know of Sa'eed bin Al-Musayyab reporting this *Ḥadīth*, or any other *Ḥadīth* from Anas bin Mālik. Anas bin Mālik died during the year ninety-three, and Sa'eed bin Al-Musayyab died two years after him, in the year ninety-five.

الْمُسَيَّبِ عَنْ أَنَسٍ هٰذَا الْحَدِيثَ وَلَا غَيْرَهُ وَمَاتَ أَنَسُ بْنُ مَالِكٍ سَنَةَ ثَلَاثٍ وَتِسْعِينَ، وَمَاتَ سَعِيدُ بْنُ الْمُسَيَّبِ بَعْدَهُ بِسَنَتَيْنِ مَاتَ سَنَةَ خَمْسٍ وَتِسْعِينَ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الصغير: ٢/ ٣٢، ٣٣ من حديث مسلم بن حاتم الأنصاري به مطولاً وقال: "تفرد به مسلم الأنصاري وكان ثقةً" ويأتي طرفه: ٢٦٩٨ * علي ابن زيد بن جدعان: ضعيف مشهور.

Chapter 17. Regarding Refraining From What Was Prohibited By The Messenger Of Allāh ﷺ

(المعجم ١٧) - بَابٌ: فِي الانْتِهَاءِ عَمَّا نَهَى عَنْهُ رَسُولُ اللهِ ﷺ (التحفة ١٧)

2679. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Leave me with what I left you. When I narrate a *Ḥadīth* to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophets." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٧٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اتْرُكُونِي مَا تَرَكْتُكُمْ، فَإِذَا حَدَّثْتُكُمْ فَخُذُوا عَنِّي، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب توقيره ﷺ، وترك إكثار سؤاله عما لا ضرورة إليه ... إلخ، ح: ١٣٣٧/ ١٣١ بعد، ح: ٢٣٥٧ من حديث أبي معاوية الضرير به ورواه البخاري، ح: ٧٢٨٨ من طريق آخر عن أبي هريرة.

Comments:

This *Ḥadīth* proves that opposing the saying of the Messenger of Allāh ﷺ after having knowledge of it is a reason of *Ummah's* destruction and devastation. In these days, we see with our open eyes that the Muslim nation has fallen into a deep pit of regret because of ignoring their religion.

Chapter 18. What Has Been Related About The Scholar Of Al-Madīnah

2680. Abū Ṣāliḥ reported a narration from Abū Hurairah: "It shall soon be that people are beating the livers of camels[1] seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madīnah." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it is a narration of Ibn 'Uyainah. It has been reported that Ibn 'Uyainah said about this when he was asked about the scholar of Al-Madīnah, he said that it is Mālik bin Anas.

Isḥāq bin Mūsā said: "I heard Ibn 'Uyainah say: 'He is Al-'Umarī, Az-Zāhid." His name is 'Abdul-'Azīz bin 'Abdullāh. I heard Yaḥya bin Mūsā saying: "Abdur-Razzāq said: 'He is Mālik bin Anas.'" [As for Al-'Umarī, his name is 'Abdul-'Azīz bin 'Abdullāh of the children of 'Umar bin Al-Khaṭṭāb].[2]

(المعجم ١٨) - بَابُ مَا جَاءَ فِي عَالِمِ الْمَدِينَةِ (التحفة ١٨)

٢٦٨٠ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ، وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً: يُوشِكُ أَنْ يَضْرِبَ النَّاسُ أَكْبَادَ الْإِبِلِ يَطْلُبُونَ الْعِلْمَ فَلَا يَجِدُونَ أَحَدًا أَعْلَمَ مِنْ عَالِمِ الْمَدِينَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ. وَقَدْ رُوِيَ عَنِ ابْنِ عُيَيْنَةَ أَنَّهُ قَالَ فِي هٰذَا: [سُئِلَ] مَنْ عَالِمُ الْمَدِينَةِ؟ فَقَالَ: إِنَّهُ مَالِكُ بْنُ أَنَسٍ.

[و]قَالَ إِسْحَاقُ بْنُ مُوسَى: وَسَمِعْتُ ابْنَ عُيَيْنَةَ قَالَ: هُوَ الْعُمَرِيُّ الزَّاهِدُ واسْمُهُ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ وَسَمِعْتُ يَحْيَى بْنَ مُوسَى يَقُولُ: قَالَ عَبْدُ الرَّزَّاقِ: هُوَ مَالِكُ بْنُ أَنَسٍ [وَالْعُمَرِيُّ: هُوَ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ].

تخريج: [إسناده ضعيف] وأخرجه الحميدي، ح:١١٥٥ وأحمد:٢/٢٩٩ عن سفيان بن عيينة به وصرح بالسماع وصححه ابن حبان، ح:٢٣٠٨ والحاكم:١/ ٩٠، ٩١ على شرط مسلم، ووافقه الذهبي * ابن جريج وأبو الزبير عنعنا وله شواهد منقطع عند ابن عبد البر في الانتفاء، ص:٢٠.

Comments:

The city of Al-Madīnah was a central and focal point for the knowledge of the Book and the *Sunnah* during the time of the noble Companions and the

[1] Meaning that they are hastening and traveling upon them.

[2] *Ḥāfiẓ* Ibn Ḥajar considered it incorrect that it refers to 'Abdul-'Azīz, saving in the biography of 'Abdullāh the son of this 'Abdul-'Azīz, that he - 'Abdullāh is this Al-'Umarī Az-Zāhid. See *At-Taqrīb* and *At-Tahdhīb*, and the narration from Isḥāq bin Mūsā from Ibn 'Uyainah; its chain is *Ṣaḥīḥ* So take note, and the same is the case of what he narrated from 'Abdur-Razzāq.

great Successors. Imām Mālik was such a personality in his time that he attracted people from all across the Muslim world.

Chapter 19. What Has Been Related About the Superiority Of *Fiqh* Over Worship

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي فَضْلِ الْفِقْهِ عَلَى الْعِبَادَةِ (التحفة ١٩)

2681. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The *Faqīh* is harder on *Ash-Shaiṭān* than a thousand worshippers." **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, as a narration of Al-Walīd bin Muslim.

٢٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا الْوَلِيدُ - هُوَ ابْنُ مُسْلِمٍ -: حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. مِنْ حَدِيثِ الْوَلِيدِ ابْنِ مُسْلِمٍ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، المقدمة، باب فضل العلماء والحث على طلب العلم، ح:٢٢٢ من حديث الوليد بن مسلم به * روح بن جناح ضعفه الجمهور واتهمه ابن حبان وغيره.

Comments:

A dedicated worshipper who does not have firm knowledge, the benefit of his worship is restricted to his own self, and also it is easy for the Satan to misguide him; while a learned jurist does not only correct himself and is safe from the illusion of the Satan, but also he protects others against the plots, conspiracy and errors of the devil, and he guides them correctly by teaching the issues of religion.

2682. Qais bin Kathīr said: "A man from Al-Madīnah came to Abū Ad-Dardā' when he was in Dimashq. So he said: 'What brings you O my nephew?' He replied: 'A *Ḥadīth* has reached me which you have narrated from the Messenger of Allāh ﷺ.' He said: 'You did not come for some need?' He said: 'No.' He said: 'Did you come for trade?' He said: 'No.' 'I did not come except seeking this *Ḥadīth*.' So he said: 'Indeed, I heard the

٢٦٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ: حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيْوَةَ، عَنْ قَيْسِ ابْنِ كَثِيرٍ قَالَ: قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ: مَا أَقْدَمَكَ يَا أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللهِ ﷺ، قَالَ: أَمَا جِئْتَ لِحَاجَةٍ؟ قَالَ: لَا. قَالَ: أَمَا قَدِمْتَ لِتِجَارَةٍ؟ قَالَ:

Messenger of Allāh ﷺ saying: "Whoever takes a path upon which he seeks knowledge, then Allāh makes a path to Paradise easy for him. And indeed the angels lower their wings in approval to the one seeking knowledge, Indeed forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And superiority of the scholar over the worshipper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dīnār or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share."[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* except through the narration of 'Āṣim bin Rajā' bin Ḥaiwah, and to me, its chain is not connected. This is how Maḥmūd bin Khidāsh narrated this *Ḥadīth* to us. While this *Ḥadīth* has only been related from 'Āṣim bin Rajā' bin Ḥaiwah, from Dāwud bin Jamīl, from Kathīr bin Qais, from Abū Ad-Dardā' from the Prophet ﷺ. This is more correct than the narration of Maḥmūd bin Khidāsh. [Muḥammad bin Ismā'īl saw this as more correct].

لَا، قَالَ: مَا جِئْتُ إِلَّا فِي طَلَبِ هٰذَا الْحَدِيثِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ المَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًى لِطَالِبِ العِلْمِ، وَإِنَّ العَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ حَتَّى الْحِيتَانُ فِي المَاءِ، وَفَضْلُ العَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ فَقَدْ أَخَذَ بِحَظٍّ وَافِرٍ».

[قَالَ أَبُو عِيسَى:] وَلَا نَعْرِفُ هٰذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ، وَلَيْسَ إِسْنَادُهُ عِنْدِي بِمُتَّصِلٍ، هٰكَذَا حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ هٰذَا الحَدِيثَ وَإِنَّمَا يُرْوَى هٰذَا الْحَدِيثُ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ وَهٰذَا أَصَحُّ مِنْ حَدِيثِ مَحْمُودِ بْنِ خِدَاشٍ [وَرَأْيُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ هٰذَا أَصَحُّ].

[1] Whatever it contains is also narrated in other authentic *Aḥādīth*. See Chapter 10 in the Book of Knowledge of *Ṣaḥīḥ Al-Bukhārī*, no. 2685 which follows, 2856 *Al-Bukhārī*, 2643 of *At-Tirmidhī*, and this *Ḥadīth* - Al-Ḥāfiẓ said there are chains to strengthen it - in *Fatḥ Al-Bārī*, chapter 10 of the Book of Knowledge, and it was graded *Ṣaḥīḥ* by Shaikh Al-Albānī.

تخريج: [إسناده ضعيف] وصححه ابن حبان (الإحسان): ٨٨ وللحديث شواهد ضعيفة * حديث عاصم بن رجاء عن داود بن جميل: رواه ابن ماجه، ح: ٢٢٣ وأبو داود، ح: ٣٦٤١، داود وكثير ضعيفان.

Comments:

Although the light of stars is dim in the presence of the moon light, yet the light of the moon is not its own, it is the reflected light from the sun; similarly the knowledge of the scholars is extracted from the light of Prophethood (i.e. Qur'ān and the *Sunnah*) due to it being radiant and glittering.

2683. Ibn Ashwa' narrated from Yazīd bin Salamah Al-Ju'fī, he said: "Yazīd bin Salamah said: 'O Messenger of Allāh! I heard so many narrations from you that I am afraid the last of them will cause me to forget the first of them. So narrate a statement to me that will encompass them.' So he said: 'Have *Taqwā* of Allāh with what you learn.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] The chain for this *Ḥadīth* is not connected, it is *Mursal* in my view. To me, Ibn Ashwa' did not see Yazīd bin Salamah. Ibn Ashwa's name is Sa'eed bin Ashwa'

٢٦٨٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنِ ابْنِ أَشْوَعَ، عَنْ يَزِيدَ بْنِ سَلَمَةَ الْجُعْفِيِّ قَالَ: قَالَ يَزِيدُ بْنُ سَلَمَةَ: يَا رَسُولَ اللهِ! إِنِّي [قَدْ] سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يُنْسِي أَوَّلَهُ آخِرُهُ. فَحَدِّثْنِي بِكَلِمَةٍ تَكُونُ جِمَاعًا، قَالَ: «اتَّقِ اللهَ فِيمَا تَعْلَمُ».

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ [و]هُوَ عِنْدِي مُرْسَلٌ، وَلَمْ يُدْرِكْ عِنْدِي ابْنُ أَشْوَعَ يَزِيدَ بْنَ سَلَمَةَ، وَابْنُ أَشْوَعَ اسْمُهُ سَعِيدُ بْنُ أَشْوَعَ.

تخريج: [إسناده ضعيف لانقطاعه] وأخرجه الطبراني في الكبير: ٢٢/ ٢٤٢، ح: ٦٣٣ من حديث هناد بن السري به وهو في الزهد له: ٢/ ٤٦٦، ح: ٩٣٦ * ابن أشوع هو سعيد بن عمرو بن أشوع.

Comments:

The extract and a full outcome of the whole religion is *Taqwā*, for this objective the Prophets, Messengers and the Books were sent; and *Taqwā* is to refrain from any kind of major and minor sins, it big and small.

2684. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Two things will not be together in a hypocrite: Good manners, and *Fiqh* in the religion." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of this

٢٦٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَلَفُ ابْنُ أَيُّوبَ الْعَامِرِيُّ عَنْ عَوْفٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ: حُسْنُ سَمْتٍ، وَلَا فِقْهٌ فِي الدِّينِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، وَلَا نَعْرِفُ هٰذَا الْحَدِيثَ مِنْ حَدِيثِ عَوْفٍ إِلَّا مِنْ حَدِيثِ هذَا الشَّيْخِ خَلَفِ بْنِ أَيُّوبَ الْعَامِرِيِّ، وَلَمْ أَرَ أَحَدًا يَرْوِي عَنْهُ غَيْرَ [أَبِي كُرَيْبٍ] مُحَمَّدِ بْنِ الْعَلَاءِ، وَلَا أَدْرِي كَيْفَ هُوَ؟

Hadīth as a narration of 'Awf except through the narration of this Shaikh, Khalaf bin Ayyūb Al-'Āmirī. I have not seen anyone reporting from him other than [Abū Kuraib] Muhammad bin Al-'Alā', and I do not know how he is.[1]

تخريج: [إسناده ضعيف] وأخرجه العقيلي في الضعفاء: ٢/ ٢٤ من حديث أبي كريب محمد ابن العلاء به وله شواهد ضعيفة عند ابن المبارك (الزهد، ح: ٤٥٩) والقضاعي وغيرهما * خلف ابن أيوب روى عنه أحمد بن حنبل وجماعة وهو صدوق مبتدع حدث عن عوف وقيس بمناكير.

Comments:

The Noble Prophet ﷺ meant that a believer should develop these two characteristics in himself, the heart and the tongue of a hypocrite do not agree and tally with each other; therefore these characteristics are not found in a hypocrite.

٢٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى [الصَّنْعَانِيُّ]: حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ: حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ: حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمٰنِ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: ذُكِرَ لِرَسُولِ اللهِ ﷺ رَجُلَانِ أَحَدُهُمَا: عَابِدٌ وَالآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ»، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمٰوَاتِ وَالأَرَضِينَ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ».

2685. Abū Umāmah Al-Bāhilī narrated: "Two men were mentioned before the Messenger of Allāh ﷺ. One of them a worshipper, and the other a scholar. So the Messenger of Allāh ﷺ said: 'The superiority of the scholar over the worshipper is like my superiority over the least of you.' Then the Messenger of Allāh ﷺ said: 'Indeed Allāh, His Angels, the inhabitants of the heavens and the earths – even the ant in his hole, even the fish – say *Salāt* upon the one who teaches the people to do good.'" (***Hasan***)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ. [قَالَ:] سَمِعْتُ أَبَا عَمَّارٍ الْحُسَيْنَ بْنَ حُرَيْثٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*. [He said:] I heard Abū 'Ammār Al-Husain bin Huraith Al-Khuzā'ī saying: "I heard Al-Fudail bin 'Iyād saying:

[1] See *As-Sahīhah* no. 278 where it was graded *Sahīh*.

'The scholar who works in teaching is regarded a great man in the domain of the heavens.'"

الفُضَيْلَ بْنَ عِيَاضٍ يَقُولُ: عَالِمٌ عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ.

تخريج: [إسناده حسن] وأخرجه الطبراني في الكبير:٨/٢٧٨، ح:٧٩١١ من حديث سلمة ابن رجاء به * الوليد بن جميل: حسن الحديث، تسهيل الحاجة، ح:٣٧٢٥ وأثر فضيل بن عياض: صحيح عنه.

Comments:

It is proven from these *Aḥādīth* that the knowledge of which the virtues and merits are mentioned in the *Aḥādīth* is the knowledge of the Book, the *Sunnah* and Islam.

2686. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The believer will never be satisfied with the good he hears, until he ends up in Paradise." **(*Ḍa'īf*)**

This *Ḥadīth* is *Ḥasan Gharīb*.

٢٦٨٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ البَصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو ابْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَنْ يَشْبَعَ المُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ» هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم وأبو نعيم في أخبار أصبهان:١/٢٣٦ من حديث ابن وهب به وصححه ابن حبان، ح:٣٨٥ والحاكم:٤/١٣٠ ووافقه الذهبي * انظر، ح:٢٠٣٣ لعلته.

Comments:

A believer remains a student of knowledge until his death, and he is never full with the struggle and desire for the knowledge of religion; his end is Paradise, Allāh Willing!

2687. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it." **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Ibrāhīm bin Al-Faḍl [Al-Madanī] Al-Makhzūmī is weak in *Ḥadīth* [due to his memory].

٢٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ ابْنِ الْفَضْلِ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الكَلِمَةُ الْحِكْمَةُ ضَالَّةُ المُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَإِبْرَاهِيمُ بْنُ الفَضْلِ [المَدَنِيُّ] المَخْزُومِيُّ ضَعِيفٌ فِي الحَدِيثِ [مِنْ قِبَلِ حِفْظِهِ].

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الزهد، باب الحكمة، ح:٤١٦٩ من حديث ابن نمير به.

Comments:

In the creation and nature of human, the passion of obedience and submission is planted, which is the origin and source of every good and righteousness; but because of worldly benefits, objectives and lusts it becomes neglectful of good and righteousness, whereas the demand of its nature and habit is to accept everything that is good and perfect.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

23. The Chapters On Seeking Permission And On Manners From The Messenger Of Allāh ﷺ

(المعجم ٤٠) - أَبْوَابُ الاسْتِئْذَانِ وَالآدَابِ عَنْ رَسُولِ اللهِ ﷺ

(التحفة ٣٦)

Chapter 1. What Has Been Reported About Spreading The *Salām*

(المعجم ١) - بَابُ مَا جَاءَ فِي إِفْشَاءِ السَّلَامِ (التحفة ١)

2688. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the *Salām* among each other." (*Ṣaḥīḥ*)

There are narrations on this topic from 'Abdullāh bin Salām, Shuraiḥ bin Hānī from his father, 'Abdullāh bin 'Amr, Al-Barā', Anas and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ وَشُرَيْحِ ابْنِ هَانِيءٍ، عَنْ أَبِيهِ وَعَبْدِ اللهِ بْنِ عَمْرٍو وَالْبَرَاءِ وَأَنَسٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان أنه لا يدخل الجنة إلا المؤمنون ... إلخ، ح:٥٤ من حديث أبي معاوية الضرير به * وفي الباب عن عبدالله بن سلام [تقدم:٢٤٨٥] وشريح ابن هانيء عن أبيه [البخاري في الأدب المفرد، ح:٨١١] وعبدالله بن عمرو [تقدم:١٨٥٥] والبراء [يأتي:٢٧٢٦] وأنس [البيهقي في شعب الإيمان، ح:٣٣٦٧] وابن عمر [ابن ماجه، ح:٣٢٥٢].

Comments:

It is proven from this *Hadīth* that the Faith, for which is the good news and promise of entry to Paradise, is not merely the utterance of this phrase, it is in fact so comprehensive that the mutual love and compassion of the people of Faith is also a part of it.

Chapter 2. What Has Been Mentioned About The Virtue Of The *Salām*

(المعجم ٢) - بَابُ مَا ذُكِرَ فِي فَضْلِ السَّلَامِ (التحفة ٢)

2689. 'Imrān bin Husain narrated: "A man came to the Prophet ﷺ and said: '*As-Salāmu 'Alaikum* (Peace be upon you).'" [He said:] "So the Prophet ﷺ said: 'Ten.' Then another came and he said: '*As-Salāmu 'Alaikum Wa Raḥmatullāh* (Peace be upon you, and the mercy of Allāh).' So the Prophet ﷺ said: 'Twenty.' Then another came and said: '*As-Salāmu 'Alaikum Wa Raḥmatullāhi Wa Barakātuh* (Peace be upon you, and the mercy of Allāh, and His blessings).' So the Prophet ﷺ said: 'Thirty.'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb* from this route, as a narration of 'Imrān bin Husain.

There is something on this topic from Abū Sa'eed, 'Alī and Sahl bin Hunaif.

٢٦٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْجُرَيْرِيُّ الْبَلْخِيُّ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الضُّبَعِيِّ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، [قَالَ:] فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، فَقَالَ النَّبِيُّ ﷺ: «عِشْرُونَ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، فَقَالَ النَّبِيُّ ﷺ: «ثَلَاثُونَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عِمْرَانَ بْنِ حُصَيْنٍ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَلِيٍّ وَسَهْلِ ابْنِ حُنَيْفٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: كيف السلام، ح:٥١٩٥ عن محمد بن كثير به وقواه الحافظ في فتح الباري:١١/٦ وله شاهد عند ابن حبان (الإحسان):٤٩٣
* وفي الباب عن أبي سعيد [لم أجده] وعلي [البزار (كشف الأستار):٢/٤١٨، ح:٢٠٠١ وابن السني، ح:٢٣٢] وسهل بن حنيف [عبد بن حميد، ح:٤٧٠ والطبراني في الكبير:٦/٧٦، ح:٥٥٦٣].

Comments:

All civilised and well-mannered nations of the world have particular customary words which they use to express love, kindness, emotion, honor

and good wishes, as they meet and encounter each other; and also to entertain, familiarise and please the person. For example: the Hindus say, 'Namaste' or 'Ram Ram'; the people of Europe in the morning say 'Good Morning' and in the evening 'Good Evening' etc. But the special phrase that Islam chose and assigned for the purpose *'As-Salāmu 'Alaikum'* is a phrase of love, kindness, honor and greatness, better than this cannot ever be imagined.

Chapter 3. What Has Been Related About That Seeking Permission Is Three Times

(المعجم ٣) - بَابُ مَا جَاءَ فِي الاسْتِئْذَانِ ثَلَاثٌ (التحفة ٣)

2690. Abū Sa'eed narrated: "Abū Mūsā sought permission to enter upon 'Umar. He said: *'As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' 'Umar said: 'Once.' Then he was silent for some time. Then he said: *'As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' 'Umar said: 'Twice.' Then he was silent for some time. Then he said: *'As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' So 'Umar said: 'Three times.' Then he (Abū Mūsā) left. 'Umar said to the gatekeeper: 'What did he do?' He replied: 'He left.' He said: Bring him to me.' So when he came, 'Umar said to him: 'What is this that you have done?' He said: 'The *Sunnah*.' He said: 'The *Sunnah*? By Allāh! You had better bring me proof or a witness to clarify this, or I will do this or that to you.'" He said: "So he came to us while we were sitting with the *Anṣār*. He said: 'O people of the *Anṣār*! Are you not the most knowledgeable people about the *Aḥādīth* of the Messenger of Allāh ﷺ? Did the Messenger of Allāh ﷺ not say: "Seeking permission is to be done

٢٦٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟ فَقَالَ عُمَرُ: وَاحِدَةٌ، ثُمَّ سَكَتَ سَاعَةً، ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟ فَقَالَ عُمَرُ: ثِنْتَانِ، ثُمَّ سَكَتَ سَاعَةً، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟ فَقَالَ عُمَرُ: ثَلَاثٌ، ثُمَّ رَجَعَ، فَقَالَ عُمرُ لِلْبَوَّابِ: مَا صَنَعَ؟ قَالَ: رَجَعَ، قَالَ: عَلَيَّ بِهِ. فَلَمَّا جَاءَهُ قَالَ: مَا هٰذَا الَّذِي صَنَعْتَ، قَالَ: السُّنَّةَ. قَالَ: السُّنَّةَ؟ وَاللهِ لَتَأْتِيَنِّي عَلَى هٰذَا بِبُرْهَانٍ [أَ]وْ بَيِّنَةٍ أَوْ لَأَفْعَلَنَّ بِكَ، قَالَ: فَأَتَانَا وَنَحْنُ رُفْقَةٌ مِنَ الْأَنْصَارِ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَلَسْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللهِ ﷺ؟ أَلَمْ يَقُلْ رَسُولُ اللهِ ﷺ: «الاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ»؟ فَجَعَلَ الْقَوْمُ يُمَازِحُونَهُ، قَالَ أَبُو سَعِيدٍ: ثُمَّ رَفَعْتُ رَأْسِي إِلَيْهِ فَقُلْتُ: مَا أَصَابَكَ فِي هٰذَا مِنَ الْعُقُوبَةِ فَأَنَا شَرِيكُكَ قَالَ: فَأَتَى عُمَرَ فَأَخْبَرَهُ بِذٰلِكَ،

فَقَالَ عُمَرُ: مَا كُنْتُ عَلِمْتُ بِهٰذَا.

وَفِي الْبَابِ عَنْ عَلِيٍّ وَأُمِّ طَارِقٍ مَوْلَاةِ سَعْدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالجُرَيْرِيُّ اسْمُهُ سَعِيدُ بْنُ إِيَاسٍ يُكْنَى أَبَا مَسْعُودٍ وَقَدْ رَوَى هٰذَا غَيْرُهُ أَيْضًا عَنْ أَبِي نَضْرَةَ، وَأَبُو نَضْرَةَ العَبْدِيُّ اسْمُهُ الْمُنْذِرُ بْنُ مَالِكِ بْنِ قُطَعَةَ.

three times. Either you are permitted, or otherwise leave."? The people began joking." Abū Sa'eed said: "Then I raised my head toward him and said: 'Whatever punishment you are afflicted with because of this, then I shall be your partner in it.'" So he went to 'Umar to inform him about it, and 'Umar said: "I did not know about this." (*Sahīh*)

There are narrations on this topic from 'Alī and Umm Ṭāriq the freed slave of Sa'd.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Al-Jurairī's name is Sa'eed bin Iyās, his *Kunyah* is Abū Mas'ūd. Others besides him also reported this from Abū Naḍrah. Abū Naḍrah Al-'Abdī's name is Al-Mundhir bin Mālik bin Quṭa'ah.

تخريج: وأخرجه مسلم، الآداب، باب الاستيذان، ح:٢١٥٣/٣٥ب من حديث سعيد بن إياس الجريري به وأصله عند البخاري، ح:٦٢٤٥ من حديث أبي سعيد * وفي الباب عن علي [لم أجده] وأم طارق مولاة سعد [أحمد:٦/٣٧٨].

Comments:

It is known through various *Ahādīth* that the right procedure to seek permission of entry to meet one is that first he should say *'Assalāmu Alaikum'*, thereafter he should ask for entry. If he did not get an answer, he should do so a second time, in case of not receiving a reply he should say *'Assalāmu Alaikum'* a third time and seek permission; if there is no reply even the third time, then he should go back.

٢٦٩١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: اسْتَأْذَنْتُ عَلَى رَسُولِ اللهِ ﷺ ثَلَاثًا فَأَذِنَ لِي.

2691. Ibn 'Abbās narrated that 'Umar bin Al-Khaṭṭāb said: "I sought permission (to enter) from the Messenger of Allāh ﷺ three times, then he permitted me." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Abū Zumail's (a

narrator) name is Simāk Al-Ḥanafī.

To us, 'Umar only rebuked Abū Mūsā, when he reported (from the Prophet ﷺ) that he ﷺ said: "Seeking permission is to be done three times. Either you are permitted, or otherwise leave," for 'Umar had sought permission from the Prophet ﷺ three times, and he admitted him, and he did not know about what Abū Mūsā narrated from the Prophet ﷺ saying: "Either you are permitted, or otherwise leave."

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكٌ الْحَنَفِيُّ، وَإِنَّمَا أَنْكَرَ عُمَرُ، عِنْدَنَا، عَلَى أَبِي مُوسَى حِينَ رَوَى [عَنِ النَّبِيِّ ﷺ] أَنَّهُ قَالَ: «الاسْتِئْذَانُ ثَلَاثٌ فَإِذَا أُذِنَ لَكَ وَإِلَّا فَارْجِعْ»، وَقَدْ كَانَ عُمَرُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ ثَلَاثًا فَأَذِنَ لَهُ، وَلَمْ يَكُنْ عَلِمَ هٰذَا الَّذِي رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ».

تخريج: وأخرجه مسلم، ح:١٤٧٩ من حديث عمر بن يونس مطولاً وهذا مختصر منه جدًّا، ورواه البخاري، ح:٨٩ من حديث ابن عباس.

Comments:

'Umar ﷺ, following his own incident, wanted to grant him permission after the third time but he went back; the incident of 'Umar is of the time when the Prophet ﷺ had *Iylā* with his wives, and he ﷺ stayed on his own on the balcony.

Chapter 4. What Has Been Related About How To Return The *Salām*

(المعجم ٤) - بَابُ [مَا جَاءَ] كَيْفَ رَدُّ السَّلَامِ (التحفة ٤)

2692. Abū Hurairah narrated: "A man entered the *Masjid* and performed *Ṣalāt* while the Messenger of Allāh ﷺ was sitting at the back of the *Masjid*. Then he came to greet him, so the Messenger of Allāh ﷺ said: '*Wa 'Alaikum* (and upon you); go back and pray for indeed you have not prayed.'" And he mentioned the Ḥadīth in its entirety. (***Ṣaḥīḥ***)

٢٦٩٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ، ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَذَكَرَ الْحَدِيثَ بِطُولِهِ.

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan*. Yaḥya bin Sa'eed Al-Qaṭṭān reported this Ḥadīth from 'Ubaidullāh bin 'Umar from Sa'eed Al-Maqburī. So he said: "From his father, from Abū Hurairah." [And

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هٰذَا عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ فَقَالَ: عَنْ

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [ولَمْ يَذْكُرْ فِيهِ فَسَلِّمْ عَلَيْهِ وقَالَ: «وعَلَيْكَ». قَالَ:] وَحَدِيثُ يَحْيَى ابْنِ سَعِيدٍ أَصَحُّ.

he did not mention, "to greet him" in it and he said: 'And upon you.'] The narration of Yahyā bin Sa'eed is more correct.

تخريج: وأخرجه البخاري، الاستئذان، باب من رد فقال: عليك السلام، ح:٦٢٥١ عن إسحاق بن منصور به وله طريق آخر عند مسلم، ح:٣٩٧ والبخاري، ح:٧٥٧.

Comments:

The version of *Al-Bukhārī* and *Muslim* is *'Wa 'Alaikas-Salām'* which tells that the reply to salutation begins with 'Wa' (and). Saying *Salām* is *Sunnah* and answering it is compulsory.

Chapter 5. What Has Been Related About Conveying The *Salām*

(المعجم ٥) - **بَابُ [مَا جَاءَ] فِي تَبْلِيغِ السَّلَامِ** (التحفة ٥)

2693. Abū Salamah narrated that 'Āishah narrated to him that the Messenger of Allāh ﷺ said to her: "Indeed Jibrīl has sent *Salām* to you." She said: "And upon him be peace and the mercy of Allāh and His blessings." (***Saḥīḥ***)

There is something on this topic from a man from Banū Numair from his father, from his grandfather.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Az-Zuhrī also reported it from Abū Salamah from 'Āishah.

٢٦٩٣ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرٍ [الشَّعْبِيِّ]: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يُقْرِئُكِ السَّلَامَ»، قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. وَفِي الْبَابِ عَنْ رَجُلٍ مِنْ بَنِي نُمَيْرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ.

تخريج: وأخرجه البخاري، الاستئذان، باب: إذا قال: فلان يقرئك السلام، ح:٦٢٥٣ ومسلم، ح:٢٤٤٧ من حديث زكريا به * وفي الباب عن رجل من بني نمير عن أبيه عن جده [أبو داود، ح:٢٩٣٤].

Comments:

If one sends *Salām* to an absent person, this *Salām* should be conveyed and it should be answered too. The answer to *Salām* should be given in the best form and it is better if the conveyer is also included in response to *Salām*. [*Tuḥfat Al-Aḥwadhī*, vol. 3, p. 386]

Chapter 6. What Has Been Related About The Superiority Of The One Who Initiates The *Salām*

(المعجم ٦) - بَابُ [مَا جَاءَ] فِي فَضْلِ الَّذِي يَبْدَأُ بِالسَّلَامِ (التحفة ٦)

2694. Abū Umāmah said: "They said: 'O Messenger of Allāh! When two men meet, which of them initiates the *Salām*?' He said: 'The nearest of them to Allāh.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. He said: Muḥammad said: "Abū Farwah Ar-Rahāwī is *Muqārib* (average) in *Ḥadīth*, except that his son Muḥammad bin Yazīd reports *Munkar* narrations from him."

٢٦٩٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا قُرَّانُ بْنُ تَمَّامٍ الأَسَدِيُّ عَنْ أَبِي فَرْوَةَ الرَّهَاوِيِّ يَزِيدَ بْنِ سِنَانٍ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! الرَّجُلَانِ يَلْتَقِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ فَقَالَ: «أَوْلَاهُمَا بِاللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. قَالَ: مُحَمَّدٌ أَبُو فَرْوَةَ الرَّهَاوِيُّ مُقَارِبُ الْحَدِيثِ إِلَّا أَنَّ ابْنَهُ مُحَمَّدَ بْنَ يَزِيدَ يَرْوِي عَنْهُ مَنَاكِيرَ.

تخريج: **[صحيح]** ورواه أبو داود، الأدب، باب: في فضل من بدأ بالسلام، ح:٥١٩٧ من طريق آخر عن أبي أمامة به.

Comments:

Saying *Salām* first is a symbol of a heart being pure of the iniquity of pride and arrogance. Only that person tries to be first in saying *Salām* who is a seeker of Allāh's Nearness and Mercy.

Chapter 7. What Has Been Related About It Being Disliked To Gesture With The Hand When Giving The *Salām*

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ إِشَارَةِ الْيَدِ فِي السَّلَامِ (التحفة ٧)

2695. 'Amr bin Shu'aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: "He is not one of us who resembles other than us, nor who resembles the Jews nor the Christians. For indeed greeting of the Jews is the pointing of the finger, and the greeting of the Christians is waving with the hand." (*Ḍa'īf*)

[Abū 'Eīsā said:] The chain for

٢٦٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى، فَإِنَّ تَسْلِيمَ الْيَهُودِ الإِشَارَةُ بِالأَصَابِعِ، وَتَسْلِيمَ النَّصَارَى الإِشَارَةُ بِالأَكُفِّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِسْنَادُهُ ضَعِيفٌ، وَرَوَى ابْنُ الْمُبَارَكِ هٰذَا الْحَدِيثَ

this *Ḥadīth* is weak. Ibn Al-Mubārak reported this *Ḥadīth* from Ibn Lahī'ah but he did not narrate it in *Marfū'* form.

عَنِ ابْنِ لَهِيعَةَ فَلَمْ يَرْفَعْهُ.

تخريج: [إسناده ضعيف] ورواه ابن الجوزي في العلل المتناهية: ٢/ ٢٣٤، ح: ١٢٠١ من طريق الترمذي به ابن لهيعة مدلس وعنعن وللحديث شواهد ضعيفة عند الطبراني في الأوسط: ٨/ ١٨٤، ١٨٥، ح: ٧٣٧٦ والنسائي في الكبرى، ح: ١٠١٧٢ وغيرهما.

Comments:

Making a gesture of *Salām* merely with fingers, palm, or nodding with the head is not right, but if the hand is sometimes waved along with the wording *'Assalāmu Alaikum'*, it will be right and it will not be regarded as imitation; or making gesture is also allowed if verbal response is impossible, for example: if one is unable to speak or one is offering prayer etc. [*Tuḥfat Al-Aḥwadhī*, vol. 3 p. 386]

Chapter 8. What Has Been Related About Giving The *Salām* To The Young

(المعجم ٨) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى الصِّبْيَانِ (التحفة ٨)

2696. Sayyār said: "I was walking with Thābit Al-Bunānī. He passed by some boys, so he said *Salām* to them. Then Thābit said: 'I was with Anas when he passed by some boys and gave the *Salām* to them, and Anas said: I was with the Prophet ﷺ when he passed by some boys and he gave the *Salām* to them.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. More than one narrator reported it from Thābit Al-Bunānī, and it has been reported through other routes from Anas.

(Another chain) from Anas, from the Prophet ﷺ with similar meaning.

٢٦٩٦ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتٍ الْبُنَانِيِّ فَمَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، فَقَالَ ثَابِتٌ: كُنْتُ مَعَ أَنَسٍ فَمَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، فَقَالَ أَنَسٌ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَمَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. وَرَوَاهُ غَيْرُ وَاحِدٍ عَنْ ثَابِتٍ، وَرُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب التسليم على الصبيان، ح: ٦٢٤٧ ومسلم، ح: ٢١٦٨ من حديث شعبة به وحديث قتيبة رواه النسائي في عمل اليوم والليلة، ح: ٣٢٩ وسنده حسن.

Comments:

Saying *Salām* to someone who is younger than oneself is a sign of love, affection, kindness, benevolence and compassion for them, and it is a proof of a person's humbleness and gentleness; and thus they also learn the etiquettes of Islamic meeting and greeting.

Chapter 9. What Has Been Related About Giving The *Salām* To Women

(المعجم ٩) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى النِّسَاءِ (التحفة ٩)

2697. Asmā' bint Yazīd narrated that the Messenger of Allāh ﷺ passed through the *Masjid* one day, and a group of women were sitting, so he motioned his hand with the *Salām* – 'Abdul-Ḥamīd (one of the narrators) gestured with his hand. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Aḥmad bin Ḥanbal said: "There is nothing wrong with the narration of 'Abdul-Ḥamīd bin Bahrām from Shahr bin Ḥawshab." Muḥammad [bin Ismā'īl] said: "Shahr is *Ḥasan in Ḥadīth*." And he strengthened his case, he said: "Only Ibn 'Awn criticized him. Then he reported from Hilāl bin Abī Zainab from Shahr bin Ḥashab."

Abū Dāwud [Al-Maṣāḥifī Al-Balkhī] narrated to us (he said): "An-Naḍr bin Shumail narrated to us that Ibn 'Awn said: 'They stabbed Sharh.'" Abū Dāwud said: "An-Naḍr said: 'They stabbed him – meaning they reviled him." And they only reviled him because he worked for the *Sulṭān*.

٢٦٩٧ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ أَنَّهُ سَمِعَ شَهْرَ بْنَ حَوْشَبٍ يَقُولُ: سَمِعْتُ أَسْمَاءَ بِنْتَ يَزِيدَ تُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ. وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَا بَأْس بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ وَقَالَ مُحَمَّدُ [بْنُ إِسْمَاعِيلَ]: شَهْرٌ حَسَنُ الْحَدِيثِ. وَقَوَّى أَمْرَهُ، وَقَالَ: إِنَّمَا تَكَلَّمَ فِيه ابْنُ عَوْنٍ. ثُمَّ رَوَى عَنْ هِلَالِ بْنِ أَبِي زَيْنَبَ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

حَدَّثَنَا أَبُو دَاوُدَ [الْمَصَاحِفِيُّ بَلْخِيٌّ]: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنِ ابْنِ عَوْنٍ، قَالَ: إِنَّ شَهْرًا نَزَكُوهُ. قَالَ أَبُو دَاوُدَ: قَالَ النَّضْرُ: نَزَكُوهُ أَيْ طَعَنُوا فِيهِ. وإِنَّمَا طَعَنُوا فِيهِ لأَنَّهُ وَلِيَ أَمْرَ السُّلْطَانِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في السلام على النساء، ح:٥٢٠٤ وابن ماجه، ح:٣٧٠١ من حديث شهر بن حوشب به وتابعه مهاجر الأنصاري عند البخاري في الأدب المفرد * قول ابن عون: صحيح عنه والصواب في شهر أنه حسن الحديث.

Comments:

The Prophet ﷺ gestured along with the words of *Salām*. It is proven through various *Aḥādīth* that if there is no danger of *Fitnah* (temptation, ill-doubt, slander etc.), then a man may say *Salām* to a woman, or to say *Salām* to a group of women, or a woman saying *Salām* to a group of men, provided there is no danger of *Fitnah* and a risk of being accused.

Chapter 10. What Has Been Related About Giving The *Salām* When Entering The House

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي التَّسْلِيمِ إِذَا دَخَلَ بَيْتَهُ (التحفة ١٠)

2698. Anas narrated: "The Messenger of Allāh ﷺ said to me: 'O my little son! When you enter upon your family then give the *Salām*, it will be a blessing for you and upon the inhabitants of your house." **(*Ḍaʿīf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢٦٩٨ - حَدَّثَنَا أَبُو حَاتِمٍ الْأَنْصَارِيُّ الْبَصْرِيُّ مُسْلِمُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ أَنَسٌ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وتقدم طرفه: ٢٦٧٨.

Comments:

Allāh stated teaching about the etiquettes of entering houses: "But when you enter the houses, greet one another with a greeting from Allāh, blessed and good." [*Sūrah An-Nūr* 24:61]

Chapter 11. What Has Been Related About The *Salām* Before Talking

(المعجم ١١) - بَابُ [مَا جَاءَ] فِي السَّلَامِ قَبْلَ الْكَلَامِ (التحفة ١١)

2699. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The *Salām* is before talking."

With this chain it has been reported that the Prophet ﷺ said: "Do not invite anyone to the food until the *Salām* is given." **(*Ḍaʿīf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Munkar*, we do not know of it except through this route. I heard

٢٦٩٩ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَّا عَنْ عَنْبَسَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ زَاذَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «السَّلَامُ قَبْلَ الْكَلَامِ». وَبِهٰذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ:

«لَا تَدْعُوا أَحَدًا إِلَى الطَّعَامِ حَتَّى يُسَلِّمَ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ [وَ]سَمِعْتُ مُحَمَّدًا يَقُولُ: عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ ضَعِيفٌ فِي الْحَدِيثِ ذَاهِبٌ وَمُحَمَّدُ بْنُ زَاذَانَ مُنْكَرُ الْحَدِيثِ.

Muḥammad saying: "Anbasah bin 'Abdur-Raḥmān is weak in *Ḥadīth*, gone, and Muḥammad bin Zādhān is *Munkar* in *Ḥadīth*."

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن عدي: ٦/ ٢١٠ من حديث الفضل بن الصباح به
* عنبسة تقدم حاله: ١٨٥٦، ومحمد بن زاذان: متروك (تقريب) والسلام قبل الكلام صحيح بأدلة كثيرة، انظر سنن أبي داود، ح: ٥١٧٦، ٥١٧٧ والترمذي، ح: ٢٧١٠ وغيرهما.

Comments:

This is the requirement of Islamic manners of meeting, that the supplication of peace (*Salām*) is made right in the beginning, mutual love and affection is expressed, and the blessing is gained by making mention of the Name of Allāh in the beginning.

Chapter 12. What Has Been Related About It Being Disliked To Give The *Salām* To The *Dhimmī*

(المعجم ١٢) - **بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى أَهْلِ الذِّمَّةِ** (التحفة ١٢)

2700. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not precede the Jews and the Christians with the *Salām*. And if one of you meets them in the path, then force them to its narrow portion."[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٠٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٧ عن قتيبة به.

Comments:

Saying *Salām* is a means to express honor and respect to others and paying respect and honor to the non-believers, thus, is not correct; if a disbeliever comes across a path, he should not be given the right of way rather he should be forced to walk on the side of the road so that he does not regard himself honorable and respectable.

[1] See no. 1602 and 1603.

2701. 'Āishah narrated that a group of Jews entered upon the Prophet ﷺ and they said: "*As-Sāmu 'Alaik*" (death be upon you). So the Prophet ﷺ said: "*Wa 'Alaik* And upon you." So 'Āishah said: "I said: '[Rather] upon you be death and the curse.'" So the Prophet ﷺ said: "O 'Āishah! Indeed Allāh loves gentleness in every matter." 'Āishah said: "Did you not hear what they said?" He said: "And I replied: 'And upon you.'"[1] (***Sahih***)

There are narrations on this topic from Abū Basrah Al-Ghifārī, Ibn 'Umar, Anas and Abū 'Abdur-Rahmān Al-Juhanī.

[Abū 'Eīsā said:] The *Hadīth* of 'Āishah is a *Hasan Sahih Hadīth*.

٢٧٠١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ»، فَقَالَتْ عَائِشَةُ: فَقُلْتُ: [بَلْ] عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ إِنَّ اللهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ». قَالَتْ عَائِشَةُ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قَدْ قُلْتُ: عَلَيْكُمْ».

وَفِي الْبَابِ عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، استتابة المرتدين والمعاندين وقتالهم، باب: إذا عرض الذمي أو غيره بسب النبي ﷺ ولم يصرح ... إلخ، ح:٦٩٢٧ ومسلم، ح:٢١٦٥ من حديث سفيان بن عيينة به * وفي الباب عن أبي بصرة الغفاري [أحمد:٦/٣٩٨ والبخاري في الأدب المفرد، ح:١١٠٢ والنسائي في عمل اليوم والليلة، ح:٣٨٨] وابن عمر [تقدم:١٦٠٣] وأنس [يأتي:٣٣١٠ وابن ماجه، ح:٣٦٩٧ وأبي عبدالرحمن الجهني [ابن ماجه، ح:٣٦٩٩].

Comments:

When the people of the Book would say *Salām* to the Prophet they would say '*Sām*' in stead *Salām*. So he would respond with *'Alaikum'* [upon you] or he said: '*Wa Alaikum*' [and upon you].

Chapter 13. What Has Been Related About Giving The *Salām* To A Gathering In Which There Are Muslims And Others

(المعجم ١٣) - بَابُ مَا جَاءَ فِي السَّلَامِ عَلَى مَجْلِسٍ فِيهِ الْمُسْلِمُونَ وَغَيْرُهُمْ (التحفة ١٣)

2702. Usāmah bin Zaid narrated that the Prophet ﷺ passed by a gathering in which the Muslims and

٢٧٠٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ

[1] Meaning if they said this or that, I have returned with its like.

عُرْوَةَ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

the Jews were mixed, so he gave the *Salām* to them. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الجهاد، باب: في دعاء النبي ﷺ، وصبره على أذى المنافقين، ح:١٧٩٨ من حديث عبدالرزاق والبخاري، ح:٦٢٥٤ من حديث معمر به.

Comments:

In a mixed gathering of Muslims and disbelievers, *Salām* will be given for the respect of Muslims.

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَسْلِيمِ الرَّاكِبِ عَلَى الْمَاشِي (التحفة ١٤)

Chapter 14. What Has Been Related About The Rider Giving The *Salām* To The One Walking

٢٧٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَ إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ». وَزَادَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: «وَيُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ» وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِبْلٍ وَفَضَالَةَ بْنِ عُبَيْدٍ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ أَيُّوبُ السِّخْتِيَانِيُّ وَيُونُسُ بْنُ عُبَيْدٍ، وعَلِيُّ بْنُ زَيْدٍ: إِنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

2703. Al-Ḥasan narrated from Abū Hurairah that the Prophet ﷺ said: "The rider gives the *Salām* to the walking person, and the walking person to the sitting person and the few to the many."

Ibn Al-Muthanna added in his narration: "And the young one gives the *Salām* to the elder." (***Ṣaḥīḥ***)

There are narrations on this topic from 'Abdur-Raḥmān bin Shibl, Faḍālah bin 'Ubaid and Jābir.

[Abū 'Eīsā said:] This *Ḥadīth* has been reported through other routes from Abū Hurairah. Ayyūb As-Sikhtiyānī, Yūnus bin 'Ubaid and 'Alī bin Zaid said: "Al-Ḥasan did not hear from Abū Hurairah."

تخريج: [صحيح] وأخرجه أحمد:٢/ ٥١٠ عن روح به ورواه البخاري، ح:٦٢٣٢ ومسلم، ح:٢١٦٠ من حديث أبي هريرة به * وفي الباب عن عبدالرحمن بن شبل [أحمد:٣/ ٤٤٤، ٤٢٨ والبخاري في الأدب المفرد، ح:٩٩٢] وفضالة بن عبيد [يأتي:٢٧٠٥] وجابر [البخاري في الأدب المفرد، ح:٩٨٣ وابن حبان، ح:١٩٣٥].

Comments:

This *Ḥadīth* specifies the people and establishes a rule, who should say *Salām* first; a rider will say *Salām* to the walking one, it will create the sense of humbleness and humility, a walking person will say *Salām* to the sitting one because he is the one who is coming, a smaller number of people will say *Salām* to the larger number of people in their respect, and the young would demonstrate politeness and respect by saying *Salām* to an elder.

2704. Hammām bin Munabbih narrated from Abū Hurairah that the Prophet ﷺ said: "The young one gives the *Salām* to the elder, the one passing by to the one sitting and the few to the many." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٠٤ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ ابْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسَلِّمُ الصَّغِيرُ عَلَى الكَبِيرِ وَالمَارُّ عَلَى القَاعِدِ وَالقَلِيلُ عَلَى الكَثِيرِ».

[قَالَ:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الاستئذان، باب تسليم القليل على الكثير، ح:٦٢٣١ من حديث ابن المبارك به.

2705. Faḍālah bin 'Ubaid narrated that the Messenger of Allāh ﷺ said: "The horseman gives *Salām* to the walking person, the walking person to the one standing and the few to the many." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Alī Al-Janbī's (a narrator in the chain) name is 'Amr bin Mālik.

٢٧٠٥ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: أَخْبَرَنِي أَبُو هَانِىءٍ [اسْمُهُ حُمَيْدُ بْنُ هَانِىءٍ] الْخَوْلَانِيُّ عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُسَلِّمُ الْفَارِسُ عَلَى المَاشِي، وَالمَاشِي عَلَى الْقَائِمِ، وَالقَلِيلُ عَلَى الكَثِيرِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ.

تخريج: [**إسناده حسن**] وأخرجه أحمد:٦/١٩ من حديث حيوة بن شريح، والنسائي في عمل اليوم والليلة، ح:٣٣٨ من حديث أبي هانىء به وصححه ابن حبان، ح:١٩٣٦ * عبدالله هو ابن المبارك.

Chapter 15. What Has Been Related About Giving The *Salām* When Standing And [When] Sitting

(المعجم ١٥) - **بَابُ [مَا جَاءَ فِي] التَّسْلِيمِ عِنْدَ القِيَامِ وَ[عِنْدَ] القُعُودِ**

(التحفة ١٥)

2706. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

٢٧٠٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي

هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ، فَإِنْ بَدَا لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ أَيْضًا عَنِ ابْنِ عَجْلَانَ أَيْضًا عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيه، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

"When one of you arrives at the gathering, then give the *Salām*, and if he is given a place to sit, then let him sit. Then when he stands, let him give the *Salām*, the first is not more worthy than the last." ***(Ḥasan)***

[Abū 'Eīsā said:] This Ḥadīth is Ḥasan. This Ḥadīth has also been reported from Ibn 'Ajlān from Sa'eed Al-Maqburī, from his father, from Abū Hurairah from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:٣٦٩ عن قتيبة وأبو داود، ح:٥٢٠٨ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ٢/ ٢٣٠ وصححه ابن حبان (الإحسان): ٤٩٤ وهو مخرج في مسند الحميدي بتحقيقي، ح: ١١٧١.

Comments:

The *Salām* should be said both when joining and leaving a meeting, both are important and essential; it has reward and righteousness and also the supplication for good and peace.

Chapter 16. What Has Been Related About Seeking Permission To Enter From In Front Of The House.

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي] الاسْتِئْذَانِ قُبَالَةَ الْبَيْتِ (التحفة ١٦)

٢٧٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَشَفَ سِتْرًا فَأَدْخَلَ بَصَرَهُ فِي الْبَيْتِ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَرَأَى عَوْرَةَ أَهْلِهِ، فَقَدْ أَتَى حَدًّا لَا يَحِلُّ لَهُ أَنْ يَأْتِيَهُ: لَوْ أَنَّهُ حِينَ أَدْخَلَ بَصَرَهُ اسْتَقْبَلَهُ رَجُلٌ فَفَقَأَ عَيْنَيْهِ مَا عَيَّرْتُ عَلَيْهِ، وَإِنْ مَرَّ رَجُلٌ عَلَى بَابٍ لَاسِتْرَ لَهُ غَيْرِ مُغْلَقٍ فَنَظَرَ فَلَا خَطِيئَةَ عَلَيْهِ، إِنَّمَا الْخَطِيئَةُ عَلَى أَهْلِ الْبَيْتِ». وَفِي الْبَابِ

2707. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Whoever lifts the curtain so that his sight enters the house before he was given permission, and he sees the nakedness of its inhabitants, then he has done something punishable which was not lawful for him to do. If it were that when he gazed into it, he was facing a man who lanced his eyes, there would be nothing wrong with him doing so. But if a man passes by a door that has no cover over it, and it is not closed and he looks, then there

is no sin on him, the sin is only on the inhabitants of the house." (*Ḍa'īf*)

There are narrations on this topic from Abū Hurairah and Abū Umāmah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it like this except as a narration of Ibn Lahī'ah. Abū 'Abdur-Raḥmān Al-Ḥubulī's name is 'Abdullāh bin Yazīd.

عَنْ أَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هٰذَا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ. وَأَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ اسْمُهُ عَبْدُ اللهِ بْنُ يَزِيدَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٥/١٥٣ من حديث ابن لهيعة به وعنعن * وفي الباب عن أبي هريرة [البخاري، ح:٦٩٠٢ ومسلم، ح:٢١٥٨ وأبو داود، ح:٥١٧٢، ٥١٧٣] وأبي أمامة [أحمد:٥/ ٢٥٠، ٢٦٠، ٢٦١].

Comments:

The inhabitants of the house should keep their door closed and the door should have a curtain hung down; the person seeking permission should not stand in front of the door, he should seek permission rather standing on a side, he should not open the door or lift the curtain away before having been given the permission, lest he should see the household.

Chapter 17. Whoever Gazed Into A People's Home Without Their Permission

(المعجم ١٧) - بَابُ مَنِ اطَّلَعَ فِي دَارِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ (التحفة ١٧)

2708. Anas narrated that the Prophet ﷺ was in his house when a man looked in at him, so he lunged toward him with an arrow head, so the man backed up. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٠٨ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي بَيْتِهِ فَاطَّلَعَ عَلَيْهِ رَجُلٌ فَأَهْوَى إِلَيْهِ بِمِشْقَصٍ فَتَأَخَّرَ الرَّجُلُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الديات، باب من أخذ حقه أو اقتص دون السلطان، ح:٦٨٨٩ من حديث حميد الطويل به وصرح بالسماع.

2709. Sahl bin Sa'd As-Sā'idī narrated that a man peeked in on the Messenger of Allāh ﷺ, in one

٢٧٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ

السَّاعِدِيِّ أَنَّ رَجُلًا اطَّلَعَ عَلَى رَسُولِ اللهِ ﷺ مِنْ جُحْرٍ فِي حُجْرَةِ النَّبِيِّ ﷺ وَمَعَ النَّبِيِّ ﷺ مِدْرَاةٌ يَحُكُّ بِهَا رَأْسَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

of the apartments of the Prophet ﷺ, while the Prophet ﷺ had a *Midrāh* (an iron comb) with which he was scratching his head. So the Prophet ﷺ said: "If I knew that you were looking then I would have poked your eyes with it. Seeking permission has only been enjoined because of the sight." (*Ṣaḥīḥ*)

There is something on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الأدب، باب تحريم النظر في بيت غيره، ح:٢١٥٦ عن محمد بن أبي عمر والبخاري، ح:٦٢٤١ من حديث سفيان بن عيينة به * وفي الباب عن أبي هريرة [البخاري، ح:٦٩٠٢ ومسلم، ح:٢١٥٨].

Comments:

A person, whether a male or female, is sometimes in such a position at home that it is not allowed for anybody to look at him/her in that position; therefore the *Sharī'ah* imposed this rule on every person, to ask permission before entering one's own house and also that of others.

(المعجم ١٨) - بَابُ [مَا جَاءَ فِي] التَّسْلِيمِ قَبْلَ الاسْتِئْذَانِ (التحفة ١٨)

Chapter 18. What Has Been Related About Giving The *Salām* Before Seeking Permission To Enter

٢٧١٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ أَنَّ عَمْرَو بْنَ عَبْدِ اللهِ بْنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلَدَةَ بْنَ حَنْبَلٍ أَخْبَرَهُ: أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَلِبَاءٍ وَضَغَابِيسَ إِلَى النَّبِيِّ ﷺ وَالنَّبِيُّ ﷺ بِأَعْلَى الْوَادِي، قَالَ: فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسْتَأْذِنْ، وَلَمْ أُسَلِّمْ، فَقَالَ النَّبِيُّ ﷺ: «ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ

2710. 'Amr bin Abī Sufyān narrated that 'Amr bin 'Abdullāh bin Ṣafwān informed him, that Kaladah bin Ḥanbal had informed him, that Ṣafwān bin Umayyah sent him to bring some milk, colostrum, and *Ḍaghābīs*[1] to the Prophet ﷺ while he was in the upper valley. (He said): "I entered upon him without seeking permission nor giving *Salām*. The Prophet ﷺ said: 'Go back and say: *As-Salāmu*

[1] *Ḍaghābīs* is the plural of *Ḍaghbūs*. They say it is the small snake-cucumber, or, an herb resembling asparagus with a base like grass which is drizzled with vinegar and oil when eaten.

أَأَدْخُلُ»؟ وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ. قَالَ عَمْرٌو: وَأَخْبَرَنِي بِهَذَا الحَدِيثِ أُمَيَّةُ بْنُ صَفْوَانَ. وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلَدَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ. وَرَوَاهُ أَبُو عَاصِمٍ أَيْضًا عَنِ ابْنِ جُرَيْجٍ مِثْلَ هَذَا [وضَغَابِيس: هُوَ حَشِيشٌ يُؤْكَلُ].

'Alaikum, may I enter?'" And that was after Ṣafwān had accepted Islam." (***Hasan***)

'Amr said: "Umayyah bin Ṣafwān (also) informed me of this *Ḥadīth*, but he did not mention that he actually heard it from Kaladah."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Ibn Juraij. Abū 'Āṣim also reported it from Ibn Juraij similarly. [And *Ḍaghābīs* refers to herbs which are eaten.]

تخريج: **[إسناده حسن]** وأخرجه أبو داود، الأدب، باب: كيف الاستئذان، ح:٥١٧٦ من حديث روح به.

Comments:

Safwān bin Umayyah was the brother of Kaladah bin Hanbal from the mother's side, and he was also the son of a notorious enemy of Islam and of the Messenger ﷺ, Umayyah bin Khalaf, who eventually embraced Islam on the occasion of the conquest of Makkah, then he sent a gift to the Prophet, and he told of a practical way of meeting to the gift bringer, in accordance to Islam.

٢٧١١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ المُبَارَكِ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ ابْنِ المُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي، فَقَالَ: «مَنْ هَذَا»؟ فَقُلْتُ: أَنَا، فَقَالَ: «أَنَا أَنَا»!؟ كَأَنَّهُ كَرِهَ ذَلِكَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2711. Jābir narrated: "I sought permission to enter upon the Prophet ﷺ regarding a debt my father owed, so he said: 'Who is this?' I said: 'Me.' He said: 'Me, me.' As if he disliked that." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: إذا قال: من ذا؟ فقال: أنا، ح:٦٢٥٠ ومسلم، ح:٢١٥٥ من حديث شعبة به.

Comments:

If a visitor cannot be recognised by the voice, and he is asked about identification, he should tell his name, because saying 'me' is not an identification or an introduction.

Chapter 19. What Has Been Related About It Being Disliked To Return From A Journey To Ones Family At Night

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ طُرُوقِ الرَّجُلِ أَهْلَهُ لَيْلًا (التحفة ١٩)

2712. Jābir narrated that the Prophet ﷺ prohibited them from returning to the women from a journey during the night. (*Ṣaḥīḥ*)

There are narrations on this topic from Anas, Ibn 'Umar and Ibn 'Abbās.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Jābir from the Prophet ﷺ. It has been reported that Ibn 'Abbās said: "The Prophet ﷺ prohibited them from returning to the women from a journey at night." He said: "So two men returned (during the night) after the Messenger of Allāh ﷺ had prohibited it, and each of them found a man with his wife."

٢٧١٢ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا.

وَفِي الْبَابِ عَنْ أَنَسٍ وابْنِ عُمَرَ وابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَن يَطْرُقُوا النِّسَاءَ لَيْلًا. قَالَ: فَطَرَقَ رَجُلَانِ بَعْدَ نَهْيِ رَسُولِ اللهِ ﷺ، فَوَجَدَ كُلُّ وَاحِدٍ مِنْهُمَا مَعَ امْرَأَتِهِ رَجُلًا.

تخريج: [صحيح] وأخرجه أحمد:٣/٣٠٨ عن سفيان بن عيينة به وتابعه شعبة وجماعة وصححه ابن حبان (الإحسان):٢٧٠٢ ورواه البخاري، ح:٥٢٤٣ ومسلم، الإمارة، ح:٧١٥ بعد، ح:١٩٢٨ من حديث جابر بن عبد الله الأنصاري به * وفي الباب عن أنس [البخاري، ح:١٨٠٠ ومسلم، ح:١٩٢٨] وابن عمر [أحمد:٢/ ١٠٤] وابن عباس [الدارمي، ح:٤٥٠] وابن خزيمة [فتح الباري:٩/ ٣٤١].

Comments:

If a person is returning from a long journey and the wife is not aware of his return, he should then not come home at night, because righteous ladies do not adorn and beautify themselves while the husband is on a journey. If the husband arrives suddenly and the wife is untidy, her clothes are unclean, hair is dishevelled it might create dislike in his heart, but if the arrival is known then there is no harm.

Chapter 20. What Has Been Related About *Tatrīb* When Writing

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي تَتْرِيبِ الْكِتَابِ (التحفة ٢٠)

2713. Jābir narrated that the Messenger of Allāh ﷺ said: "When one of you writes something, then let him *Yutarrib* it, for that is more conducive to the need." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Munkar*, we do not know of it to be from Abū Az-Zubair except through this route. [He said:] To me, Ḥamzah is Ibn 'Amr An-Nuṣaibī (a narrator in the chain), and he is weak in *Hadīth*.

٢٧١٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا شَبَابَةُ عَنْ حَمْزَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَتَبَ أَحَدُكُمْ كِتَابًا فَلْيُتَرِّبْهُ فَإِنَّهُ أَنْجَحُ لِلْحَاجَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ عَنْ أَبِي الزُّبَيْرِ إِلَّا مِنْ هٰذَا الْوَجْهِ. [قَالَ:] وَحَمْزَةُ هُوَ عِنْدِي ابْنُ عَمْرٍو النُّصَيْبِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف جدًّا] * حمزة بن عمرو النصيبي متروك متهم وله طريق آخر عند ابن ماجه، ح: ٣٧٧٤ وسنده ضعيف جدًّا.

Comments:

The purpose is that the letter should be smeared with dust to dry the ink after having been written, lest the words should get effaced by folding or rolling and reading it will be hard. If the reading of a letter is impossible, how can it then be replied to?

Chapter 21. The *Hadīth*: "Put The Pen On Your Ear"

(المعجم ٢١) - بَابُ [حَدِيثِ «ضَعِ الْقَلَمَ عَلَى أُذُنِكَ»] (التحفة ٢١)

2714. Zaid bin Thābit narrated: "I entered upon the Messenger of Allāh ﷺ while there was a scribe in front of him, and I heard him saying: 'Put the pen on your ear, for that is more conducive to the scribe remembering.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, and it is a weak chain. Muḥammad bin Zadhān and 'Anbasah bin 'Abdur-Raḥmān (narrators in the chain)

٢٧١٤ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ عَنْ عَنْبَسَةَ، عَنْ مُحَمَّدِ بْنِ زَاذَانَ، عَنْ أُمِّ سَعْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ وَبَيْنَ يَدَيْهِ كَاتِبٌ فَسَمِعْتُهُ يَقُولُ: «ضَعِ الْقَلَمَ عَلَى أُذُنِكَ فَإِنَّهُ أَذْكَرُ لِلْمُمْلِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ وَهُوَ إِسْنَادٌ ضَعِيفٌ، وَمُحَمَّدُ بْنُ زَاذَانَ وَعَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ

are both weak in *Ḥadīth*.

يُضَعَّفَانِ فِي الحَدِيثِ.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن سعد: ٢/ ٣٥٩ من حديث عنبسة بن عبدالرحمن القرشي به ومن طريق الترمذي أورده ابن الجوزي في الموضوعات: ١/ ٢٥٩ وانظر، ح: ٢٦٩٩ لحال عنبسة ومحمد بن زاذان وللحديث شاهدان ضعيفان جدًّا عند أبي نعيم في أخبار أصبهان: ٢/ ٣٣٧ والديلمي وغيرهما في سنديهما متهمان.

Chapter 22. What Has Been Related About Learning Syrian

(المعجم ٢٢) - بَابُ [مَا جَاءَ] فِي تَعْلِيمِ السُّرْيَانِيَّةِ (التحفة ٢٢)

2715. Zaid bin Thābit narrated: "The Messenger of Allāhﷺ ordered me to learn some statements from the writings of the Jews for him, and he said: 'For indeed by Allāh! I do not trust the Jews with my letters.'" He said: "Half of a month did not pass before I learned it for him." He said: "After I learned it, when he ﷺ wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported through other routes from Zaid bin Thābit. Al-A'mash reported it from Thābit bin 'Ubaid [Al-Anṣārī], from Zaid bin Thābit, who said: "The Messenger of Allāh ﷺ ordered me to learn Syrian."

٢٧١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَتَعَلَّمَ لَهُ كَلِمَاتٍ مِنْ كِتَابِ يَهُودَ وَقَالَ: «إِنِّي وَاللهِ مَا آمَنُ يَهُودَ عَلَى كِتَابِي»، قَالَ: فَمَا مَرَّ بِي نِصْفُ شَهْرٍ حَتَّى تَعَلَّمْتُهُ لَهُ، قَالَ: فَلَمَّا تَعَلَّمْتُهُ كَانَ إِذَا كَتَبَ إِلَى يَهُودَ كَتَبْتُ إِلَيْهِمْ، وَإِذَا كَتَبُوا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ زَيْدِ بْنِ ثَابِتٍ، وَقَدْ رَوَاهُ الأَعْمَشُ عَنْ ثَابِتِ بْنِ عُبَيْدٍ الأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، العلم، باب رواية حديث أهل الكتاب، ح: ٣٦٤٥ من حديث عبدالرحمن بن أبي الزناد به وعلقه البخاري، ح: ٧١٩٥.

Comments:

This *Ḥadīth* proves that it is permissible to learn the language of the non-Muslims to understand their letters, messages and writings, and such type of individuals should be educated, trained and financed for the national cause and benefits; non-Muslims cannot be trusted at all, regardless of how they seem to be well-wishers!

Chapter 23. Regarding The Letters To The Idolaters

(المعجم ٢٣) - بَابٌ: فِي مُكَاتَبَةِ الْمُشْرِكِينَ (التحفة ٢٣)

2716. Anas bin Mālik narrated: "Before he died, the Messenger of Allāh ﷺ had written to *Kisra*, Caesar, An-Najāshī, and to every tyrant calling them to Allāh. This An-Najāshī is not the one that the Prophet ﷺ performed the funeral *Salāt* for." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

٢٧١٦ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ قَبْلَ مَوْتِهِ إِلَى كِسْرَى وَإِلَى قَيْصَرَ، وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللهِ، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ [النَّبِيُّ ﷺ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الجهاد، باب: كتب النبي ﷺ إلى ملوك الكفار يدعوهم إلى الإسلام، ح: ١٧٧٤ عن يوسف بن حماد به.

Comments:

It is known from this *Hadīth* that the disbelievers should be invited to Islam by writing as well. The Muslim rulers should invite the non-Muslim rulers to Islam, not necessarily on a one to one basis. This work may be performed by sending them authentic Islamic literature as a gift.

Chapter 24. What Has Been Related About How One Is To Write To The People Of *Shirk*

(المعجم ٢٤) - بَابُ [مَا جَاءَ] كَيْفَ يُكْتَبُ إِلَى أَهْلِ الشِّرْكِ (التحفة ٢٤)

2717. Ibn 'Abbās narrated that Abū Sufyān bin Harb informed him that Hiraql had sent for him while he was with a party of the Quraish, and they were trading in Ash-Shām, so they went to him." And he mentioned the *Hadīth* and said: "Then he called for the letter of the Messenger of Allāh ﷺ to be read, and it said in it: 'In the Name of Allāh, the Merciful, the Beneficent. From Muhammad, Allāh's slave and His Messenger, to Hiraql the leader of Rome. Peace be upon whoever follows the

٢٧١٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ، وكَانُوا تُجَّارًا بِالشَّامِ فَأَتَوهُ. وَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ ﷺ، فَقُرِىءَ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، السَّلَامُ عَلَى مَنِ اتَّبَعَ

guidance. To proceed:" (*Ṣaḥīḥ*)

الْهُدَى، أَمَّا بَعْدُ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Sufyān's name is Ṣakhr bin Ḥarb.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو سُفْيَانَ اسْمُهُ صَخْرُ بْنُ حَرْبٍ.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: كيف يكتب الكتاب إلى أهل الكتاب، ح: ٦٢٦٠ من حديث ابن المبارك ومسلم، ح: ١٧٧٣ من حديث الزهري به.

Comments:

This *Ḥadīth* is a guide that when writing a letter to a disbeliever, his position and status is to be considered, but the Islamic greeting *'As-Salāmu Alaikum'* will not be written for him, rather 'peace be upon whoever follows the guidance' will be written.

Chapter 25. What Has Been Related About Putting A Seal On A Letter

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي خَتْمِ الْكِتَابِ (التحفة ٢٥)

2718. Anas bin Mālik narrated: "When the Prophet of Allāh ﷺ wanted to write to the foreigners it was said to him: 'The foreigners do not accept a letter unless it has a seal. So he had a ring made." He said: "It is as if I am now looking at its whiteness in his hand." (*Ṣaḥīḥ*)

٢٧١٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ نَبِيُّ اللهِ ﷺ أَنْ يَكْتُبَ إِلَى الْعَجَمِ، قِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ فَاصْطَنَعَ خَاتَمًا. قَالَ: «فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب: في اتخاذ النبي ﷺ خاتمًا، لما أراد أن يكتب إلى العجم، ح: ٢٠٩٢/٥٧ من حديث معاذ بن هشام به ورواه البخاري، ح: ٦٥ من حديث قتادة به.

Comments:

For making a letter trustworthy, any reliable method may be adopted that can be trusted and relied upon; the methods of this reliability and trust may vary during various eras.

Chapter 26. How To Give the *Salām*

(المعجم ٢٦) - بَابٌ: كَيْفَ السَّلَامُ (التحفة ٢٦)

2719. Al-Miqdād bin Al-Aswad said: "Two of my companions and I went and presented ourselves to

٢٧١٩ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا

ثَابِتٌ الْبُنَانِيُّ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي قَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ عَلَى أَصْحَابِ النَّبِيِّ ﷺ فَلَيْسَ أَحَدٌ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ فَأَتَى بِنَا أَهْلَهُ فَإِذَا ثَلَاثَةُ أَعْنُزٍ فَقَالَ النَّبِيُّ ﷺ: «احْتَلِبُوا هٰذَا اللَّبَنَ» وَكُنَّا نَحْتَلِبُهُ فَيَشْرَبُ كُلُّ إِنْسَانٍ نَصِيبَهُ وَنَرْفَعُ لِرَسُولِ اللهِ ﷺ نَصِيبَهُ، فَيَجِيءُ رَسُولُ اللهِ ﷺ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

the Companions of the Prophet ﷺ, for our hearing and sight had gone from suffering (hunger and thirst). But there was no one who would accept us. So we went to the Prophet ﷺ and he brought us to his family where there were three goats. The Prophet ﷺ said: 'Milk these.' We milked them, and each person drank his share, and we put aside a share for the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ came during the night and gave the *Salām* such that it would not wake the sleeping person, and the one who was awake could hear it. Then he went to the *Masjid* to perform *Ṣalāt*. Then he went for his drink and drank it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الأشربة، باب إكرام الضيف وفضل إيثاره، ح:٢٠٥٥ من حديث سليمان بن المغيرة به.

Comments:

This *Ḥadīth* tells about the Prophet's hospitality, etiquettes of night prayer and the way of saying *Salām*, it should not be so aloud that it awakens the sleeping ones and not so low that an awake person cannot hear.

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّسْلِيمِ عَلَى مَنْ يَبُولُ (التحفة ٢٧)

Chapter 27. What Has Been Related About It Being Disliked To Give The *Salām* To The One Who Is Urinating

٢٧٢٠ - حَدَّثَنَا بُنْدَارٌ وَنَصْرُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ يَعْنِي السَّلَامَ.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ:

2720. Ibn 'Umar narrated that a man gave the *Salām* to the Prophet ﷺ while he was urinating, but the Prophet ﷺ did not return the *Salām* to him." (***Ṣaḥīḥ***)

(Another chain) with similar meaning.

There are narrations on this topic from 'Alqamah bin Al-Faghwā',

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ بِهٰذَا الإِسْنَادِ نَحْوَهُ. وَفِي الْبَابِ عَنْ عَلْقَمَةَ بْنِ الفَغْوَاءِ وَجَابِرٍ وَالبَرَاءِ وَالمُهَاجِرِ بْنِ قُنْفُذٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Jābir, Al-Barā' and Al-Muhājir bin Qunfudh.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: وأخرجه مسلم، الحيض، باب التيمم، ح:٣٧٠/ ١١٥ من حديث سفيان الثوري به وتقدم: ٩٠ * وفي الباب عن علقمة بن الفغواء [الطحاوي في معاني الآثار: ١/ ٤٥] وجابر [ابن ماجه، ح: ٣٥٢] والبراء [مجمع الزوائد: ١/ ٢٧٦] والمهاجر بن قنفذ [أبو داود، ح: ١٧].

Comments:

This *Hadīth* is evidence that a urinating person should not say *Salām*, and if someone else says *Salām* he should not reply in this position; the same *Hadīth* is also reported in the Book of Purification.

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَقُولَ عَلَيْكَ السَّلَامُ مُبْتَدِئًا (التحفة ٢٨)

Chapter 28. What Has Been Related About It Being Disliked To Say: "*'Alaikas-Salām*" When Initiating The Greeting

٢٧٢١ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ رَجُلٍ مِنْ قَوْمِهِ قَالَ: طَلَبْتُ النَّبِيَّ ﷺ فَلَمْ أَقْدِرْ عَلَيْهِ فَجَلَسْتُ فَإِذَا نَفَرٌ هُوَ فِيهِمْ، وَلَا أَعْرِفُهُ وَهُوَ يُصْلِحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعَهُ بَعْضُهُمْ، فَقَالُوا: يَا رَسُولَ اللهِ! فَلَمَّا رَأَيْتُ ذٰلِكَ، قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللهِ، عَلَيْكَ السَّلَامُ يَا رَسُولَ اللهِ، عَلَيْكَ السَّلَامُ يَا رَسُولَ اللهِ، قَالَ: «إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ المَيِّتِ»، ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: «إِذَا لَقِيَ الرَّجُلُ أَخَاهُ المُسْلِمَ فَلْيَقُلْ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ»، ثُمَّ رَدَّ عَلَيَّ النَّبِيُّ ﷺ قَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللهِ، وَعَلَيْكَ

2721. Abū Tamīmah Al-Hujaimī narrated from a man among his people, who said: "I went looking for the Prophet ﷺ but I was not able to find him. So I sat down, and then I saw a group of people, and he was among them, but I did not recognize him. He was settling some matter between them so when he was finished, some of them stood up with him and they were saying: 'O Messenger of Allāh.' When I saw that, I said: '*'Alaikas-Salām* (upon you be peace) O Messenger of Allāh! *'Alaikas-Salām* (upon you be peace) O Messenger of Allāh! *'Alaikas-Salām* (upon you be peace) O Messenger of Allāh!' He replied: 'Indeed "*'Alaikas-Salām* (upon you be peace)" is the

greeting for the dead.' Then he came toward me and said: 'When a man meets his Muslim brother then he should say: "*As-Salāmu 'Alaikum Wa Raḥmatullāhi Wa Barakātuh* (peace be upon you, and the mercy and blessings of Allāh)." Then the Prophet ﷺ responded to my greeting, he said: 'And may Allāh's mercy be upon you, and may Allāh's mercy be upon you, and may Allāh's mercy be upon you."' (**Ṣaḥīḥ**)

وَرَحْمَةُ اللهِ، وعَلَيْكَ وَرَحْمَةُ اللهِ».

[Abū 'Eīsā said:] Abū Ghifār reported this *Ḥadīth* from Abū Tamīmah Al-Hujaimī, from Abū Juraī Jābir bin Sulaim Al-Hujaimī, who said: "I went to the Prophet ﷺ" and he mentioned the rest of the *Ḥadīth*.

Abū Tamīmah's name is Ṭarīf bin Mujālid.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى هٰذَا الْحَدِيثَ أَبُو غِفَارٍ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ الْهُجَيْمِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ. فَذَكَرَ الْحَدِيثَ، وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ.

تخريج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح:٣١٩ من حديث خالد الحذاء مختصرًا، وأبو داود، ح:٤٠٨٤ من حديث أبي تميمة به واسمه طريف بن مجالد وصححه الحافظ في الفتح:١١/ ٥ وله طريق آخر عند ابن حبان، ح:٨٦٦ وغيره.

Comments:

In the light of *Sharī'ah, 'Assalāmu Alaikum'* is said to both, alive and dead alike; as the Prophet would say 'may peace be upon you, O the people of the house of the believing nation!'

2722. Abū Ghifār Al-Muthanna bin Sa'eed Aṭ-Ṭā'ī narrated from Abū Tamīmah Al-Hujaimī from Jābir bin Sulaim who said: "I went to the Prophet ﷺ and I said: '*'Alaikas-Salām* (upon you be peace)' so he replied: 'Do not say "*'Alaikas-Salām*" rather say *As-Salāmu 'Alaik*."' And he mentioned the story in its entirety. (**Ṣaḥīḥ**)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٢٢ - حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي غِفَارٍ الْمُثَنَّى بْنِ سَعِيدٍ الطَّائِيِّ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ جَابِرِ بْنِ سُلَيْمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: عَلَيْكَ السَّلَامُ فَقَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ، وَلَكِنْ قُلِ: السَّلَامُ عَلَيْكَ» وَذَكَرَ قِصَّةً طَوِيلَةً.

وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب ما جاء في إسبال الإزار، ح:٤٠٨٤ من حديث أبي غفار به مطولاً وانظر الحديث السابق وله طريق آخر عن أبي تميمة، صححه الحاكم: ٤/١٨٦ ووافقه الذهبي.

Comments:

This long incident is mentioned in chapter 'lowering the lower garment' in *Sunan Abū Dāwūd*, in which he told Jābir bin Sulaim many instructions and manners.

2723. Anas bin Mālik narrated: "When the Messenger of Allāh ﷺ would give the *Salām* he would do so three times, and when he would say a statement, he would say it three times." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٢٧٢٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُثَنَّى: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللهِ [ابْنِ أَنَسِ بْنِ مالِكٍ]، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الاستئذان، باب التسليم والاستئذان ثلاثًا، ح:٦٢٤٤ عن إسحاق بن منصور عنه.

Comments:

Saying the *Salām* three times is a *Salām* for seeking permission, when he ﷺ would ask someone's permission and he could not hear the *Salām* the first time, or he did not answer for some reason, he ﷺ would then say the *Salām* a second time, in case of not getting an answer for the second time, he would say the *Salām* third time, if still there was no answer he would go back and he did not say the *Salām* more than that.

Chapter 29. Regarding The Three Who Came To The Sitting Of The Prophet ﷺ And The *Ḥadīth* That They Would Sit In The Gathering Wherever They Wound Up At

(المعجم ٢٩) - بَابٌ: [فِي الثَّلَاثَةِ الَّذِينَ أَقْبَلُوا فِي مَجْلِسِ النَّبِيِّ ﷺ وَحَدِيثِ جُلُوسِهِمْ فِي الْمَجْلِسِ حَيْثُ انْتَهَوْا] (التحفة ٢٩)

2724. Abū Wāqid Al-Lai<u>th</u>ī narrated: "The Messenger of Allāh ﷺ was sitting in the *Masjid* and the people were with him when three people came. Two of them came near the Messenger of Allāh ﷺ

٢٧٢٤ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي مُرَّةَ [مَوْلَى عَقِيلِ بْنِ أَبِي طالِبٍ]، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللهِ

and one went away. When the two stopped at the Messenger of Allāh ﷺ they said the *Salām*. One of them saw an opening in the circle so he sat there. As for the other one, he sat behind them, and the other one went way in the rear. When the Messenger of Allāh ﷺ had finished, he said: 'Shall I inform you about the three people? As for one of them, he took himself to Allāh so Allāh took to him. The other, he was shy so Allāh (had mercy) on him. As for the other one, he turned away, so Allāh turned away from him.''' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū Wāqid Al-Laithī's name is Al-Ḥārith bin 'Awf, and Abū Murrah is the freed slave of Umm Hāni' bint Abī Ṭālib. His name is Yazīd and it is said that he was actually the freed slave of 'Aqīl bin Abī Ṭālib.

ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللهِ ﷺ: وَذَهَبَ وَاحِدٌ، فَلَمَّا وَقَفَا عَلَى رَسُولِ اللهِ ﷺ سَلَّمَا، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الآخَرُ فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ فَآوَاهُ اللهُ، وَأَمَّا الآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللهُ مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ وَأَبُو مُرَّةَ مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ، وَاسْمُهُ يَزِيدُ وَيُقَالُ: مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ.

تخريج: متفق عليه، وأخرجه البخاري، العلم، باب من قعد حيث ينتهي به المجلس ... إلخ، ح:٦٦ ومسلم، ح:٢١٧٦ من حديث مالك به وهو في الموطأ: ٢/ ٩٦٠، ٩٦١ (يحيى).

Comments:

This *Ḥadīth* tells us that sitting in the religious gatherings is a means of nearness to Allāh and it yields abundant rewards and virtuousness. The one of the three, who saw some space in the circle and filled it and sat nearer to the person in charge of the gathering, he achieved more nearness to Allāh; as for the second person, when he saw no space in the circle, he felt ashamed for bothering people and creating disturbance in the gathering, or he was ashamed of leaving the meeting, or he walked away a little and then came back; but as for the third person, he went away and he did not join the gathering at all, so he became deprived of the reward and good.

2725. Jābir bin Samurah narrated: "When we went to the Prophet ﷺ,

٢٧٢٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ

سَمُرَةَ قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَقَدْ رَوَاهُ زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ سِمَاكٍ [أَيْضًا].

each of us would sit wherever he wound up at." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*. Zuhair bin Mu'awiyah has [also] reported it from Simāk.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في التحلق، ح:٤٨٢٥ من حديث شريك القاضي به عنعن وحديث زهير بن معاوية لم أجده وللحديث شواهد، وحديث شريك وصححه ابن حبان (الإحسان): ٦٣٩٩.

Comments:

It is known from this *Ḥadīth* that one should sit in a gathering wherever a place is available; unnecessarily stepping over the people's necks or making someone get up from his place or to bother others is not right.

Chapter 30. What Has Been Related About What Is Required For Gatherings In The Road

(المعجم ٣٠) - بَابُ مَا جَاءَ مَا عَلَى الْجَالِسِ فِي الطَّرِيقِ (التحفة ٣٠)

٢٧٢٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ وَلَمْ يَسْمَعْهُ مِنْهُ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِنَاسٍ مِنَ الأَنْصَارِ وَهُمْ جُلُوسٌ فِي الطَّرِيقِ، فَقَالَ: «إِنْ كُنْتُمْ لَا بُدَّ فَاعِلِينَ فَرُدُّوا السَّلَامَ وَأَعِينُوا الْمَظْلُومَ وَاهْدُوا السَّبِيلَ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي شُرَيْحٍ الْخُزَاعِيِّ.

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ].

2726. Shu'bah narrated: "From Abū Isḥāq, from Al-Barā' – and he did not hear it from him – the Messenger of Allāh ﷺ passed by some people from the *Anṣār* while they were sitting in the road. He said: 'If you people must do this, then return the *Salām*, assist the wronged, and give directions to the one who is on the route." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah and Abū Shuraiḥ Al-Khuzā'ī.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*].

تخريج: [صحيح] وأخرجه أحمد: ٤/ ٢٨٢، ٢٩١، ٣٠١ من حديث شعبة به وتابعه إسرائيل وصححه ابن حبان، ح:١٩٥٣ وللحديث شواهد عند البخاري، ح:٦٢٢٩، ١٤٢١ وغيره * وفي الباب عن أبي هريرة [أبو داود، ح:٤٨١٦ مختصرًا والبخاري في الأدب المفرد، ح:١٠١٤] وأبي شريح الخزاعي [أحمد:٦/ ٣٨٥].

Comments:

This *Ḥadīth* guides that sitting on the pathways unnecessarily is not allowed,

but if it is unavoidable, due to some reason, then it demands some manners, of which only three are mentioned here: a: Answering those who say *Salām;* b: If any wrongdoing is noticed against someone, it should be stopped and the victim should be helped; c: If one asks for directions or one is lost, he should be guided and told the route.

Chapter 31. What Has Been Related About Hand Shaking

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الْمُصَافَحَةِ (التحفة ٣١)

2727. Al-Barā' bin 'Āzib narrated that the Messenger of Allāh ﷺ said: "No two Muslims meet each other and shake hands, except that Allāh forgives them before they part." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Abū Isḥāq from Al-Barā'. This *Ḥadīth* has been reported from Al-Barā' through other routes. [Al-Ajlaḥ (a narrator in the chain) is Ibn 'Abdullāh bin Ḥujayyah bin 'Adī Al-Kindī].

٢٧٢٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ عَنِ الأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غَفَرَ اللهُ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ، وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ الْبَرَاءِ [وَالأَجْلَحُ هُوَ ابْنُ عَبْدِ اللهِ بْنِ حُجَيَّةَ ابْنِ عدِيٍّ الكِنْدِيِّ].

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الأدب، باب: في المصافحة، ح:٥٢١٢ وابن ماجه، ح:٣٧٠٣ من حديث ابن نمير به وللحديث شواهد كثيرة أبو إسحاق عنعن.

Comments:

Musāfaḥah is derived from *Safḥah* which means 'palm of hand'; Islamically it means joining or touching two palms with each other. This is also a way to express love, delight, respect and honor at the time of meeting, that hands are shaken warmly when offering the Islamic greeting, and it fulfills the mentioned objectives of the Islamic greeting.

2728. Anas bin Mālik narrated that a man said: "O Messenger of Allāh! When a man among us meets his brother or his friend should he bow to him?" He said: "No." He said: "Should he embrace him and kiss him?" He said: "No." He said: "Should he

٢٧٢٨ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا حَنْظَلَةُ بْنُ عُبَيْدِ اللهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ؟ قَالَ: «لَا»، قَالَ: فَيَلْتَزِمُهُ وَيُقَبِّلُهُ قَالَ: «لَا»، قَالَ: فَيَأْخُذُ

take his hand and shake it?" He said: "Yes." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

بِيَدِهِ وَيُصَافِحُهُ، قَالَ: «نَعَمْ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الأدب، باب المصافحة، ح:٣٧٠٢ من حديث حنظلة بن عبيدالله به وهو ضعيف كما في التقريب وغيره ولبعض الحديث شواهد ولكنها ضعيفة.

Comments:

This *Hadīth* proves that bowing is not allowed when meeting, and if bowing when greeting is not allowed, how then can it be permissible to touch the knees and feet.

2729 Qatādah narrated that he asked Anas bin Mālik: "Did the Companions of the Messenger of Allāh ﷺ use to shake each other's hand?" He said, "Yes."

[Abu 'Eīsā said:] "This *Hadīth* is *Hasan Sahīh*."

٢٧٢٩ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: هَلْ كَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الاستئذان، باب المصافحة، ح:٦٢٦٣ من حديث همام به.

Comments:

The *Hadīth* of Abu Dāwūd informs that the people of Yemen particularly had the good habit of shaking hands, from which the Companions learnt and the Prophet ﷺ also commanded to do so; hands may be shaken at every meeting.

2730. Ibn Mas'ūd narrated that the Prophet ﷺ said: "Taking hold of the hand is from the completeness of the greeting." (***Da'īf***)

[There are narrations on this topic from Al-Barā' and Ibn 'Umar].

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Yahyā bin Sulaim from Sufyān. I asked Muhammad bin Ismā'īl about this *Hadīth* and he did no consider it to be preserved. He (Abū 'Eīsā) said: "To me, he only meant the *Hadīth* of Sufyān, from Mansūr from Khaithamah, from someone who

٢٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ رَجُلٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مِنْ تَمَامِ التَّحِيَّةِ الأَخْذُ بِالْيَدِ».

[وَفِي الْبَابِ عَنِ الْبَرَاءِ وابْنِ عُمَرَ].

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ غَرِيبٌ. وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ، عَنْ سُفْيَانَ. وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هٰذَا الحَدِيثِ، فَلَمْ يَعُدَّهُ مَحْفُوظًا، وَقَالَ: إِنَّمَا أَرَادَ عِنْدِي حَدِيثَ سُفْيَانَ، عَنْ مَنْصُورٍ،

عَنْ خَيْثَمَةَ، عمَّنْ سَمِعَ ابْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ». قَالَ مُحَمَّدٌ: وَإِنَّمَا يُرْوَى عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ أَوْ غَيْرِهِ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الأَخْذُ بِالْيَدِ.

heard from Ibn Mas'ūd, from the Prophet ﷺ who said: 'There is no conversing at night except for the one who has performed *Salāt* or the traveler.'" Muḥammad said: The *Hadīth*: "Taking hold of the hand is from the completeness of the greeting' was only related from Manṣūr, from Abū Isḥāq, from 'Abdur-Raḥmān bin Yazīd or someone else."

تخريج: [إسناده ضعيف] وأخرجه ابن عدي في الكامل: ٧/ ٢٦٧٦ من حديث أحمد بن عبدة به * رجل مجهول * وفي الباب عن البراء [يشير إلى حديث أحمد: ٤/ ٢٨٩ وغيره] وابن عمر [لم أجده] * حديث: "لاسمر إلا لمصل أو مسافر ... إلخ": تقدم تحت، ح: ١٦٩، وأثر عبدالرحمن بن يزيد وغيره: ضعيف، أبو إسحاق عنعن.

٢٧٣١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللهِ ابْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ القَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنْ تَمَامِ عِيَادَةِ المَرِيضِ أَنْ يضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ - أَوْ قَالَ: عَلَىٰ يَدِهِ - فَيَسْأَلُهُ كَيْفَ هُوَ، وَتَمَامُ تَحِيَّتِكُمْ بَيْنَكُمُ المُصَافَحَةُ».

[قَالَ أَبُو عِيسَى] هٰذَا إِسْنَادٌ لَيْسَ بِالْقَوِيِّ. قَالَ مُحَمَّدٌ: وعُبَيْدُ اللهِ بْنُ زَحْرٍ ثِقَةٌ، وَعَلِيُّ ابْنُ يَزِيدَ ضَعِيفٌ، وَالقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ، وَيُكْنَى أَبَا عَبْدِ الرَّحْمٰنِ وَهُوَ ثِقَةٌ وَهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، وَالقَاسِمُ الشَّامِيُّ.

2731. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "From the completeness of visiting the ill is that one of you place his hand on his forehead" – or he said – "on his hand, and ask him how he is. And shaking hands completes your greetings among each other." **(*Da'īf*)**

[Abū 'Eīsā said:] This chain is not strong. Muḥammad said: "'Ubaidullāh bin Zaḥr is trustworthy, and 'Alī bin Yazīd is weak." Al-Qāsim is Ibn 'Abdur-Raḥmān and his *Kunyah* is Abū 'Abdur-Raḥmān. He is trustworthy. He was the freed slave of 'Abdur-Raḥmān bin Khālid bin Yazīd bin Mu'āwiyah, and Al-Qāsim was from Ash-Shām.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٥/ ٢٦٠ من حديث عبدالله بن المبارك به * عبيد الله بن زحر وعلي بن يزيد: ضعيفان كما تقدم.

Comments:

Placing the hand on the forehead of a patient or holding his hand, is an

expression of love, kindness, affection and warm feeling; and asking the patient about his health and illness is a sign of encouraging him.

Chapter 32. What Has Been Related About Hugging And Kissing

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي الْمُعَانَقَةِ وَالْقُبْلَةِ (التحفة ٣٢)

2732. 'Āishah said: "Zaid bin Hārithah arrived in Al-Madīnah while the Messenger of Allāh ﷺ was in his house. So he went and knocked at the door, so the Messenger of Allāh ﷺ stood naked,[1] dragging his garment – and by Allāh! I did not see him naked before nor afterwards – and he hugged him and kissed him." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb,* we do not know of it as a narration of Az-Zuhrī except from this route.

٢٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ عَبَّادٍ [الْمَدَنِيُّ]: حَدَّثَنِي أَبِي يَحْيَى بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ اللهِ ﷺ فِي بَيْتِي فَأَتَاهُ فَقَرَعَ الْبَابَ، فَقَامَ إِلَيْهِ رَسُولُ اللهِ ﷺ عُرْيَانًا يَجُرُّ ثَوْبَهُ وَاللهِ مَا رَأَيْتُهُ عُرْيَانًا قَبْلَهُ وَلَا بَعْدَهُ فَاعْتَنَقَهُ وَقَبَّلَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه العقيلي: ٤/٤٢٨ من حديث إبراهيم بن يحيى به * إبراهيم بن يحيى: لين الحديث، وأبوه ضعيف وكان ضريرًا يتلقن(تقريب) وابن إسحاق عنعن.

Comments:

Embracing one another after returning from a journey is permissible and the forehead may be kissed out of love, kindness and affection.

Chapter 33. What Has Been Related About Kissing The Hand And The Feet

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي قُبْلَةِ الْيَدِ وَالرِّجْلِ (التحفة ٣٣)

2733. Ṣafwān bin 'Assāl said: "A Jew said to his companion: 'Accompany us to this Prophet.' So

٢٧٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ

[1] They say that the meaning of naked here is that he was not wearing his *Ridā'* or upper wrap and it was that which he was dragging. So the area between the navel and knees was covered. See *Tuḥfat Al-Aḥwadhī*.

عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هٰذَا النَّبِيِّ. فَقَالَ صَاحِبُهُ: لَا تَقُلْ: نَبِيٌّ إِنَّهُ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أَعْيُنٍ، فَأَتَيَا رَسُولَ اللهِ ﷺ فَسَأَلَاهُ، عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ، فَقَالَ لَهُمْ: «لَا تُشْرِكُوا بِالله شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالحَقِّ، وَلَا تَمْشُوا بِبَرِيءٍ إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ، وَلَا تَسْحَرُوا، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْذِفُوا مُحْصَنَةً، وَلَا تُوَلُّوا الفِرَارَ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً اليَهُودَ أَلَّا تَعْتَدُوا فِي السَّبْتِ». قَالَ: فَقَبَّلُوا يَدَيْهِ وَرِجْلَيْهِ، فَقَالَا: نَشْهَدُ أَنَّكَ نَبِيٌّ. قَالَ: «فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي»؟ قَالَ: قَالُوا: إِنَّ دَاوُدَ دَعَا رَبَّهُ أَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ إِنْ تَبِعْنَاكَ يَقْتُلُنَا اليَهُودُ.

وَفِي الْبَابِ عَنْ يَزِيدَ بْنِ الأَسْوَدِ وَابْنِ عُمَرَ وَكَعْبِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

his companion said: 'Do not say: "Prophet". For if he hears you (say that) then he will be very happy.' So they went to the Messenger of Allāh ﷺ to question him about nine clear signs. So he said to them: 'Do not associate anything with Allāh, nor steal, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor hasten to damage the reputation of one of power so that he will be killed, nor practise magic, nor consume *Ribā*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march, and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet, and they said: 'We bear witness that you are a Prophet.' So he (ﷺ) said: 'Then what prevents you from following me?' They said: 'Because Dāwud supplicated to his Lord that his offspring never be devoid of Prophets and we feared that if we follow you then the Jews will kill us.'" (***Ḥasan***)

There are narrations on this topic from Yazīd bin Al-Aswad, Ibn 'Umar and Ka'b bin Mālik.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه النسائي: ٧/ ١١١، ح: ٤٠٨٣ (تحريم الدم، باب السحر) عن أبي كريب وابن ماجه، ح: ٣٧٠٥ من حديث ابن إدريس به * وفي الباب عن يزيد بن الأسود [أحمد: ٤/ ١٦١] وابن عمر [تقدم: ١٧١٦ وهو طرف من حديث أبي داود، ح: ٣٦٤٧ وفيه التقبيل] وكعب بن مالك [أخرجه ابن المقرىء كما في تحفة الأحوذي].

Comments:

The Jews mentioned two reasons for not believing in the Messenger of Allāh ﷺ and both are false. Because the Torah and Zabūr (Psalms) both made mention of the back and the seal of finality of the Prophet ﷺ. Numerous Jews believed in the Prophet followed him and they were not killed.

Chapter 34. What Has Been Related About "Welcome"

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي مَرْحَبًا

(التحفة ٣٤)

2734. Umm Hāni' said: I went to the Messenger of Allāh ﷺ during the Year of the Conquest, and I found him performing *Ghusl*, while Fāṭimah was screening him with a garment. She said: "So I gave *Salām* and he said: 'Who is this?' I said: 'I am Umm Hānī.' He said: 'Welcome Umm Hāni'" **(*Saḥīḥ*)**

He said: So he (the sub narrator) mentioned the story in its entirety in his narration.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيءٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ، قَالَتْ: فَسَلَّمْتُ، فَقَالَ: «مَنْ هٰذِهِ»؟ قُلْتُ: أَنَا أُمُّ هَانِيءٍ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيءٍ». قَالَ: فَذَكَرَ فِي الْحَدِيثِ قِصَّةً طَوِيلَةً.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في الثوب الواحد ملتحفًا، ح:٣٥٧ ومسلم، ح:٣٣٦ من حديث مالك به وهو في الموطإ:١/١٥٢ (يحيى) وانظر، ح:١٥٧٩ب.

Comments:

When a visitor comes, *Ahlan wa sahlan wa marhabā* (most welcome) is said to express love, compassion, respect, honor, delight and joy. Therefore different words are used in various languages. It is a proof that it is a natural and social custom upon which all the people act.

2735. 'Ikrimah bin Abī Jahl narrated: "The day that I came to him, the Messenger of Allāh ﷺ said: 'Welcome to the riding emigrant.'"

There are narrations on this topic from Buraidah, Ibn 'Abbās, and Abū Juḥaifah. **(*Ḍa'īf*)**

[Abū 'Eīsā said:] The chain for

٢٧٣٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَن عِكْرِمَةَ بْنِ أَبِي جَهْلٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ جِئْتُهُ: «مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ».

this *Ḥadīth* is not correct. We do not know of its like except [from this route] as a narration of Mūsā bin Mas'ūd from Sufyān. Mūsā bin Mas'ūd is weak in *Ḥadīth*. [This *Ḥadīth* has been related by 'Abdur-Raḥmān bin Mahdī from Sufyān from Abū Isḥāq in *Mursal* form, and he did not mention "from Muṣ'ab bin Sa'd" in it. This is more correct. I heard Muḥammad bin Bash-shār saying: "Mūsā bin Mas'ūd is weak in *Ḥadīth*." Muḥammad bin Bash-shār said: "I wrote very much from Mūsā bin Mas'ūd, then I abandoned him."

وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عَبَّاسٍ وَأَبِي جُحَيْفَةَ.

[قَالَ أَبُو عِيسَى:] وَهٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِصَحِيحٍ لَا نَعْرِفُهُ مِثْلَ هٰذَا إِلَّا [مِنْ هٰذَا الْوَجْهِ] مِنْ حَدِيثِ مُوسَى بْنِ مَسْعُودٍ عَنْ سُفْيَانَ. وَمُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ، وَرَوَى [هٰذَا الحَدِيثَ] عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفيَانَ، عَنْ أَبِي إِسْحَاقَ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ عَنْ مُصْعَبِ ابْنِ سَعْدٍ. وَهٰذَا أَصَحُّ. سَمِعْتُ مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ: مُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ. قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: وَكَتَبْتُ كَثِيرًا عَنْ مُوسَى بْنِ مَسْعُودٍ ثُمَّ تَرَكْتُهُ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/ ٢٤٢ من حديث موسى بن مسعود به وصححه فقال الذهبي: "لكنه منقطع" يعني مصعب بن سعد أرسل عن عكرمة بن أبي جهل كما في التقريب وغيره، وفيه علل أخرى * وفي الباب عن بريدة [النسائي في الكبرى، ح: ١٠٠٨٨ وعمل اليوم والليلة، ح: ٢٥٨] وابن عباس [البخاري، ح: ٥٣، ١٣٩٨ ومسلم، ح: ١٧] وأبي جحيفة [الطبراني في الكبير: ٢٢/ ١٠٦، ح: ٢٦٤، ٢٦٥ وأصله عند ابن ماجه، ح: ٧١١.

Comments:

The Prophet ﷺ called 'Ikrimah 'an emigrant' while the victory over Makkah had been achieved, because due to the enmity to Islam on the occasion of the conquest he fled to Yemen, which was an infidel country. His wife went after him, she made him understand and brought him back to the Prophet. As he arrived, the Prophet ﷺ expressed his delight and joy saying 'welcome to a riding emigrant'; because he embraced Islam and emigrated back to the land of Islam.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

41. The Chapters On Manners From The Messenger Of Allāh ﷺ

(المعجم ٤١) - أَبْوَابُ الْأَدَبِ عَنْ رَسُولِ اللهِ ﷺ (التحفة . . .)

Chapter 1. What Has Been Related About Replying To The One Who Sneezes

(المعجم ١) - بَابُ مَا جَاءَ فِي تَشْمِيتِ الْعَاطِسِ (التحفة ٣٥)

2736. 'Alī narrated that the Messenger of Allāh ﷺ said: "There are six courtesies due from a Muslim to another Muslim: To give *Salām* to him when he meets him, to accept his invitation when he invites him, to reply to him when he sneezes, to visit him when he is ill, to follow his funeral when he dies, and to love for him what he loves for himself." ***(Ḍa'īf)***

There are narrations on this topic from Abū Hurairah, Abū Ayyūb, Al-Barā' and Abū Mas'ūd.

[Abū 'Eīsā said:] This Hadīth is Hasan, it has been related from the Prophet ﷺ through other routes, and some of them (scholars) have criticized Al-Ḥārith Al-'Awar (a narrator in the chain).

٢٧٣٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَعُودُهُ إِذَا مَرِضَ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي أَيُّوبَ وَالْبَرَاءِ، وَأَبِي مَسْعُودٍ.

[قَالَ أَبُو عِيسَى:] فَهٰذَا حَدِيثٌ حَسَنٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي الْحَارِثِ الْأَعْوَرِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ما جاء في عيادة المريض، ح:١٤٣٣ عن هناد به وسنده ضعيف وحديث مسلم، ح:٢١٦٢ يغني عنه وانظر الحديث الآتي * وفي الباب عن أبي هريرة [يأتي:٢٧٣٧] وأبي أيوب [يأتي:٢٧٤١] والبراء [يأتي:٢٨٠٩] وابن مسعود [النسائي في عمل اليوم والليلة، ح:٢٢٤ وأبي مسعود عقبة بن عمرو، ابن ماجه، ح:١٤٣٤].

Comments:

There are some matters that take place in the daily life of Muslims, and they are a means to express a Muslims' mutual relation, love, compassion and affection and due to the performance of these matters, the mentioned characteristics also increase and flourish. Therefore such matters should be cared for extraordinarily.

٢٧٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْمَخْزُومِيُّ [الْمَدَنِيُّ] عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ: يَعُودُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ».

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَمُحَمَّدُ بْنُ مُوسَى الْمَخْزُومِيُّ [مَدَنِيٌّ] ثِقَةٌ، رَوَى عَنْهُ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَابْنُ أَبِي فُدَيْكٍ.

2737. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are six things due from the believer to another believer: Visiting him when he is ill, attending (his funeral) to him when he dies, accepting his invitation when he invites him, giving him *Salām* when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present." ***(Ḥasan)***

[He said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Muḥammad bin Mūsā Al-Makhzūmī [is from Al-Madīnah] and he is trustworthy, 'Abdul-'Azīz bin Mūhammad and Ibn Abī Fudaik reported from him.

تخريج: [إسناده حسن] وأخرجه النسائي: ٤/ ٥٣، ح: ١٩٤٠ (الجنائز، باب النهي عن سب الأموات) عن قتيبة به وللحديث شواهد (راجع مجمع الزوائد: ٨/ ١٨٥ وغيره).

(المعجم ٢) - بَابُ مَا يَقُولُ الْعَاطِسُ إِذَا عَطَسَ (التحفة ٣٦)

Chapter 2. What The Sneezing Person Says When He Sneezes

٢٧٣٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَضْرَمِيٌّ مَوْلَى [مِنْ] آلِ الْجَارُودِ عَنْ نَافِعٍ: أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ، فَقَالَ: الْحَمْدُ للهِ وَالسَّلَامُ عَلَى رَسُولِ اللهِ، فَقَالَ ابْنُ عُمَرَ: وَأَنَا أَقُولُ: الْحَمْدُ للهِ وَالسَّلَامُ عَلَى رَسُولِ اللهِ، وَلَيْسَ هٰكَذَا عَلَّمَنَا رَسُولُ اللهِ ﷺ، عَلَّمَنَا أَنْ نَقُولَ

2738. Ḥaḍramī, the freed slave of the family of Al-Jārūd narrated from Nāfi': "A man sneezed beside Ibn 'Umar and said: '*Al-Ḥamdulillāh Was-Salāmu 'Alā Rasūlillāh.* (All praise is due to Allāh, and peace upon the Messenger of Allāh)'. So Ibn 'Umar said: 'I too say *Al-Ḥamdulillāh Was-Salāmu 'Alā*

Rasūlillāh, but this is not what the Messenger of Allāh ﷺ taught us. He taught us to say: "*Al-Ḥadmulillāh 'Alā Kulli Ḥāl.* (All praise is due to Allāh in every circumstance)" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ziyād bin Ar-Rabī'.

الْحَمْدُ للهِ عَلَى كُلِّ حَالٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زِيَادِ بْنِ الرَّبِيعِ.

تخريج: [إسناده حسن] وصححه الحاكم: ٤/ ٢٦٥، ٢٦٦ ووافقه الذهبي وللحديث شواهد حضرمي هو ابن لاحق.

Comments:

It is proven from this *Ḥadīth* that the Companions ﷺ would consider this supplication adequate for an occasion with the same words as taught by the Prophet, they would never allow an addition into the supplication even though it may have been something good and admirable.

Chapter 3. What Has Been Related About How To Reply To the Sneezing Person

(المعجم ٣) - بَابُ مَا جَاءَ كَيْفَ يُشَمَّتُ الْعَاطِسِ (التحفة ٣٧)

2739. Abū Mūsā narrated: "The Jews used to sneeze in the presence of the Prophet ﷺ hoping that he would say: '*Yarḥamukumullāh* (May Allāh have mercy upon you).' So he said: '*Yahdīkumullāhu Wa Yuṣliḥu Bālakum* (May Allāh guide you and rectify your affairs).'" (***Ṣaḥīḥ***)

There are narrations on this topic from 'Alī, Abū Ayyūb, Sālim bin 'Ubaid, 'Abdullāh bin Ja'far and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ دَيْلَمٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى قَالَ: كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِيِّ ﷺ يَرْجُونَ أَنْ يَقُولَ لَهُمْ: يَرْحَمُكُمُ اللهُ، فَيَقُولُ: «يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ».

وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَسَالِمِ ابْنِ عُبَيْدٍ وعَبْدِ اللهِ بْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: كيف يشمت الذمي، ح: ٥٠٣٨ من حديث سفيان الثوري به وصرح بالسماع عند الحاكم: ٤/ ٢٦٨ وصححه النووي وغيره * وفي الباب عن علي [يأتي: ٢٧٤١ب وابن ماجه، ح: ٣٧١٥] وأبي أيوب [يأتي: ٢٧٤١] وسالم بن عبيد [يأتي: ٢٧٤٠] وعبدالله بن جعفر [أحمد: ١/ ٢٠٤] وأبي هريرة [البخاري، ح: ٦٢٢٤].

Comments:

This *Ḥadīth* guides that if a non-believer sneezes in the presence of a believer, the believer should not say *'Yarhamukallāh'* (may Allāh have mercy on you). Instead, the supplication for his guidance and Faith may be made.

2740. Sālim bin 'Ubaid narrated that he was with some people on a journey, and a man among the people sneezed and he said: "*As-Salāmu 'Alaikum* (peace be upon you)." So he (Sālim) said: "*'Alaika Wa 'Alā Ummik.* (Upon you and upon your mother)." It seemed as if that bothered the man, so he said: "Indeed I have not said except what the Prophet ﷺ said; a man sneezed in the presence of the Prophet ﷺ and said: '*As-Salāmu 'Alaikum* (peace be upon you)' so the Prophet ﷺ said: "*'Alaika Wa 'Alā Ummik.* (Upon you and upon your mother). When one of you sneezes then let him say: "*Al-Ḥamdulillāhi Rabbil-'Ālamīn* (All praise is due to the Lord of all that exists)" and let the one responding to him say: *Yarḥamukallāh* (May Allāh have mercy upon you)" and let him reply: *Yaghfirullāh Lī Walakum* (May Allāh forgive me and you both)." (*Ḍa'īf*)

[Abū 'Eīsā said:] They differed in reporting this *Ḥadīth* from Manṣūr, and they have entered a man between Hilāl bin Yasāf and Sālim.

٢٧٤٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ [الزُّبَيْرِيُّ]: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ: أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ: عَلَيْكَ وَعَلَى أُمِّكَ. فَكَأَنَّ الرَّجُلَ وَجَدَ فِي نَفْسِهِ، فَقَالَ: أَمَا إِنِّي لَمْ أَقُلْ إِلَّا مَا قَالَ النَّبِيُّ ﷺ عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكَ وَعَلَى أُمِّكَ، إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ، وَلْيَقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ: يَرْحَمُكَ اللهُ، وَلْيَقُلْ: يَغْفِرُ اللهُ [لِي] وَلَكُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ مَنْصُورٍ، وَقَدْ أَدْخَلُوا بَيْنَ هِلَالِ بْنِ يَسَافٍ وَبَيْنَ سَالِمٍ رَجُلًا.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الأدب، باب: كيف تشميت العاطس، ح:٥٠٣١ من حديث منصور به * هلال بن يساف لم يدرك سالم بن عبيد ولم يره وبينهما رجل مجهول، قاله الحاكم: ٤/ ٢٦٧.

Comments:

Hāfiẓ Ibn Al-Qayyim said, the Prophet indicated towards two things by saying 'and upon your mother': the person uttered *'Assalaamu Alaikum'* for an

inappropriate occasion, as the saying of the Prophet 'upon your mother' does not agree with the circumstance; or he ﷺ indicated towards the person that you are unfamiliar, you were not taught and trained; and also according to the saying of some people, 'did your mother teach you this!? '

٢٧٤١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنْ أَخِيهِ عِيسَى [بْنِ عَبْدِ الرَّحْمٰنِ]، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الحَمْدُ للهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلِ الَّذِي يَرُدُّ عَلَيْهِ يَرْحَمُكَ [اللهُ]، وَلْيَقُلْ: هُوَ يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ».

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ أَبِي لَيْلَى بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ:] هٰكَذَا رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنِ ابْنِ أَبِي لَيْلَى وَقَالَ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ. وَكَانَ ابْنُ أَبِي لَيْلَى يَضْطَرِبُ فِي هٰذَا الْحَدِيثِ، يَقُولُ أَحْيَانًا: عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ، وَيَقُولُ أَحْيَانًا: عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ يَحْيَى الثَّقَفِيُّ الْمَرْوَزِيُّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ عِيسَى، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2741. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: "When one of you sneezes let him say: *'Al-Ḥamdulillāhi 'Alā Kulli Ḥāl* (All praise is due to Allāh in every cirumstance).' And let the one replying to him say: *'Yarḥamukallāh* (May Allāh have mercy upon you).' And let him say to him: *'Yahdīkumullāh Wa Yuṣliḥu Bālakum* (May Allāh guide you and rectify your affairs).'" ***(Ḍa'īf)***

(Another chain) with similar narration.

[He said:] This is how Shu'bah reported this *Ḥadīth* from Ibn Abī Lailā, and he said: "From Abū Ayyūb from the Prophet ﷺ." Ibn Abī Lailā was confused in this narration, sometimes he would say: "From Abū Ayyūb from the Prophet ﷺ" and sometimes he would say: "From 'Alī from the Prophet ﷺ" similarly meaning.

(Another chain) from 'Alī from the Prophet ﷺ with similar meaning.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح:٢١٣ من حديث شعبة به وهو في مسند الطيالسي، ح:٥٩١ ورواه ابن ماجه، ح:٣٧١٥ من حديث ابن أبي ليلى وهو ضعيف وحديث البخاري (٦٢٢٤) يغني عنه * وفي الباب عن علي [ابن ماجه، ح:٣٧١٥ من حديث ابن أبي ليلى به].

Chapter 4. What Has Been Related About The Obligation Of Responding To The One Who Sneezes And Says "*Al-Ḥamdulillāh*"

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِيجَابِ التَّشْمِيتِ بِحَمْدِ الْعَاطِسِ (التحفة ٣٨)

2742. Anas bin Mālik narrated that two men sneezed in the presence of the Prophet ﷺ; he responded to one of them and did not respond to the other. The one who was not responded to said: "O Messenger of Allāh! You responded to this person and did not respond to me?' So the Messenger of Allāh ﷺ said: "He praised Allāh while you did not praise Him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [And it has been reported from Abū Hurairah from the Prophet ﷺ].

٢٧٤٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ ﷺ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: يَا رَسُولَ اللهِ! شَمَّتَّ هٰذَا وَلَمْ تُشَمِّتْنِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ حَمِدَ اللهَ وَإِنَّكَ لَمْ تَحْمَدْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ].

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب الحمد للعاطس، ح:٦٢٢١ من حديث سفيان بن عيينة ومسلم، ح:٢٩٩١ من حديث سليمان التيمي به * وقد روي عن أبي هريرة [أحمد:٢/ ٣٢٨ والبخاري في الأدب المفرد، ح:٩٣٢].

Comments:

He who thanks and praises Allāh after sneezing acting upon the saying of the Prophet ﷺ should be given a supplication of good according to the *Sunnah*. He does not deserve the supplication, if he does not say *'Al-Ḥamdulillāh'* (all praise and thanks are due to Allāh); if he is ignorant he should be taught.

Chapter 5. What Has Been Related About How Much Response Is Given To The Sneezing Person

(المعجم ٥) - بَابُ مَا جَاءَ كَمْ يُشَمَّتُ الْعَاطِسُ (التحفة ٣٩)

2743. Iyās bin Salamah narrated from his father: "A man sneezed in the presence of the Messenger of Allāh ﷺ while I was present, so the Messenger of Allāh ﷺ said:

٢٧٤٣ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ ابْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللهِ ﷺ وَأَنَا شَاهِدٌ، فَقَالَ رَسُولُ اللهِ

ﷺ: «يَرْحَمُكَ اللهُ، ثُمَّ عَطَسَ الثَّانِيَةَ وَالثَّالِثَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا رَجُلٌ مَزْكُومٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ ابْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ [لَهُ] فِي الثَّالِثَةِ: «أَنْتَ مَزْكُومٌ».

[قَالَ:] هٰذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ، وَقَدْ رَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هٰذَا الْحَدِيثَ نَحْوَ رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ بِهٰذَا.

[وَرَوَى عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ نَحْوَ رِوَايَةِ ابْنِ الْمُبَارَكِ وَقَالَ لَهُ فِي الثَّالِثَةِ: «أَنْتَ مَزْكُومٌ». حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ].

'*Yarḥamukallāh* (May Allāh have mercy upon you).' Then he sneezed a second and third time. So the Messenger of Allāh ﷺ said: 'This man is suffering from a cold."' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from Iyās bin Salamah from his father, from the Prophet ﷺ with similar narration, except that he said to him the third time: "You are suffering from a cold."

[He said:] And this is more correct than the narration of Ibn Al-Mubārak. Shu'bah reported this *Ḥadīth* from 'Ikrimah bin 'Ammār and it is similar to the narration of Yaḥyā bin Sa'eed. (A chain to support that).

[And 'Abdur-Raḥmān bin Mahdī reported it from 'Ikrimah bin 'Ammār and it is similar to the narration of Ibn Al-Mubārak, but he said to him the third time: "You are suffering from a cold."] (A chain to support that).

تخريج: وأخرجه مسلم، الزهد، باب تشميت العاطس، وكراهة التثاؤب، ح:٢٩٩٣ من حديث عكرمة بن عمار به.

Comments:

Natural, reasonable sneezing for the state of health is a mercy and grace of Allāh, so the sneezing person should praise Allāh saying *'Al-Ḥamdulillāh'* and the person listening to him should make a supplication of good and blessing for him saying *'Yarḥamukallāh'* (may Allāh be merciful with you).

2744. 'Umar bin Isḥāq bin Abī Ṭalḥah narrated from his mother, from her father, who said: "The Messenger of Allāh ﷺ said: 'Reply three times to the sneezing person. If he (sneezes) more, then if you wish reply and if you do not then do not.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* and its chain is unknown.[1]

٢٧٤٤ - حَدَّثَنَا القَاسِمُ بْنُ دِينَارٍ الكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ الكُوفِيُّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ عُمَرَ بْنِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ، عَنْ أَبِيهَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «شَمِّتِ العَاطِسَ ثَلَاثًا، فَإِذا زَادَ فَإِنْ شِئْتَ فَشَمِّتْهُ وَإِنْ شِئْتَ فَلَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ وَإِسْنَادُهُ مَجْهُولٌ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الأدب، باب من يشمت العاطس، ح:٥٠٣٦ من حديث عبدالسلام به * أبو خالد عنعن وأم عمر بن إسحاق: حميدة أو عبيدة، لم يوثقها غير ابن حبان فهي مجهولة الحال.

Chapter 6. What Has Been Related About Keeping The Sound Low And Covering The Face When Sneezing

(المعجم ٦) - **بَابُ مَا جَاءَ فِي خَفْضِ الصَّوْتِ وَتَخْمِيرِ الْوَجْهِ عِنْدَ العُطَاسِ**

(التحفة ٤٠)

2745. Abū Hurairah narrated that when the Prophet ﷺ would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ ابْنِ عَجْلَانَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذا عَطَسَ غَطَّى وَجْهَهُ بِيَدِهِ أَوْ بِثَوْبِهِ وَغَضَّ بِهَا صَوْتَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الأدب، باب: في العطاس، ح:٥٠٢٩ من حديث يحيى القطان به * ابن عجلان صرح بالسماع عند أحمد:٢/٤٣٩ وصححه الحاكم:٤/٢٩٣ ووافقه الذهبي.

Comments:

The good habit and example of the Messenger of Allāh ﷺ teaches that a

[1] Meaning it contains a narrator who is unknown, which is the case of 'Umar bin Isḥāq's mother.

person should keep the sound minimal and suppressed whilst sneezing, particularly when he is in a gathering he should cover his face with a hand or a cloth.

Chapter 7. What Has Been Related About 'Indeed Allāh Loves Sneezing And He Dislikes Yawning'

(المعجم ٧) - بَابُ مَا جَاءَ إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ (التحفة ٤١)

2746. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sneeze is from Allāh and the yawn is from *Ash-Shaiṭān*. So when one of you yawns let him cover his mouth with his hand. For when he says *Āh, Āh*' *Ash-Shaiṭān* laughs from inside his opening." [And indeed Allāh loves the sneeze and He dislikes the yawn, so when a man says *Āh, Āh* when yawning, indeed *Ash-Shaiṭān* laughs from inside his opening."] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

٢٧٤٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْمُقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُطَاسُ مِنَ اللهِ وَالتَّثَاؤُبُ مِنَ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ وَإِذَا قَالَ: آه آه؛ فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ. [وَإِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا قَالَ الرَّجُلُ: آه آه إِذَا تَثَاءَبَ، فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ»].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: [**صحيح**] وأخرجه البخاري، الأدب، باب ما يستحب من العطاس، وما يكره من التثاؤب، ح:٦٢٢٣ من حديث المقبري به.

Comments:

Sneezing for the state of health and joy is a mercy and grace of Allāh, because it lightens the brain and it feels comfortable; if the mists of the nose are not released and the wetness remains stuck, the person will experience discomfort and sickness. So Allāh likes sneezing, that is why saying *'Al-Ḥamdulillāh'* is commanded for it, whereas yawning is a sign of slackness and boredom, therefore Allāh dislikes it.

2747. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh loves sneezing and He dislikes the yawn. So when one of you sneezes and says '*Al-Ḥamdulillāh* (All praise is due to Allāh),' then it is a right due from every one who hears him to say: '*Yarḥamukallāh* (May Allāh have

٢٧٤٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ فَقَالَ: الْحَمْدُ للهِ، فَحَقٌّ عَلَى

mercy upon you)' As for yawning, then when one of you yawns let him supress it as much as possible and not say: '*Hāh Hāh*' for that is only from *Ash-Shaiṭān* laughing at him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. This is more correct than the narration of Ibn 'Ajlān, and Ibn Abī Dhi'b is better at preserving the narrations of Sa'eed Al-Maqburī and more reliable than Ibn 'Ajlān. [He said:] I heard Abū Bakr Al-'Aṭṭār Al-Baṣrī mentioning from 'Alī bin Al-Madīnī (that he reported) from Yaḥyā bin Sa'eed, who said: "Muḥammad bin 'Ajlān said: '(As for) the narrations of Sa'eed Al-Maqburī; some of them were reported by Sa'eed from Abū Hurairah, and some of them were reported by Sa'eed from a man, from Abū Hurairah, so that caused some confusion for me, so I made them: 'From Sa'eed, from Abū Hurairah.'"

كُلِّ مَنْ سَمِعَهُ أَنْ يَقُولَ: يَرْحَمُكَ اللهُ. وَأَمَّا التَّثَاؤُبُ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ وَلَا يَقُولُ: هَاه هَاه، فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. وَهٰذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ عَجْلَانَ، وَابْنُ أَبِي ذِئْبٍ أَحْفَظُ لِحَدِيثِ سَعِيدٍ الْمَقْبُرِيِّ وَأَثْبَتُ مِنِ ابْنِ عَجْلَانَ، [قَالَ:] وَسَمِعْتُ أَبَا بَكْرٍ الْعَطَّارَ الْبَصْرِيَّ يَذْكُرُ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: قَالَ مُحَمَّدُ بْنُ عَجْلَانَ: أَحَادِيثُ سَعِيدٍ الْمَقْبُرِيِّ رَوَى بَعْضَهَا سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ؛ وَ[رَوَى] بَعْضَهَا سَعِيدٌ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، فَاخْتَلَطَتْ عَلَيَّ فَجَعَلْتُهَا، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: **[إسناده صحيح]** وأخرجه البخاري، أيضًا، ح:٦٢٢٣ من حديث محمد بن عبدالرحمن بن أبي ذئب به * قول ابن عجلان: صحيح عنه.

Chapter 8. What Has Been Related About 'Sneezing During *Ṣalāt* Is From *Ash-Shaiṭān*'

(المعجم ٨) - بَابُ مَا جَاءَ إِنَّ الْعُطَاسَ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ (التحفة ٤٢)

2748. Abū Yaqẓān narrated from 'Adī – and he is Ibn Thābit – from his father, from his grandfather – (from the Prophet ﷺ): "Sneezing, dozing and yawning during *Ṣalāt*, and menstruation, regurgitation and nosebleeds are from *Ash-Shaiṭān*." (***Ḍa'īf***)

٢٧٤٨ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيٍّ - وَهُوَ ابْنُ ثَابِتٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَفَعَهُ قَالَ: «الْعُطَاسُ وَالنُّعَاسُ وَالتَّثَاؤُبُ فِي الصَّلَاةِ، وَالْحَيْضُ وَالْقَيْءُ وَالرُّعَافُ مِنَ الشَّيْطَانِ».

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Sharīk from Abū Yaqzān. [He said:] I asked Muhammad bin Ismā'īl about 'Adī bin Thābit, from his father, from his grandfather, I said to him: "What is 'Adī's grandfather's name?" he said: "I do not know." It has been mentioned that Yahyā bin Ma'īn said: "His name is Dīnār."

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ عَنْ أَبِي الْيَقْظَانِ. [قَالَ]: وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: قُلْتُ لَهُ: مَا اسْمُ جَدِّ عَدِيٍّ؟ قَالَ: لَا أَدْرِي. وَذُكِرَ عَنْ يَحْيَى بْنِ مَعِينٍ. قَالَ: اسْمُهُ دِينَارٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما يكره في الصلاة، ح: ٩٦٩ من حديث شريك القاضي به * أبو اليقظان عثمان بن عمير: ضعيف مشهور.

Comments:

The first three things mentioned in the *Hadīth* make a person neglectful of prayer and the latter three things break the prayer, this is what Satan likes and wishes that a Muslim remains unmindful of the prayer, and the acts of worship are disrupted, due to this, these things are referred to Satan.

Chapter 9. What Has Been Related About It Being Disliked To Have A Man Stand From His Seat Then Sit In It

(المعجم ٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلَسُ فِيهِ (التحفة ٤٣)

2749. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Let one of you not have his brother stand from his seat then sit in it." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢٧٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُقِمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب تحريم إقامة الإنسان من موضعه المباح الذي سبق إليه، ح: ٢١٧٧ من حديث حماد بن زيد والبخاري، ح: ٦٢٦٩، ٦٢٧٠، من حديث نافع به.

Comments:

General gatherings that are for everybody, not personalised with anybody who has a right of superiority in them, whoever joins such gatherings first, he has the right to his place and none is allowed to make him get up and occupy his place.

2750. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Let one of you not have his brother stand from his seat then sit in it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said: This *Ḥadīth* is *Ṣaḥīḥ*.] He said: A man stood for Ibn 'Umar but he did not sit there.

[Abū 'Eīsā said: This *Ḥadīth* is *Ṣaḥīḥ*.]

٢٧٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا يُقِمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ].

قَالَ: وَكَانَ الرَّجُلُ يَقُومُ لابْنِ عُمَرَ فَمَا يَجْلِسُ فِيهِ.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ].

تخريج: وأخرجه مسلم، أيضًا، ح:٢١٧٧/٢٩ من حديث عبدالرزاق به وهو في المصنف له:٥٥٩٣، ١٩٧٩٣.

Comments:

If one has to talk to someone or needs his help, then there is no harm in making him get up, but playing a trick to occupy his place is incorrect. If a person already sitting offers him his own seat but dislikes it for some reason, for example: he is not doing so from the heart or doing so due to some sort of pressure, he should not then sit in his place.

Chapter 10. When A Man Stands From His Seat Then Returns [To It] Then He Has More Right to It

(المعجم ١٠) - بَابُ مَا جَاءَ إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ [إِلَيْهِ] فَهُوَ أَحَقُّ بِهِ (التحفة ٤٤)

2751. Wahb bin Ḥudhaifah narrated that the Messenger of Allāh ﷺ said: "A man has more right to his seat. If he leaves for some need of his, then he returns, then he has more right to his seat." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ Gharīb*.

There are narrations on this topic from Abū Bakrah, Abū Sa'eed and Abū Hurairah.

٢٧٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ الوَاسِطِيُّ عَنْ عَمْرِو بْنِ يَحْيىٰ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ ابْنِ حَبَّانَ، عَنْ وَهْبِ بْنِ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ، وَإِنْ خَرَجَ لِحَاجَتِهِ، ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/ ٤٢٢ من حديث خالد بن عبد الله به * وفي الباب عن أبي بكرة [أبو داود، ح:٤٨٢٧] وأبي سعيد [أحمد:٣/ ٣٢] وأبي هريرة [مسلم: ٢١٧٩].

Comments:

The scholars derived the following rule from this *Hadīth* that if a person sits, every day, at a place for educating and teaching or for giving *Fatwā* (verdicts) or he sits at a place for business dealings, then others should not sit at his place, lest a disagreement and dispute should erupt.

Chapter 11. What Has Been Related About It Being Disliked To Sit Between Two Men Without Their Permission

(المعجم ١١) - **بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْجُلُوسِ بَيْنَ الرَّجُلَيْنِ بِغَيْرِ إِذْنِهِمَا** (التحفة ٤٥)

2752. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "It is not lawful for a man to separate two people except with their permission." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*]. 'Āmir Al-Ahwal has also reported it from 'Amr bin Shu'aib.

٢٧٥٢ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] وقَدْ رَوَاهُ عَامِرٌ الأَحْوَلُ عَنْ عَمْرِو ابْنِ شُعَيْبٍ أَيْضًا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرجل يجلس بين الرجلين بغير إذنهما، ح:٤٨٤٥ من حديث أسامة بن زيد به.

Comments:

When two persons are sitting together without leaving any gap between them, it is not allowed to sit in the middle by separating them without their consent.

Chapter 12. What Has Been Related About It Being Disliked To Sit In The Middle Of A Circle

(المعجم ١٢) - **بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْقُعُودِ وَسْطَ الْحَلْقَةِ** (التحفة ٤٦)

2753. Abū Mijlaz narrated that a man sat in the middle of a circle so Hudhaifah said: "Cursed upon the tongue of Muhammad – or – Cursed, by Allāh upon the tongue of Muhammad ﷺ, is he who sits in

٢٧٥٣ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ: أَنَّ رَجُلًا قَعَدَ وَسْطَ الْحَلْقَةِ، فَقَالَ حُذَيْفَةُ: مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ أَوْ لَعَنَ اللهُ عَلَى

the middle of the circle." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Mijlaz's name is Lāḥiq bin Ḥumaid.

لِسَانِ مُحَمَّدٍ ﷺ مَنْ قَعَدَ وَسْطَ الْحَلْقَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو مِجْلَزٍ اسْمُهُ لَاحِقُ بْنُ حُمَيْدٍ.

تخريج: [**إسناده ضعيف لانقطاعه**] وأخرجه أبو داود، الأدب، باب الجلوس وسط الحلقة، ح:٤٨٢٦ من حديث قتادة به "وأبو مجلز لم يدرك حذيفة" قاله شعبة (جامع التحصيل، ص:٢٩٦).

Comments:

In a general gathering, if a person comes stepping over the people's necks, causing them trouble and annoyance, and sits in the circle thrusting himself in, and he does not like to sit at the end of circle, or he blocks people's view and makes their view miserable, or he thrusts himself in to make the people laugh and for jesting, such a person is cursed. [*Tuḥfat Al-Aḥwadhī*, vol. 4, p. 7]

Chapter 13. What Has Been Related About It Being Disliked For A Man To Stand For Another Man

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ قِيَامِ الرَّجُلِ لِلرَّجُلِ (التحفة ٤٧)

2754. Anas said: "There was no person more beloved to them than the Messenger of Allāh ﷺ." [He said:] "And they would not stand when they saw him because they knew that he disliked that." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route].

٢٧٥٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللهِ ﷺ، [قَالَ:] وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

تخريج: [**صحيح**] وأخرجه أحمد:٣/ ٢٥٠ عن عفان به وللحديث شواهد كثيرة منها الحديث الآتي حميد الطويل تابعه ثابت عند أحمد:٣/ ١٣٤.

Comments:

In the era of ignorance, and unfortunately these days too, people in authority are in the habit, and they want for their authority, position and honor, that the people should remain standing still without making any movements just like a statue upon their arrival. Nevertheless, if a coming person does not want people to stand for him at all, but the people stand wholeheartedly and go forward to welcome him for the respect of his knowledge, righteousness, nobility and honor, there is no harm in it.

2755. Abū Mijlaz narrated that Mu'āwiyah came out and 'Abdullāh bin Az-Zubair and Ibn Ṣafwān stood for him when they saw him, so he said: "Sit, I heard the Messenger of Allāh ﷺ saying: 'Whoever wishes that he be received by men standing, then let him take his seat in the Fire.'" (*Ḥasan*)

There is something on this topic from Abū Umāmah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(Another chain) with similar in meaning.

٢٧٥٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ قَالَ: خَرَجَ مُعَاوِيَةُ فَقَامَ عَبْدُ اللهِ بْنُ الزُّبَيْرِ وَابْنُ صَفْوَانَ حِينَ رَأَوْهُ فَقَالَ: اجْلِسَا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ ابْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ، عَنْ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [حسن] وأخرجه أبو داود، الأدب، باب الرجل يقوم للرجل يعظمه بذلك، ح:٥٢٢٩ من حديث حبيب بن الشهيد به وللحديث شواهد عند الطبراني:١٩/ ٣٦٢ والطحاوي في مشكل الآثار:٢/ ٣٨، ٣٩ وغيرهما * وفي الباب عن أبي أمامة [أبو داود، ح:٥٢٣٠].

Comments:

This *Ḥadīth* informs us that to remain standing at one's place like a statue for the fulfillment of another's desire and lust is a means of punishment for him who desires this.

Chapter 14. What Has Been Related About Trimming The Fingernails

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَقْلِيمِ الْأَظْفَارِ (التحفة ٤٨)

2756. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Five are from the *Fiṭrah*: Cutting the pubic hair, circumcision, paring the moustache, plucking the underarm hair and trimming the fingernails." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٥٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ [الْخَلَّالُ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: الِاسْتِحْدَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب قص الشارب، ح:٥٨٨٩ ومسلم، ح:٢٥٧ من حديث الزهري به.

Comments:

There are some manners of human society that every civilised and well-mannered person likes, so these manners remained part of human society since the ancient times, which were also explained in the teachings of all the Prophets; in this *Ḥadīth*, such five things have been highlighted and they are counted up to ten in the following *Ḥadīth*.

2757. 'Āishah narrated that the Prophet ﷺ said: "Ten are from the *Fiṭrah*: Paring the moustache, leaving the beard to grow, *Siwāk*, cleaning the nose with water, paring the fingernails, washing the knuckles, plucking the underarm hair, shaving the pubic hairs, and *Intiqāṣ* with water." **(*Ṣaḥīḥ*)**

Zakariyyā said: "Muṣ'ab said: 'I forgot if the tenth is washing out the mouth.'"

There are narrations on this topic from 'Ammār bin Yāsir, Ibn 'Umar, [and Abū Hurairah].

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*.

Abū 'Eīsā said: *Intiqāṣ* with water means using water for *Istinjā'*.

٢٧٥٧ - حَدَّثَنَا قُتَيْبَةُ وَ هَنَّادٌ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ ابْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «عَشْرٌ مِنَ الفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ والاسْتِنْشَاقُ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ»

قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ العَاشِرَةَ إِلَّا أَنْ تَكُونَ المَضْمَضَةَ.

وَفِي الْبَابِ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ عُمَرَ [وأَبِي هُرَيْرَةَ].

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ.

قَالَ أَبُو عِيسَى: انْتِقَاصُ الْمَاءِ: هُوَ الاسْتِنْجَاءُ بِالمَاءِ.

تخريج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٦١ عن قتيبة به * وفي الباب عن عمار بن ياسر [أبو داود، ح:٥٤ وابن ماجه، ح:٢٩٤] وابن عمر [البخاري، ح:٥٨٩٠] وأبي هريرة [تقدم:٢٧٥٦].

Comments:

According to the abovementioned *Ḥadīth*, the tenth tradition is to circumcise; to remove the hair under the armpit may be through any method, but plucking or pulling out is preferred. The real aim is to remove the hair which may be achieved through any other method.

Chapter 15. What Has Been Related About The Time Limit For Trimming The Fingernails And Taking From The Moustache

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَوْقِيتِ تَقْلِيمِ الأَظْفَارِ وَأَخْذِ الشَّارِبِ

(التحفة ٤٩)

2758. Anas bin Mālik narrated from the Prophet ﷺ, that he (ﷺ) fixed the time as every forty nights for them to triming the fingernails, taking from the moustache, and shaving the pubic hairs. ***(Ḍa'īf)***

٢٧٥٨ - **حَدَّثَنَا** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى أَبُو مُحَمَّدٍ صَاحِبُ الدَّقِيقِ: أَخْبَرَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ وَقَّتَ لَهُمْ فِي كُلِّ أَرْبَعِينَ لَيْلَةً تَقْلِيمَ الأَظْفَارِ وَأَخْذَ الشَّارِبِ وَحَلْقَ الْعَانَةِ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الترجل، باب: في أخذ الشارب، ح:٤٢٠٠ من حديث صدقة بن موسى به وهو ضعيف ضعفه الجمهور والحديث الآتي يغني عنه.

2759. Anas bin Mālik said: "[The Messenger of Allāh ﷺ] fixed the time for us for paring the moustache, trimming the fingernails, shaving the pubic hairs and plucking the underarm hairs – that we not leave it for more than forty days." ***(Ṣaḥīḥ)***

[He said:] This is more correct than the first narration. Ṣadaqah bin Mūsā (a narrator in the chain) is not a *Ḥāfiẓ* according to them.

٢٧٥٩ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: وَقَّتَ لَنَا [رَسُولُ اللهِ ﷺ] فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الإِبْطِ أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا.

[قَالَ:]: هٰذَا أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ وَصَدَقَةُ بْنُ مُوسَى لَيْسَ عِنْدَهُمْ بِالْحَافِظِ.

تخريج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٥٨ عن قتيبة به.

Comments:

When the nails or the hair of a person that are trimmed or cut grow long, and their removal seems necessary, they should be cut, shaved or plucked; and the maximum period for doing so is within forty days; letting the nails and extra hair on the body grow for more than forty days is not allowed. According to a narration in *Shu'b Al-Īmān*, the Prophet would clip his nails and trim his moustaches every Friday before leaving for Friday prayer.

Chapter 16. What Has Been Related About Paring The Moustache

(المعجم ١٦) - بَابُ مَا جَاءَ فِي قَصِّ الشَّارِبِ (التحفة ٥٠)

2760. Ibn 'Abbās said: "The Prophet ﷺ would pare, or take from his moustache, and Ibrāhīm Khalīlur-Raḥmān would do it (as well)." (**Ḍa'īf**)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٧٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الكُوفِيُّ الكِنْدِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُصُّ أَوْ يَأْخُذُ مِنْ شَارِبِهِ، وكَانَ خَلِيلُ الرَّحْمٰنِ إِبْرَاهِيمُ يَفْعَلُهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ٣٠١ من حديث سماك به * سلسلة سماك عن عكرمة ضعيفة راجع التهذيب وغيره.

2761. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: "Whoever does not take from his moustache, then he is not from us." (***Ṣaḥīḥ***)

There is something on this topic from Al-Mughīrah bin Shu'bah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) with similar narration.

٢٧٦١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ، عَنْ حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا».

وَفِي الْبَابِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

تخريج: [صحيح] وأخرجه النسائي: ١/ ١٥، ح: ١٣ من حديث عبيدة بن حميد به وتابعه يحيى القطان وصححه ابن حبان (الإحسان): ٥٤٥٣ * وفي الباب عن المغيرة بن شعبة [أبو داود، ح: ١٨٨ والترمذي في الشمائل، ح: ١٦٥].

Comments:

Various *Aḥādīth* mentioned various wording about cutting, shortening and trimming the moustaches. Numerous predecessors were in favor of shaving the moustaches and many were in favor of shortening only.

Chapter 17. What Has Been Related About Taking From The Beard

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الْأَخْذِ مِنَ اللِّحْيَةِ (التحفة ٥١)

2762. 'Amr bin Shu'aib narrated from his father, from his grandfather that the Prophet ﷺ would take from his beard; from its breadth and its length. (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. I heard Muhammad bin Ismā'īl saying: " 'Umar bin Hārūn is *Muqārib* (average) in *Hadīth*. I do not know of a *Hadīth* of his that has no basis – or he said – which he is alone with, except this *Hadīth*: 'The Prophet ﷺ would take from his beard; from its breadth and its length.'" And we do not know of it except as a narration of 'Umar bin Hārūn, and I saw that he held a good view of 'Umar bin Hārūn.

[Abū 'Eīsā said:] I heard Qutaibah saying: "'Umar bin Hārūn was a person of *Hadīth*, and he would say: 'Faith is saying and action.'" He said: [I heard] Qutaibah (say): "Wakī' bin Al-Jarrāh narrated to us from a man, from Thawr bin Yazīd that the Prophet ﷺ erected a catapult against the inhabitants of At-Tā'if." Qutaibah said: "I said to Wakī': 'Who is this (man)?' He said: 'Your companion 'Umar bin Hārūn.'"

٢٧٦٢ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا عُمَرُ بْنُ هَارُونَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ غَرِيبٌ، وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: عُمَرُ بْنُ هَارُونَ مُقَارِبُ الْحَدِيثِ لَا أَعْرِفُ لَهُ حَدِيثًا لَيْسَ لَهُ أَصْلٌ - أَوْ قَالَ: يَتَفَرَّدُ بِهِ - إِلَّا هٰذَا الْحَدِيثَ: كَانَ النَّبِيُّ ﷺ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا. وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ هَارُونَ، وَرَأَيْتُهُ حَسَنَ الرَّأْيِ فِي عُمَرَ بْنِ هَارُونَ.

[**قَالَ أَبُو عِيسَى:**] وَسَمِعْتُ قُتَيْبَةَ يَقُولُ: عُمَرُ بْنُ هَارُونَ وَكَانَ صَاحِبَ حَدِيثٍ، وَكَانَ يَقُولُ: الإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ: [سَمِعْتُ] قُتَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ رَجُلٍ عَنْ ثَوْرِ بْنِ يَزِيدَ **أَنَّ** النَّبِيَّ ﷺ نَصَبَ الْمَنْجَنِيقَ عَلَى أَهْلِ الطَّائِفِ.

قَالَ قُتَيْبَةُ: قُلْتُ لِوَكِيعٍ: مَنْ هٰذَا؟ قَالَ: صَاحِبُكُمْ عُمَرُ بْنُ هَارُونَ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ٥/ ١٦٨٩ من حديث عمر بن هارون به وهو متروك وكان حافظًا (تقريب) * حديث: "أن النبي ﷺ نصب المنجنيق ... إلخ" سنده ضعيف جدًا مع إرساله.

Comments:

According to Imām Mubārakpurī, this narration is Extremely Weak. [*Tuhfat Al-Ahwadhī*, vol. 4, p. 1] It is also contradictory to the Prophet's authentic *Ahādīth*, because he ﷺ stated that letting the beard grow is human nature and an ancient tradition, all the Prophets followed the tradition of trimming the moustaches.

Chapter 18. What Has Been Related About Leaving The Beard To Grow

(المعجم ١٨) - **بَابُ مَا جَاءَ فِي إِعْفَاءِ اللِّحْيَةِ** (التحفة ٥٢)

2763. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Trim the moustache and leave the beard to grow." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*.

٢٧٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٥٩ من حديث ابن نمير به ورواه البخاري، ح:٥٨٩٣ من حديث عبيدالله بن عمر.

2764. Ibn 'Umar narrated that the Messenger of Allāh ﷺ ordered trimming the moustache and leaving the beard to grow. (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. Abū Bakr bin Nāfi' – the freed slave of Ibn 'Umar – is trustworthy, and 'Umar bin Nāfi' is trustworthy, and 'Abdullāh bin Nāfi' the freed slave of Ibn 'Umar was graded weak.

٢٧٦٤ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو بَكْرِ بْنُ نَافِعٍ - هُوَ مَوْلَى ابْنِ عُمَرَ - ثِقَةٌ، وَعُمَرُ بْنُ نَافِعٍ ثِقَةٌ وَعَبْدُ اللهِ بْنُ نَافِعٍ مَوْلَى ابْنِ عُمَرَ يُضَعَّفُ.

تخريج: وأخرجه مسلم، أيضًا، ح:٢٥٩ من حديث مالك به وهو في الموطإ:٢/ ٩٤٧ (يحيى) ورواه البخاري، ح:٥٨٩٢ من حديث نافع به.

Comments:

Since the order to grow beard is authentic from the Prophet ﷺ then narrations from the Companions to the contrary can not be used to establish proof against it, this is the view of Imām Mubārakpuri . [*Tuhfat Al-Ahwadhī*, vol. 4, p. 11]

Chapter 19. What Has Been Related About Placing One Foot Atop Another While Reclining

(المعجم ١٩) - بَابُ مَا جَاءَ فِي وَضْعِ إِحْدَى الرِّجْلَيْنِ على الأُخْرَى مُسْتَلْقِيًا (التحفة ٥٣)

2765. 'Abbād bin Tamīm narrated from his paternal uncle, that he saw the Prophet ﷺ reclining in the *Masjid*, and placing one of his feet atop another. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The paternal uncle of 'Abbād bin Tamīm – he is 'Abdullāh bin Zaid bin 'Āṣim Al-Māzinī.

٢٧٦٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّهُ رَأَى النَّبِيَّ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَىٰ رِجْلَيْهِ عَلَى الأُخْرَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَعَمُّ عَبَّادِ بْنِ تَمِيمٍ - هُوَ عَبْدُ اللهِ ابْنِ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ -.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب الاستلقاء، ح:٦٢٨٧ ومسلم، ح:٢١٠٠ من حديث سفيان بن عيينة به.

Comments:

Lying flat on the back placing one foot on the other poses no risk of nakedness, but if a person is wearing an unsown garment around the waists and he places one of his feet on the knee of his other leg, it may cause nakedness or exposure of the private parts. Therefore the Prophet did not like this type of lying down, as it is narrated in the following chapter.

Chapter 20. What has been Related About It Being Disliked To Do That

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ فِي ذَٰلِكَ (التحفة ٥٤)

2766. Jābir narrated: "The Messenger of Allāh ﷺ prohibited *Ishtimāl Aṣ-Ṣammā'*, *Al-Iḥtibā'* in one garment, and that a man raise one of his feet atop the other while he is reclining on his back."[1] (***Ṣaḥīḥ***)

More than one (narrator) has reported this *Ḥadīth* from Sulaimān At-Taimī, and we do not know who this Khidāsh (a narrator in the

٢٧٦٦ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ خِدَاشٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَّاءِ وَالاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ.

[1] Samething about that preceded, see no. 1758.

chain) is, and Sulaimān At-Taimī has reported other narrations from him.

هٰذَا حَدِيثٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ، وَلَا نَعْرِفُ خِداشًا هٰذَا مَنْ هُوَ وَقَدْ رَوَى لَهُ سُلَيْمَانُ التَّيْمِيُّ غَيْرَ حَدِيثٍ.

تخريج: [صحيح] ورواه مسلم، اللباس والزينة، باب النهي عن اشتمال الصماء والاحتباء في ثوب واحد ... إلخ، ح:٢٠٩٩ من حديث أبي الزبير به كما سيأتي بعده:٢٧٦٧.

2767. Jābir narrated: "The Messenger of Allāh ﷺ prohibited *Ishtimāl Aṣ-Ṣammā'*, *Al-Iḥtibā'* in one garment, and that a man raise one of his feet atop the other while he is reclining on his back." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٦٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ اشْتِمَالِ الصَّمَّاءِ وَالْاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، أيضًا، ح:٢٠٩٩/ ٧٢ عن قتيبة به.

Chapter 21. What Has Been Related About It Being Disliked To Lie Down On The Stomach

(المعجم ٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الِاضْطِجَاعِ عَلَى الْبَطْنِ (التحفة ٥٥)

2768. Abū Hurairah narrated that the Messenger of Allāh ﷺ saw a man laying on his stomach so he said: "Indeed such laying is not loved by Allāh." (***Ḥasan***)

There are narrations on this topic from Ṭihfah and Ibn 'Umar.

[Abū 'Eīsā said:] Yaḥyā bin Abī Kathīr reported this *Ḥadīth* from Abū Salamah, from Ya'īsh bin Ṭihfah, from his father, and it is also said: "Tikhfah" but Ṭihfah is what is correct. He is also called Ṭighfah, and some of the *Ḥuffāẓ* said that what is correct is Ṭikhfah.

٢٧٦٨ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: أَخْبَرَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَى رَسُولُ اللهِ ﷺ رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ، فَقَالَ: «إِنَّ هَذِهِ ضِجْعَةٌ لَا يُحِبُّهَا اللهُ».

وَفِي الْبَابِ عَنْ طِهْفَةَ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] وَرَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هٰذَا الْحَدِيثَ عَنْ أَبِي سَلَمَةَ، عَنْ يَعِيشَ ابْنِ طِهْفَةَ، عَنْ أَبِيهِ، وَيُقَالُ: طِخْفَةُ، وَالصَّحِيحُ طِهْفَةُ، ويُقَالُ: طِغْفَةُ وَقَالَ بَعْضُ الْحُفَّاظِ: الصَّحِيحُ طِخْفَةُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٢٨٧ من حديث محمد بن عمرو الليثي به وصححه ابن حبان (الإحسان): ٥٥٢٣ والحاكم على شرط مسلم: ٤/ ٢٧١ ووافقه الذهبي * وفي الباب عن طهفة [أبو داود، ح: ٥٠٤٠] وابن عمر [الخطيب في موضح أوهام الجمع والتفريق: ١/ ١٧].

Comments:

Lying on the stomach it is told to be a way or a habit of the dwellers of the Hell, in a narration of *Sunan Ibn Mājah*.

Chapter 22. What Has Been Related About Protecting The *'Awrah*

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي حِفْظِ الْعَوْرَةِ (التحفة ٥٦)

2769. Bahz bin Ḥakīm said: "My father narrated to me from my grandfather, who said: 'I said: "O Messenger of Allāh! Regarding our *'Awrah*, what of it must we cover and what of it may we leave?" He said: "Protect your *'Awrah* except from your wife or what your right hand possesses."' He said: "What about a man with another man?" He said: "If you are able to not let anyone see it, then do so." I said: "What about a man when he is alone?" He said: "Allāh is most deserving of being shy from Him." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Bahz's grandfather's name is Mu'āwiyah bin Ḥaidah Al-Qushairī. Al-Jurairī reported from Ḥakīm bin Mu'āwiyah – and he is the father of Bahz.

٢٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»، فَقَالَ: الرَّجُلُ يَكُونُ مَعَ الرَّجُلِ؟ قَالَ: «إِنِ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَافْعَلْ»، قُلْتُ: فَالرَّجُلُ يَكُونُ خَالِيًا، قَالَ: «فَاللهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ، وَجَدُّ بَهْزٍ اسْمُهُ مُعَاوِيَةُ بْنُ حَيْدَةَ الْقُشَيْرِيُّ. وَقَدْ رَوَى الْجُرَيْرِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ - وَهُوَ وَالِدُ بَهْزٍ -.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحمام، باب: في التعري، ح: ٤٠١٧ عن محمد بن بشار به وعلقه البخاري في صحيحه قبل، ح: ٢٧٨ وصححه الحاكم: ٤/ ١٧٩، ١٨٠ ووافقه الذهبي.

Comments:

'Awrah is a part of the body that in case of its being naked a person is ashamed and embarrassed, as for the *'Awrah* of a man it is from below the naval down to the knees; the whole body of a free woman, except her hands

and face, is her *'Awrah* which must remain covered all the times before others.

Chapter 23. What Has Been Related About Reclining

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي الاتِّكَاءِ (التحفة ٥٧)

2770. Jābir bin Samurah said: "I saw the Messenger of Allāh ﷺ reclining upon as pillow, on his left side." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

More than one narrator has reported this *Ḥadīth* from Isrā'īl from Simāk, from Jābir bin Samurah, who said: "I saw the Prophet ﷺ reclining upon a pillow" and they did not mention "on his left side."

٢٧٧٠ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الكُوفِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ [بنِ حَرْبٍ]، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ مُتَّكِئًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُتَّكِئًا عَلَى وِسَادَةٍ، وَلَمْ يَذْكُرُوا عَلَى يَسَارِهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب: في الفرش، ح:٤١٤٣ من حديث إسرائيل به وصححه ابن حبان (الإحسان):٥٨٨.

Comments:

A person may lean against anything for relaxation, rest, comfort and ease; left or right side is not specific for this.

2771. Jābir bin Samurah said: "I saw the Prophet ﷺ reclining upon a pillow." (***Ṣaḥīḥ***)

This *Ḥadīth* is *Ṣaḥīḥ*.

٢٧٧١ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُتَّكِئًا عَلَى وِسَادَةٍ.

هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 24. The *Ḥadīth*: A Man Is Not To Be Lead In His *Sulṭānah*

(المعجم ٢٤) - بَابُ [حَدِيث «لَا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ»] (التحفة ٥٨)

2772. Abū Mas'ūd narrated that

٢٧٧٢ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ

the Messenger of Allāh ﷺ said: "A man is not lead in his *Sulṭānah*, and his seat of honor in his house is not sat in without his permission." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ، وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: وأخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٣ من حديث أبي معاوية الضرير به.

Comments:

Leading prayer at someone else's place, and sitting at one's special seat is forbidden.

Chapter 25. What Has Been Related About 'A Man Has More Right To The Front Of His Beast'

(المعجم ٢٥) - بَابُ مَا جَاءَ أَنَّ الرَّجُلَ أَحَقُّ بِصَدْرِ دَابَّتِهِ (التحفة ٥٩)

2773. 'Abdullāh bin Buraidah said: "I heard my father Buraidah saying: 'I was walking with the Prophet ﷺ when a man came to him with a donkey, so he said: "O Messenger of Allāh! Ride" and the man moved toward the back. The Messenger of Allāh ﷺ said: "No, you have more right to the front of your beast, unless you allot it for me." He said: "I have allotted it for you."' He said: 'So he rode.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route, and there is something on this topic from Qais bin Sa'd Ibn 'Ubādah].

٢٧٧٣ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: بَيْنَمَا النَّبِيُّ ﷺ يَمْشِي إِذْ جَاءَهُ رَجُلٌ وَمَعَهُ حِمَارٌ، فَقَالَ: يَا رَسُولَ اللهِ! ارْكَبْ، وَتَأَخَّرَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا، أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ تَجْعَلَهُ لِي»، قَالَ: قَدْ جَعَلْتُهُ لَكَ، قَالَ: فَرَكِبَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ وفي الْبَابِ عَنْ قَيْسِ ابْنِ سَعْدِ بْنِ عُبَادَةَ].

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الجهاد، باب رب الدابة أحق بصدرها، ح:٢٥٧٢ من حديث علي بن الحسين به وصححه ابن حبان، ح:٢٠٠١ والحاكم على شرط مسلم:٢/ ٦٤ ووافقه الذهبي وللحديث شواهد كثيرة * وفي الباب عن قيس بن سعد بن عبادة [أحمد:٦/٦].

Comments:

The front of a ride is considered comfortable and a seat of honor and dignity, therefore only the owner has the right to it, except if he offers it to someone because of his love, reverence and respect.

Chapter 26. What Has Been Related About The Permission Regarding Using *Anmāṭ*[1]

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي اتِّخَاذِ الأَنْمَاطِ (التحفة ٦٠)

2774. Jābir narrated that the Messenger of Allāh ﷺ said: "Do you have *Anmāṭ*?" I said: "Where would we get *Anmāṭ*. from?" He said: "Soon you will have *Anmāṭ*" He said: "I would say to my wife: 'Remove your *Anmāṭ* from my sight.' But she would say: 'Did not the Messenger of Allāh ﷺ say: "Indeed you shall soon have *Anmāṭ*?" He said: "So I left it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*.

٢٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هَلْ لَكُمْ أَنْمَاطٌ؟» قُلْتُ: وَأَنَّى تَكُونُ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ»، قَالَ: فَأَنَا أَقُولُ لِامْرَأَتِي: أَخِّرِي عَنِّي أَنْمَاطَكِ، فَتَقُولُ: أَلَمْ يَقُلْ رَسُولُ اللهِ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ»؟ قَالَ: فَأَدَعُهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ حَسَنٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٣١ ومسلم، ح: ٢٠٨٣ من حديث عبدالرحمن بن مهدي به.

Comments:

The Prophet ﷺ gave good news regarding the prosperity of his *Ummah* and the abundance of wealth and property, which was fulfilled to perfection. The abundance of wealth and property is a favor of Allāh so long as it does not create in man the sense of pride, boastfulness, arrogance and conceit, and it does not arouse the feeling of self-superiority and highness, rather he accepts it as a grace and bounty from Allāh and pays gratitude.

Chapter 27. What Has Been Related About Three Riding On A Beast

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي رُكُوبِ ثَلَاثَةٍ عَلَى دَابَّةٍ (التحفة ٦١)

2775. Iyās bin Salamah narrated from his father who said: "I guided Allāh's Prophet ﷺ Al-Ḥasan and

٢٧٧٥ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ [هُوَ

[1] Curtains, drapes, sheets, etc.

الْجُرَشِيُّ الْيَمَامِيُّ]: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللهِ ﷺ وَالْحَسَنِ والْحُسَيْنِ عَلَى بَغْلَتِهِ الشَّهْبَاءِ حَتَّى أَدْخَلْتُهُ حُجْرَةَ النَّبِيِّ ﷺ، هٰذَا قُدَّامُهُ وَهٰذَا خَلْفَهُ.

Al-Ḥusain, on his gray mule until I brought him to the apartment of the Prophet ﷺ, this one was in front of him, and this one behind him." (*Ṣaḥīḥ*)

وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَعَبْدِ اللهِ بْنِ جَعْفَرٍ.

There are narrations on this topic from Ibn 'Abbās and 'Abdullāh bin Ja'far.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route].

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل الحسن والحسين رضي الله عنهما، ح:٢٤٢٣ عن عباس بن عبدالعظيم به * وفي الباب عن ابن عباس [البخاري، ح:١٧٩٨] وعبد الله بن جعفر [مسلم، ح:٢٤٢٨].

Comments:

If a riding animal is strong and healthy and it can easily carry three riders, or the weight of the riders is less, then there is no harm in riding an animal by three riders. If the mount is weak, then it will be ridden only according to its capability; if it is capable to carry more riders, then more than three riders may ride it.

Chapter 28. What Has Been Related About The Unintentional Glance

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي نَظْرَةِ الْفُجَاءَةِ (التحفة ٦٢)

٢٧٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا هُشَيْمٌ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جرِيرِ بْنِ عَبْدِ اللهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ نَظْرَةِ الْفُجَاءَةِ، فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي.

2776. Jarīr bin 'Abdullāh narrated: "I asked the Messenger of Allāh ﷺ about the unintentional glance, so he ordered me that I divert my sight." (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو زُرْعَةَ [بْنُ عَمْرٍو] اسْمُهُ هَرِمٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Zur'ah (a narrator in the chain) [bin 'Amr's] name is Harim.

تخريج: وأخرجه مسلم، الآدب، باب نظر الفجاءة، ح:٢١٥٩ من حديث هشيم به.

Comments:

A person will not be held accountable and responsible if a stranger woman or someone's private part comes into view suddenly, accidentally and unintentionally, but casting a gaze again or to keep the gaze fixed upon and not to turn away is a sin and subject to accountability.

٢٧٧٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي رَبِيعَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَفَعَهُ قَالَ: «يَا عَلِيُّ! لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى، وَلَيْسَتْ لَكَ الْآخِرَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ.

2777. Ibn Buraidah narrated from his father (from the Prophet ﷺ) who said: "O 'Alī! Do not follow a look with a look, the first is for you, but the next is not for you." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Sharīk.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، النكاح، باب: في ما يؤمر به من غض البصر، ح:٢١٤٩ من حديث شريك به وصححه الحاكم على شرط مسلم:٢/ ١٩٤ ووافقه الذهبي(!) شريك عنعن وللحديث شاهد ضعيف عند أحمد والحاكم:٣/ ١٢٣ وغيرهما.

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي احْتِجَابِ النِّسَاءِ مِنَ الرِّجَالِ (التحفة ٦٣)

Chapter 29. What Has Been Related About Women Veiling From Men

٢٧٧٨ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ نَبْهَانَ مَوْلَى أُمِّ سَلَمَةَ أَنَّهُ حَدَّثَهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُ: أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللهِ ﷺ وَمَيْمُونَةُ، قَالَتْ: فَبَيْنَمَا نَحْنُ عِنْدَهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، فَدَخَلَ عَلَيْهِ وَذٰلِكَ بَعْدَ مَا أُمِرْنَا بِالْحِجَابِ، فَقَالَ رَسُولُ اللهِ ﷺ: «احْتَجِبَا مِنْهُ»، فَقُلْتُ: يَا رَسُولَ اللهِ! أَلَيْسَ هُوَ أَعْمَىٰ لَا يُبْصِرُنَا، وَلَا يَعْرِفُنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَعَمْيَاوَانِ أَنْتُمَا، أَلَسْتُمَا تُبْصِرَانِهِ؟».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2878. Nabhān the freed slave of Umm Salamah, narrated to Ibn Shihāb, that Umm Salamah narrated to him, that she and Maimūnah were with the Messenger of Allāh ﷺ, she said: "So when we were with him, Ibn Umm Maktūm came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allāh ﷺ said: 'Veil yourselves from him.' So I said: 'O Messenger of Allāh! Is he not blind such that he can not see us nor recognize us?' So the Messenger of Allāh ﷺ said: 'Are you two blind such that you can not see him?'" ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب: في قوله تعالى: ﴿وقل للمؤمنات يغضضن من أبصارهن﴾ ح:٤١١٢ من حديث عبدالله بن المبارك به وصححه ابن حبان

(الإحسان): ٥٥٤٩ * ابن شهاب الزهري صرح بالسماع ونبهان حسن الحديث كما في نيل المقصود، ح: ٣٩٢٨.

Comments:

This *Hadīth* proves that it is not allowed for women to look at men's beauty and to have a thorough look, just as men are not allowed to look at women, therefore both are commanded to lower their gaze alike.

Chapter 30. What Has Been Related About The Prohibition Of Entering Upon Women Without The Permission Of Their Husbands

(المعجم ٣٠) - **بَابُ مَا جَاءَ فِي النَّهْيِ، عَنِ الدُّخُولِ عَلَى النِّسَاءِ إِلَّا بِإِذْنِ أَزْوَاجِهِنَّ** (التحفة ٦٤)

2779. Dhakwān narrated from the freed slave of 'Amr bin Al-'Āṣ that 'Amr bin Al-'Āṣ sent him to 'Alī, seeking his permission to enter upon Asmā' bint 'Umais, so he permitted him. When he was finished from what he needed, the freed slave of 'Amr bin Al-'Āṣ asked about that, so he said: "Indeed the Prophet ﷺ prohibited us – or – prohibited that we enter upon women, without the permission of their husbands." (***Hasan***)

There are narrations on this topic from 'Uqbah bin 'Āmir, 'Abdullāh bin 'Amr and Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢٧٧٩ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ مَوْلَى عَمْرِو بْنِ الْعَاصِ: أَنَّ عَمْرَو بْنَ الْعَاصِ أَرْسَلَهُ إِلَى عَلِيٍّ يَسْتَأْذِنُهُ عَلَى أَسْمَاءَ ابْنَةِ عُمَيْسٍ فَأَذِنَ لَهُ، حَتَّى إِذَا فَرَغَ مِنْ حَاجَتِهِ سَأَلَ الْمَوْلَى عَمْرَو بْنَ الْعَاصِ عَنْ ذَلِكَ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا - أَوْ نَهَى - أَنْ نَدْخُلَ عَلَى النِّسَاءِ بِغَيْرِ إِذْنِ أَزْوَاجِهِنَّ.

وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ [وَ]عَبْدِ اللهِ ابْنِ عَمْرٍو وَجَابِرٍ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**حسن**] وأخرجه أحمد: ٤/ ١٩٧ من حديث شعبة به * الحكم بن عتيبة صرح بالسماع ومولى عمرو بن العاص غير سمي، وللحديث شواهد عند مسلم، ح: ٢١٧٣ وابن أبي شيبة: ٤/ ٤١٠ وغيرهما، أخرج ابن أبي شيبة بإسناد صحيح عن تميم بن سلمة (ثقة) قال: قال عمرو بن العاص: "نهينا أن ندخل على المغيبات إلا بإذن أزواجهن" * وفي الباب عن عقبة بن عامر [البخاري، ح: ٥٢٣٢ ومسلم، ح: ٢١٧٢] وعبدالله بن عمرو [مسلم، ح: ٢١٧٣] وجابر [مسلم، ح: ٢١٧١].

Comments:

Meeting and talking to women freely, in public and in secret, causes danger and temptation, Satan tries to trap them in a calamity; if the husband comes to know of this, it will create doubts and suspicions in his heart.

Chapter 31. What Has Been Related About The Danger Of The *Fitnah* Of Women

(المعجم ٣١) - **بَابُ مَا جَاءَ فِي تَحْذِيرِ فِتْنَةِ النِّسَاءِ** (التحفة ٦٥)

2780. Usāmah bin Zaid, and Sa'eed bin Zaid bin 'Amr bin Nufail narrated that the Prophet ﷺ said: "I have not left among the people after me, a *Fitnah* more harmful upon men than women." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

More than one of the trustworthy narrators have reported this Hadīth from Sulaimān At-Taimī, from Abū 'Uthmān, from Usāmah bin Zaid from the Prophet ﷺ, and they did not mention in it "From Sa'eed bin Zaid bin 'Amr bin Nufail," and we do not know anyone who said: "From Usāmah bin Zaid and Sa'eed bin Zaid" other than Al-Mu'tamir.

There is something on this topic from Abū Sa'eed.

[(Another chain) with similar narration].

٢٧٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ مِنَ الثِّقَاتِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرُوا فِيهِ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، وَلَا نَعْلَمُ أَحَدًا قَالَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَسَعِيدُ بْنُ زَيْدٍ غَيْرُ الْمُعْتَمِرِ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّيمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

تخريج: وأخرجه مسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء، وأكثر أهل النار النساء، وبيان الفتنة بالنساء، ح:٢٧٤١ عن محمد بن عبدالأعلى به ورواه البخاري، ح:٥٠٩٦ من حديث سليمان التيمي * وفي الباب عن أبي سعيد [مسلم، ح:٢٧٤٢].

Comments:

Men are naturally inclined towards women, when a man meets a woman in secret, Satan tries his best to trap him in sinning, and sometimes a sudden look at a woman creates lustful desire leading to evil consequences due to the Satanic deviation.

Chapter 32. What Has Been Related About Using Locks Of Hair[1]

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ اتِّخَاذِ الْقُصَّةِ (التحفة ٦٦)

2781. Ḥumaid bin 'Abdur-Raḥmān narrated that he heard Mu'āwiyah giving a *Khuṭbah* in Al-Madīnah, and saying: "Where are your scholars. O people of Al-Madinah? [Indeed] I heard the Messenger of Allāh ﷺ forbidding from these locks (of hair), and saying: 'The Children of Isrā'īl were only ruined when their women used them.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through other routes from Mu'āwiyah.

٢٧٨١ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ خَطَبَ بِالْمَدِينَةِ يَقُولُ: أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ؟ [إِنِّي] سَمِعْتُ رَسُولَ اللهِ ﷺ، يَنْهَىٰ عَنْ هَذِهِ الْقُصَّةِ وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ مُعَاوِيَةَ.

تخريج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة ... إلخ، ح:٢١٢٧ من حديث يونس بن يزيد الأيلي والبخاري، ح:٣٤٦٨ من حديث الزهري به.

Comments:

Mu'āwiyah ؓ performed his last *Ḥajj* in 51 A.H. in the reign of his caliphate, he visited Al-Madīnah on his return where he saw a bunch of artificial hair with the women who used it as an extension to their hair. So he delivered a sermon to the people concerning this issue and objected on the extension of hair, and he also drew the attention of the scholars to it.

Chapter 33. What Has Been Related About Lengthening One's Hair, Seeking To Have Ones Hair Lengthened, Tattooing, And Seeking To Be Tattooed

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ (التحفة ٦٧)

2782. 'Abdullāh narrated that the Prophet ﷺ cursed the women who practice tattooing and those who seek to be tattooed, the women who remove hair from their faces

٢٧٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ لَعَنَ

[1] That is, to lengthen one's hair with some type of extensions that are made of hair.'

seeking beautification by changing the creation of Allāh. (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Shu'bah and more than one of the *A'immah* have reported it from Manṣūr (a narrator in the chain)].

الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ مُبْتَغِيَاتٍ لِلْحُسْنِ مُغَيِّرَاتٍ خَلْقَ اللهِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وقَدْ رَوَاهُ شُعْبَةُ وغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ عَنْ مَنْصُورٍ].

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وما آتاكم الرسول فخذوه﴾ ح:٤٨٨٦ ومسلم، ح:٢١٢٥ من حديث منصور به.

Comments:

Presently, these types of fashions are very much rife among women for which the ladies try to beautify and adorn themselves by distorting the creation of Allāh; and extravagant beauty parlors are open for it. The parlors have taken the place of art and profession and the new fashions in the name of modernism are being introduced day by day, they are the result of being away from religion, and the bashfulness and shyness is drifting away day by day.

2783. Ibn 'Umar narrated that the Prophet ﷺ said: "Allāh's curse is upon the woman who lengthens hair and the woman who seeks to have her hair lengthened, and the woman who tattoos and the woman who seeks to have herself tattooed."[1] (*Ṣaḥīḥ*)

Nāfi' (one of the narrators) said: "Tattooing was on the gums."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from 'Āishah, Ma'qil bin Yasār, Asmā' bint Abī Bakr and Ibn 'Abbās.

(Another chain) with similar narration but they did not mention the saying of Nāfi' in it.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٨٣ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَعَنَ اللهُ الوَاصِلَةَ والْمُسْتَوْصِلَةَ وَالوَاشِمَةَ والْمُسْتَوشِمَةَ».

وقَالَ نَافِعٌ: الْوَشْمُ فِي اللِّثَةِ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وفِي الْبَابِ عَنْ عَائِشَةَ وَمَعْقِلِ بْنِ يَسَارٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَابْنِ عَبَّاسٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَه.

وَلَمْ يَذْكُرُوا فِيهِ قَوْلَ نَافِعٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] This preceded under no. 1759.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٧ من حديث ابن المبارك ومسلم، ح:٢١٢٤ من حديث عبيدالله بن عمر به * وفي الباب عن عائشة [البخاري، ح:٥٢٠٥ ومسلم، ح:٢١٢٣] ومعقل بن يسار [أحمد:٥/ ٢٥] وأسماء بنت أبي بكر [البخاري، ح:٥٩٤١ ومسلم، ح:٢١٢٢] وابن عباس [أبو داود، ح:٤١٧٠].

Comments:

These artificial hairs are named wigs or toupees nowadays, the beauty parlors are encouraging these, and moreover there are many other shameless and indecent acts committed, which are unlawful and strictly illegal according to Islamic traditions and Islamic culture, for example, the growing of fingernails to extraordinary lengths, or using fake nails in order for them to appear longer and to then adorn the nails with thick, rich and brightly colored polishes. These tasks are all performed in imitation to the non-believers while a very clear prohibition of imitating the disbelievers exists in the *Sharī'ah*.

Chapter 34. What Has Been Related About Women Who Imitate Men [1]

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ

(التحفة ٦٨)

2784. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ cursed the women who imitate men and the men who imitate women." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٨٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، اللباس، باب المتشبهين بالنساء والمتشبهات بالرجال، ح:٥٨٨٥ من حديث شعبة به.

2785. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ cursed those men who behave effeminately and those women whose behavior is masculine." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from 'Āishah.

٢٧٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي الْبَابِ عَنْ عَائِشَةَ.

[1] The meaning is not to impersonate, but rather to resemble in one's dress or other manners.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب إخراج المتشبهين بالنساء من البيوت، ح:٥٨٨٦ ومسلم، ح:٦٨٣٤ من حديث يحيى بن أبي كثير به وانظر الحديث السابق * وفي الباب عن عائشة [أبو داود، ح:٤٠٩٩].

Comments:

Allāh ﷻ created men and women on separate nature and qualities, so the men who adopt a feminine look, guise, behavior and manner of talking or they wear feminine dress are cursed, likewise the women who adopt the look and behavior of men are cursed.

Mukhannath is a man who adopts feminine behavior and talks like them and while wearing a feminine dress he behaves like women in body movements; and the *Mutarajjil* is a woman who follows masculinity in manners of dress, behavior, movements, look and guise etc.

Chapter 35. What Has Been Related About It Being Disliked For Women To Go Out Perfumed

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ خُرُوجِ الْمَرْأَةِ مُتَعَطِّرَةً (التحفة ٦٩)

2786. Abū Mūsā narrated that the Prophet ﷺ said: "Every eye commits adultery, and when the woman uses perfume and she passes by a gathering, then she is like this and that." Meaning an adulteress. (***Hasan***)

There is something on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنَفِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ، فَهِيَ كَذَا وَكَذَا»، - يَعْنِي زَانِيَةً.

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:]: وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده حسن]** وأخرجه أبو داود، الترجل، باب: في طيب المرأة للخروج، ح:٤١٧٣ من حديث يحيى القطان والنسائي:٨/ ١٥٣، ح:٥١٢٩ من حديث ثابت بن عمارة به ووثقه الجمهور وقال الذهبي في الكاشف: "صدوق" وصححه ابن خزيمة، ح:١٦٨١ وابن حبان، ح:١٤٧٤ والحاكم:٢/ ٣٩٦ ووافقه الذهبي * وفي الباب عن أبي هريرة [أبو داود، ح:٤١٧٤].

Comments:

Any gaze that is cast at someone out of lust and carnal desire is an act of fornication. When a woman goes out of her house while adorned and beautified, it is as if she provokes others to look at herself and she incites their lust and carnal desire, so she invites adultery and only an adulteress would do so.

Chapter 36. What Has Been Related About Fragrance For Men And Women

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي طِيبِ الرِّجَالِ وَالنِّسَاءِ (التحفة ٧٠)

2787. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Fragrance for men is that which its scent is apparent and its color is hidden, and fragrance for women is that which its color is visible and its scent is hidden."[1] (*Ḍaʻīf*)

(Another chain of narration) with similar in meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, except that we do not know Aṭ-Ṭufāwī (a narrator in the chain) except by this *Ḥadīth*, and we do not know his name. The narration of Ismā'īl bin Ibrāhīm is more complete and longer, and there is something on this topic from 'Imrān bin Ḥuṣain.

٢٧٨٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ، [قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ إِلَّا أَنَّ الطُّفَاوِيَّ لَا نَعْرِفُهُ إِلَّا فِي هٰذَا الْحَدِيثِ وَلَا نَعْرِفُ اسْمَهُ، وَحَدِيثُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ أَتَمُّ وَأَطْوَلُ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

تخريج: [إسناده ضعيف] وأخرجه النسائي:٨/ ١٥١، ح:٥١٢٠ من حديث أبي داود الحفري به * رجل: مجهول وللحديث شواهد ضعيفة * وفي الباب عن عمران بن حصين [يأتي:٢٧٨٨].

2788. 'Imrān bin Ḥuṣain said: "The Prophet ﷺ said [to me]: 'Indeed the best fragrance for men is what's scent is apparent and its color is hidden, and the best fragrance for women is what's color is visible and its scent is hidden.' And he prohibited *Mītharatil-*

٢٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ [لِيَ] النَّبِيُّ ﷺ: «إِنَّ خَيْرَ طِيبِ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَخَيْرَ طِيبِ النِّسَاءِ مَا

[1] Meaning, when leaving the home as indicated by the previous chapter. As far as in the presence of the husband, then the woman may wear fragrant perfume.

Urjawān."[1] (*Ḍa'īf*)
This *Ḥadīth* is *Ḥasan Gharīb* from this route.

ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ» وَنَهَى عَنْ مِيثَرَةِ الْأُرْجُوَانِ.
هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، اللباس، باب من كرهه، ح:٤٠٤٨ من حديث سعيد بن أبي عروبة به وسنده ضعيف لعلل ومع ذلك صححه الحاكم: ٤/ ١٩١ ووافقه الذهبي وللحديث شواهد ضعيفة منها الحديث السابق.

Comments:

This *Ḥadīth* teaches that women are not allowed to apply fragrant substance, perfume etc., when leaving the home, and the men are not allowed to use a fragrance that leaves color because it resembles women.

Chapter 37. What Has Been Related About It Being Disliked To Refuse Perfume

(المعجم ٣٧) - **بَابُ مَا جَاءَ فِي كَرَاهِيَةِ رَدِّ الطِّيبِ** (التحفة ٧١)

2789. Thumāmah bin 'Abdullāh said: "Anas would not refuse perfume, and Anas said: 'Indeed the Prophet ﷺ would not refuse perfume." (*Ṣaḥīḥ*)
There is something on this topic from Abū Hurairah.
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ قَالَ: كَانَ أَنَسٌ لَا يَرُدُّ الطِّيبَ، وَقَالَ أَنَسٌ: إِنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطِّيبَ.
وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.
[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، اللباس، باب من لم يرد الطيب، ح:٥٩٢٩ من حديث عزرة بن ثابت به * وفي الباب عن أبي هريرة [مسلم، ح:٢٢٥٣ وأبو داود، ح:٤١٧٢].

Comments:

The exchange of gifts is a means of increasing mutual love and kindness, and love and kindness is a goal of the *Sharī'ah*; therefore giving a present of something that is not very precious and burdensome is a liked deed, so the gift of such things should not be refused, rather be accepted, because it is not difficult to offer a present in exchange.

[1] *Mītharah* was some type of saddle cloth. Some of the people of knowledge say it was a certain kind of cloth made of silk, and it preceded earlier under no. 1760. They disagree over *Al-Urjawān*, and perhaps it means whatever is red, meaning the red *Mītharah*, see *Tuḥfat Al-Aḥwadhī*.

2790. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "There are three that are not refused: Cushions, oils (*Duhn*), and milk." ***(Hasan)***

[*Duhn* means fragrance.]

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, 'Abdullāh bin Muslim is Ibn Jundab and he is from Al-Madīnah.

٢٧٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ» [الدُّهْنُ: يَعْنِي بِهِ الطِّيبَ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، وَعَبْدُ اللهِ بْنُ مُسْلِمٍ - هُوَ ابْنُ جُنْدَبٍ وَهُوَ مَدَنِيٌّ -.

تخريج: [إسناده حسن] وأخرجه الطبراني في الكبير: ١٢/٣٣٦، ح: ١٣٢٧٩ من حديث إسماعيل بن أبي فديك به وحسنه بعض العلماء كما نقل المناوي في فيض القدير: ٣/ ٤١٠، ح: ٣٤٧٩.

2791. Abū 'Uthmān An-Nahdī said: "The Messenger of Allāh ﷺ said: 'When one of you is given some fragrance then do not refuse it, for indeed it comes from Paradise." ***(Da'īf)***

[He said:] This *Hadīth* is *Gharīb Hasan*, we do not know of other than this narration from Hanān (a narrator in the chain). Abū 'Uthmān An-Nahdī's name is 'Abdur-Rahmān bin Mall, he lived during the time of the Prophet ﷺ but he did not see him, nor did he hear from him.

٢٧٩١ - أَخْبَرَنَا عُثْمَانُ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيفَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ حَنَانٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أُعْطِيَ أَحَدُكُمُ الرَّيْحَانَ فَلَا يَرُدُّهُ فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ».

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ، وَلَا نَعْرِفُ لِحَنَانٍ غَيرَ هٰذَا الْحَدِيثِ، وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ مَلٍّ وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ. ولَمْ يَرَهُ، وَلَمْ يَسْمَعْ مِنْهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود في المراسيل، ح: ٥٠١ من حديث يزيد بن زريع به * حنان الأسدي: مستور لم يوثقه غير ابن حبان.

Chapter 38. What Has Been Related About It Being Disliked For A Man's Skin To Touch A Man's Skin And A Woman's Skin To Touch A Woman's Skin

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مُبَاشَرَةِ الرَّجُلِ الرَّجُلَ وَالْمَرْأَةِ الْمَرْأَةَ

(التحفة ٧٢)

2792. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "A

٢٧٩٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

woman is not to touch a woman such that she can describe her to her husband as if he is looking at her." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

عَنِ الأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ حَتَّى تَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، النكاح، باب: لا تباشر المرأة المرأة فتنعتها لزوجها، ح:٥٢٤١ من حديث الأعمش به.

Comments:

The aim of this *Hadīth* is that a woman is not allowed to describe to her husband the features of another woman, be it the facial appearance, physical build, and or any other physical feature by such a way as if he may be able to picture her. Because it is possible he may fall in love with her; her features, her beauty and appearance will occupy his heart, or perhaps he will look down at her.

2793. 'Abdur-Rahmān bin Abī Sa'eed [Al-Khudrī] narrated from his father who said: "The Messenger of Allāh ﷺ said: 'A man is not to look at the *'Awrah* of a man, and a woman is not to look at the *'Awrah* of a woman. A man is not to be alone with a man under one garment, and a woman is not to be alone with a woman under one garment.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* [*Sahīh*].

٢٧٩٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي الضَّحَّاكُ - يَعْنِي ابْنَ عُثْمَانَ -: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ [الْخُدْرِيِّ]، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا تَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ].

تخريج: وأخرجه مسلم، الحيض، باب تحريم النظر إلى العورات، ح:٣٣٨ من حديث زيد ابن حباب به.

Comments:

A man looking at the private parts of another man and a woman looking at the private parts of another woman or lying naked under one cloth is against the dignity of human civilisation and it can trigger a danger of sinning, because it can be a means of inciting carnal desire; therefore it is unlawful.

Chapter 39. What Has Been Related About Protecting The *'Awrah*

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي حِفْظِ الْعَوْرَةِ (التحفة ٧٣)

2794. Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Prophet of Allāh! Regarding our *'Awrah*, what of it must we cover and what of it may we leave?' He said: 'Protect your *'Awrah* except from your wife or what your right hand possesses.' He said: "I said: 'O Messenger of Allāh! What about when some people are with others?' He said: 'If you are able to not let anyone see it then do not let them see it.'" He said: "I said: 'O Prophet of Allāh! What about when one of us is alone?' He said: 'Allāh is more deserving of being shy from Him than the people.'"[1] **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٧٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ وَ يَزِيدُ بْنُ هَارُونَ قَالَا: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ؟ قَالَ: «إِنِ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا تُرِيَنَّهَا» قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! إِذَا كَانَ أَحَدُنَا خَالِيًا؟ قَالَ: «فَاللهُ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ مِنَ النَّاسِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] تقدم: ٢٧٦٩.

Comments:

The issue of covering one's private parts has been quoted in this 'chapter on manners" for the second time; one should not expose the private parts even when one is alone. Allāh has more right to be shown modesty and bashfulness; the aim is that His order should be obeyed even when one is alone and in privacy.

Chapter 40. What Has Been Related About The Thigh Being Part Of The *'Awrah*

(المعجم ٤٠) - بَابُ مَا جَاءَ أَنَّ الفَخِذَ عَوْرَةٌ (التحفة ٧٤)

2795. Zur'ah bin Muslim bin Jarhad Al-Aslamī narrated about his grandfather Jarhad, he said: "The Prophet ﷺ passed by Jarhad

٢٧٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ زُرْعَةَ بْنِ مُسْلِمِ بْنِ جَرْهَدٍ

[1] Similar preceded under on. 2769

الأَسْلَمِيِّ، عَنْ جَدِّهِ جَرْهَدٍ قالَ: مَرَّ النَّبِيُّ ﷺ بِجَرْهَدٍ فِي الْمَسْجِدِ، وَقَدِ انْكَشَفَ فَخِذُهُ فَقَالَ: «إِنَّ الْفَخِذَ عَوْرَةٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ ما أَرَى إِسْنَادَهُ بِمُتَّصِلٍ.

in the *Masjid* and his thigh was exposed, so he said: 'Indeed the thigh is *'Awrah*.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*, I do not think that its chain is connected.

تخريج: [حسن] وأخرجه الحميدي، ح:٨٥٩ عن سفيان بن عيينة وأبو داود، ح:٤٠١٤ من حديث أبي النضر به وعلقه البخاري، الصلاة، باب:١٢ وصححه ابن حبان، ح:٣٥٣ والحاكم:٤/ ١٨٠ ووافقه الذهبي وضعفه البخاري وغيره وللحديث شواهد منها الحديث الآتي (٢٧٩٢).

Comments:

The particular part of the human body which is named the private part, every noble and sensible person, without making a distinction between a Muslim and non-Muslim, has the view that it must be covered; but according to the saying of the Prophet ﷺ it is not only the private part of the human body and its surrounding area that is to be covered, but the thigh is also included in the area which must be covered.

٢٧٩٦ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى [الكُوفِيُّ]: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ الْحَسَنِ ابْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللهِ بْنِ جَرْهَدٍ الأَسْلَمِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْفَخِذُ عَوْرَةٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

2796. 'Abdullāh bin Jarhad Al-Aslamī narrated from his father, from the Prophet ﷺ who said: "The thigh is *'Awrah*." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخريج: [حسن] وأخرجه أحمد:٣/ ٤٧٨ عن عبدالرزاق به، ابن جرهد حسن له الترمذي.

٢٧٩٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى الْكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الفَخِذُ عَوْرَةٌ» وَفِي الْبَابِ عَنْ عَلِيٍّ وَمُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ جَحْشٍ.

2797. Ibn 'Abbās narrated that the Prophet ﷺ said: "The thigh is *'Awrah*."

There are narrations on this topic from 'Alī and Muhammad bin 'Abdullāh bin Jahsh. (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, 'Abdullāh bin Jahsh was a Companion and his son

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلِعَبْدِ اللهِ بْنِ جَحْشٍ [صُحْبَةٌ] ولِابْنِهِ مُحَمَّدٍ صُحْبَةٌ.

Muhammad was a Companion.

تخريج: [حسن] وأخرجه الطحاوي في معاني الآثار: ١/ ٤٧٥ والمزي في تهذيب الكمال: ١٠/ ٥٥ من حديث الحسن بن صالح به ورواه أحمد: ٣/ ٤٧٨ من حديث بن عقيل به وهو ضعيف وللحديث شواهد كثيرة جدًا * عبدالله بن جرهد وثقه الترمذي وابن حبان.

٢٧٩٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي الزِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ جَرْهَدٍ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ كَاشِفٌ عَنْ فَخِذِهِ، فَقَالَ النَّبِيُّ ﷺ: «غَطِّ فَخِذَكَ فَإِنَّهَا مِنَ الْعَوْرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

2798. Abū Az-Zinād narrated: "Ibn Jarhad informed me from his father, that the Prophet ﷺ passed by him while his thigh was exposed, so the Prophet ﷺ said: 'Cover your thigh, for indeed it is *'Awrah*.'" ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

تخريج: [حسن] وأخرجه أحمد: ١/ ٢٧٥ من حديث إسرائيل به وسنده ضعيف وللحديث شواهد * وفي الباب عن علي [أبو داود، ح: ٤٠١٥، ٣١٤٠] ومحمد بن عبدالله ابن جحش [أحمد: ٥/ ٢٩٠].

(المعجم ٤١) - بَابُ مَا جَاءَ فِي النَّظَافَةِ (التحفة ٧٥)

Chapter 41. What Has Been Related About Cleanliness

٢٧٩٩ - حَدَّثنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ [العَقَدِيُّ]: حَدَّثَنَا خَالِدُ بْنُ إِلْيَاسَ عَنْ صَالِحِ بْنِ أَبِي حَسَّانَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ اللهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ، فَنَظِّفُوا - أُرَاهُ قَالَ - أَفْنِيَتَكُمْ، وَلَا تَشَبَّهُوا بِالْيَهُودِ، قَالَ: فَذَكَرْتُ ذٰلِكَ لِمُهَاجِرِ بْنِ مِسْمَارٍ، فَقَالَ: حَدَّثَنِيهِ عَامِرُ بْنُ سَعْدِ [بْنِ أَبِي وَقَّاصٍ]، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «نَظِّفُوا

2799. Sālih bin Abī Hassān said: "I heard Sa'eed bin Al-Musayyab saying: 'Indeed Allāh is *Tayyib* (good) and he loves *Tayyib* (what is good), and He is *Nazīf* (clean) and He loves cleanliness, He is *Karīm* (kind) and He loves kindness, He *Jawād* (generous) and He loves generosity. So clean' – I think he said – 'your courtyards, and do not resemble the Jews.'" He said: "I mentioned that to Muhājir bin Mismār, and he said: "Āmir bin Sa'd [bin Abī Waqqās] narrated it to me from his father from the Prophet ﷺ, similarly, except that

أَفْنِيَتَكُمْ».

he did not say: "Clean your courtyards." (*Ḍa'īf*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَخَالِدُ بْنُ إِلْيَاسَ يُضَعَّفُ وَيُقَالُ: ابْنُ إِيَاسٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Khālid bin Ilyās (a narrator in the chain) was graded weak, and he is also called Ibn Iyās.

تخريج: [إسناده ضعيف جدًّا] وأخرجه أبو يعلى، ح:٧٩١ من حديث أبي عامر العقدي عبد الملك بن عمرو به * خالد بن إلياس، إمام المسجد النبوي "متروك الحديث" كما في التقريب وغيره.

Comments:

The aim is exhortation that the internal and external being of a human should be pure and the household should also be kept clean and tidy. The Jews would not keep their front courtyards clean, so their imitation must be avoided; while adhering to good character and manners, one should also give away wealth and property generously; because these characteristics are dear to Allāh, and Allāh has the best and the dearest Qualities and Attributes.

Chapter 42. What Has Been Related About Screening Oneself During Sexual Intercourse

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الاسْتِتَارِ عِنْدَ الْجِمَاعِ (التحفة ٧٦)

٢٨٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ نِيزَكٍ الْبَغْدَادِيُّ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو مُحَيَّاةَ عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالتَّعَرِّيَ، فَإِنَّ مَعَكُمْ مَنْ لَا يُفَارِقُكُمْ إِلَّا عِنْدَ الْغَائِطِ وَحِينَ يُفْضِي الرَّجُلُ إِلَى أَهْلِهِ، فَاسْتَحْيُوهُمْ وَأَكْرِمُوهُمْ».

2800. Abū Muḥayyāh narrated from Laith, from Nāfi', from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Beware of nakedness! For indeed there are with you, those who do not part from you except at the place of defecation, and when a man goes into his wife. So be shy of them and honor them." (*Ḍa'īf*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَأَبُو مُحَيَّاةَ اسْمُهُ يَحْيَى بْنُ يَعْلَى.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, and Abū Muḥayyāh's name is Yaḥyā bin Ya'lā.

تخريج: [إسناده ضعيف] * ليث بن أبي سليم ضعيف مدلس.

Comments:

When a person is naked, the angels go away from him, while a person is in need of the honorable scribers all the time, so nakedness should be avoided to the maximum.

Chapter 43. What Has Been Related About Entering The *Ḥammām*[1]

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي دخُولِ الْحمَّام (التحفة ٧٧)

2801. Jābir narrated that the Prophet ﷺ said: "Whoever believes in Allāh and the Last Day, then he is not to let his wife enter the *Ḥammām*, and whoever believes in Allāh and the Last Day, then he is not to enter the *Ḥammām* without an *Izār*. And whoever believes in Allāh and the Last Day, then he is not to sit at a spread in which *Khamr* is circulated." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Ṭāwus from Jābir, except through this route.

Muḥammad bin Ismā'īl said: "Laith bin Abī Sulaim is truthful and sometimes he is mistaken about something." Muḥammad [bin Ismā'īl] said: "Aḥmad bin Ḥanbal said: 'Laith is such that one is not happy with his narrations. [Laith would narrate something in *Marfū'* form, while others would not narrate it in *Marfū'* form. So for this reason they considered him weak.'"]

٢٨٠١ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الكُوفِيُّ: حَدَّثَنَا مُصْعَبُ بْنُ المِقْدَامِ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ طَاوُسٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يُدْخِلْ حَلِيلَتَهُ الْحَمَّامَ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلا يَدْخُلِ الْحَمَّامَ بِغَيْرِ إِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يَجْلِسْ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهِمُ الْخَمْرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ طَاوُسٍ عَنْ جَابِرٍ إِلَّا مِنْ هٰذَا الْوَجْهِ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: لَيْثُ بْنُ أَبِي سُلَيْمٍ صَدُوقٌ وَرُبَّمَا يَهِمُ فِي الشَّيْءِ وَقَالَ مُحَمَّدٌ [بْنُ إِسْمَاعِيلَ]: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَيْثٌ لَا يُفْرَحُ بِحَدِيثِهِ [كانَ لَيْثٌ يَرْفَعُ أَشْيَاءَ لَا يَرْفَعُهَا غَيْرُهُ فَلِذٰلِكَ ضَعَّفُوهُ].

تخريج: [حسن] وأخرجه الطبراني في الأوسط، ح:٥٩٢ من حديث الحسن بن صالح به ورواه النسائي:١/١٩٨، ح:٤٠١ من طريق آخر عن جابر به وصححه الحاكم على شرط مسلم:٤/٢٨٨ ووافقه الذهبي وللحديث شواهد كثيرة منها الحديث الآتي.

Comments:

Due to baths or showers, in communal areas, being taken without putting on any clothes, the Prophet did not allow the women to go to public baths, because her whole body is to be covered, whereas the body of a man as a whole is not required to be covered, from the navel down to the knee is

[1] The public bath.

compulsorily to be covered but. He is allowed to enter the bath with a cloth or a pair of shorts around the waist.

2802. Abū 'Udhrah – and he lived during the time of the Prophet ﷺ – narrated from 'Āishah, that the Prophet ﷺ prohibited the men and the women from the *Hammamāt*,[1] then he permitted it for the men in *Izār*." (***Hasan***)

[Abū 'Eīsā said:] We do not know of this *Hadīth* except as a narration of Hammād bin Salamah (a narrator in the chain) and its chain is not that strong.

٢٨٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ الأَعْرَجِ، عَنْ أَبِي عُذْرَةَ - وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ -، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى الرِّجَالَ وَالنِّسَاءَ عَنِ الْحَمَّامَاتِ، ثُمَّ رَخَّصَ لِلرِّجَالِ فِي الْمَيَازِرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ وَإِسْنَادُهُ لَيْسَ بِذَاكَ الْقَائِمِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحمام، باب الدخول في الحمام، ح:٤٠٠٩ وابن ماجه، ح:٣٧٤٩ من حديث حماد بن سلمة به ولبعض الحديث شاهد عند أبي داود، ح:٤٠١١ وغيره * أبو عذرة: حسن الحديث على الراجح.

2803. Abū Al-Malīh Al-Hudhalī narrated that some women from the inhabitants of Hims, or from the inhabitants of Ash-Shām entered upon 'Āishah, so she said: "Are you those whose women enter the *Hammamāt*? I heard the Messenger of Allāh ﷺ saying: 'No woman removes her garments in other than the house of her husband except that she has torn the screen between herself and her Lord.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

٢٨٠٣ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ يُحَدِّثُ عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ: أَنَّ نِسَاءً مِنْ أَهْلِ حِمْصَ أَوْ مِنْ أَهْلِ الشَّامِ دَخَلْنَ عَلَى عَائِشَةَ، فَقَالَتْ: أَنْتُنَّ اللَّاتِي يَدْخُلْنَ نِسَاؤُكُنَّ الْحَمَّامَاتِ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنِ امْرَأَةٍ تَضَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا إِلَّا هَتَكَتِ السِّتْرَ بَيْنَهَا وَبَيْنَ رَبِّهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح:٤٠١٠ من حديث شعبة به وابن ماجه، ح:٣٧٥٠ من حديث منصور به وهو في مسند أبي داود الطيالسي، ح:١٥١٨ وصححه الذهبي على شرط البخاري ومسلم(تلخيص المستدرك:٤/ ٢٨٨).

[1] Plural of *Hammām*, see the previous *Hadīth*.

Comments:

Allāh did not allow a woman to expose herself and her modesty to anyone other than her husband; therefore if she takes off her clothes at any other place she will break the law of Allāh. In the case of a woman taking a bath in a bathroom, if it does not have a proper and decent arrangement of privacy, then she is not allowed to take a bath in the state of nakedness.

Chapter 44. What Has Been Related About Angels Do Not Enter The House That Contains An Image Or A Dog

(المعجم ٤٤) - **بَابُ مَا جَاءَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ** (التحفة ٧٨)

2804. Ibn 'Abbās narrated: "I heard Abū Ṭalḥah saying: 'I heard the Messenger of Allāh ﷺ saying: "The angels do not enter a house in which there is a dog or an object of images." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٠٤ - **حَدَّثَنَا** سَلَمَةُ بْنُ شَبِيبٍ وَالْحَسَنُ ابْنُ عَلِيٍّ الْخَلَّالُ وَعَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ - وَاللَّفْظُ لِلْحَسَنِ [بْنِ عَلِيٍّ] - قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةُ تَمَاثِيلَ».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان، وتحريم اتخاذ ما فيه صور . . . إلخ، ح:٢١٠٦ عن عبد بن حميد والبخاري، ح:٣٢٢٥ من حديث معمر به.

Comments:

The taking or drawing of a picture is not allowed, keeping it is also not permissible, and whoever does so is deprived of the blessed and merciful supplications of the angels; while a person is in need of mercy and blessing at every moment. Likewise, a dog is an impure animal and some are of a satanic nature and the angels despise the devil.

2805. Isḥāq bin 'Abdullāh bin Abī Ṭalḥah narrated that Rāfi' bin Isḥāq informed him, saying: "I and 'Abdullāh bin Abī Ṭalḥah entered upon Abū Sa'eed Al-Khudrī to visit him. So Abū Sa'eed said: 'The Messenger of Allāh ﷺ informed us: "The angels do not enter a

٢٨٠٥ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ: أَنَّ رَافِعَ ابْنَ إِسْحَاقَ أَخْبَرَهُ قَالَ: دَخَلْتُ أَنَا وَعَبْدُ اللهِ ابْنُ أَبِي طَلْحَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ

نَعُودُهُ، فَقَالَ أَبُو سَعِيدٍ: أَخْبَرَنَا رَسُولُ اللهِ ﷺ: «أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَماثِيلُ أَوْ صُورَةٌ».

شَكَّ إِسْحَاقُ لَا يَدْرِي أَيَّهُمَا قَالَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

house in which there is an image or a picture." (***Ṣaḥīḥ***)

Isḥāq expressed doubt saying: "I do not know which of them he said."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/ ٩٠، ح: ١١٨٨٠ من حديث مالك به وهو في الموطإ: ٢/ ٩٦٥ وصححه ابن حبان، ح: ١٤٨٦ وللحديث طرق كثيرة.

٢٨٠٦ - **حَدَّثَنَا** سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا مُجَاهِدٌ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَانِي جِبْرَئِيلُ فَقَالَ: إِنِّي كُنْتُ أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ عَلَيْكَ الْبَيْتَ الَّذِي كُنْتَ فِيهِ إِلَّا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ تِمْثَالُ الرِّجَالِ، وَكَانَ فِي الْبَيْتِ قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ، وَكَانَ فِي الْبَيْتِ كَلْبٌ. فَمُرْ بِرَأْسِ التِّمْثَالِ الَّذِي بِالْبَابِ فَلْيُقْطَعْ فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ، وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ وَيُجْعَلْ مِنْهُ وِسَادَتَيْنِ مُنْتَبِذَتَيْنِ تُوطَآنِ، وَمُرْ بِالْكَلْبِ فَيُخْرَجْ». فَفَعَلَ رَسُولُ اللهِ ﷺ، وَكَانَ ذَلِكَ الْكَلْبُ جِرْوًا لِلْحُسَيْنِ أَوْ لِلْحَسَنِ تَحْتَ نَضَدٍ لَهُ، فَأَمَرَ بِهِ فَأُخْرِجَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي الْبَابِ عَنْ عَائِشَةَ [وَأَبِي طَلْحَةَ].

2806. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Jibra'īl came to me and said: 'Indeed I had come to you last night, and nothing prevented me from entering upon you at the house you were in, except that there were images of men at the door of the house, and there was a curtain screen with images on it, and there was a dog in the house. So go and sever the head of the image that is at the door so that it will become like a tree stump, and go and cut the screen and make two throw-cushions to be sat upon, and go and expel the dog." So the Messenger of Allāh ﷺ did so, and the dog was a puppy belonging to Al-Ḥusain or Al-Ḥasan which was under his belongings, so he ordered him to expel it. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from 'Āishah [and Abū Ṭalḥah].

تخريج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب: في الصور، ح: ٤١٥٨ من حديث يونس به وصححه ابن حبان، ح: ١٤٨٧ * وفي الباب عن عائشة [البخاري، ح: ٣٢٢٤ ومسلم، ح: ٢١٠٤] وأبي طلحة [البخاري، ح: ٣٢٢٥ ومسلم، ح: ٢١٠٦].

Chapter 45. What Has Been Related About It Being Disliked To Wear Garments Dyed With *'Usfūr* (Safflower) For Men [And *Al-Qassī*]

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ لُبْسِ الْمُعَصْفَرِ لِلرِّجَالِ [وَالْقَسِّيِّ]

(التحفة ٧٩)

2807. 'Abdullāh bin 'Amr said: "A man passed by while wearing two red garments. He gave *Salām* to the Prophet ﷺ but he did not return the *Salām*." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. And the meaning of this *Hadīth*, according to the people of knowledge, is that they disliked wearing garments dyed with safflower, and they considered that whatever was dyed red with clay or other than that, then there was no harm in it, as long as it was not dyed with safflower.

٢٨٠٧ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَىٰ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ أَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ السَّلَامَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ، غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وَمَعْنَى هٰذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ كَرِهُوا لُبْسَ الْمُعَصْفَرِ، وَرَأَوْا أَنَّ مَا صُبِغَ بِالْحُمْرَةِ بِالْمَدَرِ أَو غَيْرِ ذَلِكَ فَلَا بَأْسَ بِهِ إِذَا لَمْ يَكُنْ مُعَصْفَرًا.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، ح:٤٠٦٩ من حديث إسحاق بن منصور به * أبو يحيى القتات: لين الحديث روى عنه إسرائيل أحاديث كثيرة مناكير جدًّا.

Comments:

Mu'asfar is a cloth died with yellow color made of safflower, so according to Imām At-Tirmidhī the red clothes were only disliked due to the safflower.

2808. 'Alī bin Abī Ṭālib narrated: "The Messenger of Allāh ﷺ prohibited the gold ring, *Al-Qassī*, *Al-Mītharah*, and *Al-Ji'ah* (beer)." ***(Hasan)***

Abū Al-Aḥwaṣ said: "It is a drink used in Egypt which is made from barley."

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢٨٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: نَهَى رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِّيِّ وَعَنِ الْمِيثَرَةِ وَعَنِ الْجِعَةِ.

قَالَ أَبُو الْأَحْوَصِ: وَهُوَ شَرَابٌ يُتَّخَذُ بِمِصْرَ مِنَ الشَّعِيرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي: ٨/ ١٦٥، ح: ٥١٦٨ (الزينة، باب خاتم الذهب) عن قتيبة وابن ماجه، ح: ٣٦٥٤ من حديث أبي الأحوص، وأبو داود، ح: ٤٠٥١ من حديث أبي إسحاق به وصرح بالسماع وصححه ابن حبان (الإحسان): ٥٤١٤.

2809. Al-Barā' bin 'Āzib said: "The Messenger of Allāh ﷺ ordered us with seven things and he forbade us from seven. He ordered us to follow the funeral, visit the ill, reply to the sneezing person, accept the invitation, assist the oppressed, to help one who made an oath, and to return the *Salām*. And he forbade us from seven things: From the gold ring, or ringlets of gold, silver vessels, wearing silk, *Ad-Dībāj*, *Al-Istabraq*, and *Al-Qassī*." (***Sahīh***)

This *Hadīth* is *Hasan Sahīh*. Ash'ath bin Sulaim (a narrator in the chain) is Ash'ath bin Abī Ash-Sha'thā' whose name is Sulaim bin Al-Aswad.

٢٨٠٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ، وَرَدِّ السَّلَامِ. وَنَهَانَا عَنْ سَبْعٍ: عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ، وَآنِيَةِ الْفِضَّةِ، وَلُبْسِ الْحَرِيرِ، وَالدِّيبَاجِ، وَالإِسْتَبْرَقِ، وَالْقَسِّيِّ.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، أَشْعَثُ بْنُ سُلَيْمٍ هُوَ أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ اسْمُهُ سُلَيْمُ ابْنُ الأَسْوَدِ.

تخريج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء... إلخ، ح: ٢٠٦٦ عن محمد بن بشار والبخاري، ح: ١٢٣٩ من حديث شعبة به.

Comments:

If someone swears of doing something which he is unable to do, provided that it is permissible, without the support of others, he should then be helped so that he can do it and his oath is fulfilled. Or if he takes an oath about a cause related to you, that you will do this for him, while the performance of this cause is not a sin, you should then do it.

Chapter 46. What Has Been Related About Wearing White

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي لُبْسِ الْبَيَاضِ (التحفة ٨٠)

2810. Samurah bin Jundab said: "The Messenger of Allāh ﷺ said:

٢٨١٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ [بْنِ أَبِي حَبِيبٍ] بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ.

'Wear white, for indeed it is very pure and cleaner, and shroud your dead in it.'" (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from Ibn 'Abbās and Ibn 'Umar.

تخريج: [صحيح] وأخرجه ابن ماجه، اللباس، باب البياض من الثياب، ح:٣٥٦٧ من حديث سفيان الثوري به وصرح بالسماع عند الحاكم:٤/ ١٨٥ وصححه على شرط الشيخين ووافقه الذهبي وللحديث شاهد حسن عند النسائي:٤/ ٣٤، ح:١٨٩٧، ٨/ ٢٠٥، ح:٥٣٢٤ * وفي الباب عن ابن عباس [تقدم:٩٩٤] وابن عمر [ابن عدي في الكامل:٧/ ٢٥٣٥].

Comments:

Marks and stains of dirt look distinctive on a white cloth, so it requires to be washed immediately, thus a person remains safe from dirt and stains and he looks neat, tidy, delightful and charming. Therefore it is better to wear white dress and its use for a shroud is preferred.

Chapter 47. What Has Been Related About Permitting The Wearing Of Red For Men

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي لُبْسِ الْحُمْرَةِ لِلرِّجَالِ

(التحفة ٨١)

٢٨١١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ عَنِ الْأَشْعَثِ - وَهُوَ ابْنُ سَوَّارٍ -، عَنْ أَبِي إِسْحَاقَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي لَيْلَةٍ إِضْحِيَانٍ، فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَشْعَثِ وَرَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ عَلَى رَسُولِ اللهِ ﷺ حُلَّةً حَمْرَاءَ.

2811. Jabir bin Samurah said: "I saw the Prophet ﷺ on a clear night, so I looked at the Messenger of Allāh ﷺ and at the moon, and he was wearing a red *Hullah*, he looked better than the moon to me." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Al-Ash'ath. Shu'bah and Ath-Thawrī reported it from Abū Ishāq from Al-Barā' bin 'Āzib who said: "I saw a red *Hullah* on the Messenger of Allāh."

(Another chain of narration.)

There is a lot of criticism about

حَدَّثَنَا بِذَلِكَ مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ بِهٰذَا.

وفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هٰذَا. [قَالَ:] سَأَلْتُ مُحَمَّدًا فَقُلْتُ لَهُ: حَدِيثُ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ أَصَحُّ أَوْ حَدِيثُ جَابِرِ بْنِ سَمُرَةَ؟ فَرَأَى كِلَا الحَدِيثَيْنِ صَحِيحًا. وفِي الْبَابِ عَنِ البَرَاءِ وَأَبِي جُحَيْفَةَ.

this (chain of) *Hadīth*. [He said:] I asked Muhammad, I said to him: "Is the *Hadīth* of Abū Ishāq from Al-Barā' more correct or the *Hadīth* of Jābir bin Samurah?" So he considered both of the *Ahādīth* to be *Sahīh*. There is something on this topic from Al-Barā' and Abū Juhaifah. (See no. 197 and 1724).

تخريج: [إسناده ضعيف] والحديث الثاني يغني عنه وأخرجه النسائي في الكبرى، ح:٩٦٤٠ عن هناد به والأشعث بن سوار ضعيف ومع ذلك صححه الحاكم:١٨٦/٤ ووافقه الذهبي(!) * حديث شعبة (والثوري) متفق عليه، البخاري، ح:٣٥٥١، ٥٨٤٨ وغيره ومسلم، ح:٢٣٣٧ * حديث وكيع رواه مسلم، ح:٢٣٣٧/ ٩٢ ورواه أيضًا، ح:٢٣٣٧/ ٩١ عن محمد بن بشار به * وفي الباب عن البراء [البخاري، ح:٣٥٥١ ومسلم، ح:٢٣٣٧] وأبي جحيفة [تقدم:١٩٧].

Comments:

The discussion about wearing red dress has been mentioned in 'the chapters on clothing'.

Chapter 48. What Has Been Related About The Green Garment

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الثَّوْبِ الْأَخْضَرِ (التحفة ٨٢)

٢٨١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حدَّثَنَا عُبَيْدُ اللهِ بْنُ إِيَادِ بْنِ لَقِيطٍ عَنْ أَبِيهِ، عَنْ أَبِي رِمْثَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللهِ بْنِ إِيَادٍ. وأَبُو رِمْثَةَ التَّيْمِيُّ يُقَالُ: اسْمُهُ حَبِيبُ ابْنُ حَيَّانَ، ويُقَالُ: اسْمُهُ رِفَاعَةُ بْنُ يَثْرِبِيٍّ.

2812. Abū Rimthah said: "I saw the Messenger of Allāh wearing two green *Burud*." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of 'Ubaidullāh bin Iyād. It is said that Abū Rimthah At-Taimī's name is Habīb bin Hayyān, and it is said that his name is Rifā'ah bin Yathribī.

تخريج: [إسناده صحيح] وأخرجه النسائي:١٨٥/٣، ح:١٥٧٣ (صلاة العيدين، باب الزينة للخطبة للعيدين) عن محمد بن بشار وأبو داود، ح:٤٢٠٦ من حديث عبيدالله بن إياد به وصححه

ابن خزيمة (الإصابة: ٤/ ٧٠) وابن حبان، ح: ١٥٢٢ وابن الجارود، ح: ٧٧٠ والحاكم: ٢/ ٤٢٦، ٦٠٧ ووافقه الذهبي.

Comments:

The green color is good for eyesight, looks good and charming to the viewers, and the dress of the dwellers of the Paradise will be green.

Chapter 49. What Has Been Related About The Black Garment

(المعجم ٤٩) - بَابُ [مَا جَاءَ] فِي الثَّوْبِ الْأَسْوَدِ (التحفة ٨٣)

2813. 'Āishah narrated: "The Messenger of Allāh ﷺ went out during the morning wearing a *Mirṭ* made of black hair." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢٨١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: أَخْبَرَنِي أَبِي عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ ابْنَةِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعْرٍ أَسْوَدَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب التواضع في اللباس، والاقتصار على الغليظ منه واليسير .. إلخ، ح: ٢٠٨١ من طريق يحيى بن زكريا به.

Comments:

A *Mirṭ* is a cloak made of wool or silk.

Chapter 50. What Has Been Related About The Yellow Garment

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الثَّوْبِ الْأَصْفَرِ (التحفة ٨٤)

2814. 'Abdullāh bin Ḥassān narrated that his grandmothers Ṣafiyyah bint 'Ulaibah and Duḥaibah bint 'Ulaibah narrated to him, from Qailah bint Makhramah – and they were her wet nurses and Qailah was the grandmother of their father – his mother's mother – she said: "We came to the Messenger of Allāh ﷺ" and she mentioned the *Ḥadīth* in its entirety; "until a man came when the sun had rose up, so he said: *'As-Salāmu 'Alaika* O Messenger of

٢٨١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ أَبُو عُثْمَانَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حَسَّانَ أَنَّهُ حَدَّثَتْهُ جَدَّتَاهُ صَفِيَّةُ بِنْتُ عُلَيْبَةَ وَدُحَيْبَةُ بِنْتُ عُلَيْبَةَ: حَدَّثَتَاهُ عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، - وَكَانَتَا رَبِيبَتَيْهَا وَقَيْلَةُ جَدَّةُ أَبِيهِمَا - أُمُّ أُمِّهِ - أَنَّهَا قَالَتْ: قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ، فَذَكَرَتِ الْحَدِيثَ بِطُولِهِ حَتَّى جَاءَ رَجُلٌ وَقَدِ ارْتَفَعَتِ الشَّمْسُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ

Allāh!' So the Messenger of Allāh ﷺ said: '*Wa 'Alaikas-Salāmu Wa Raḥmatullāh*' and upon him – meaning the Prophet ﷺ – were two tattered cloths, which had been dyed with saffron and had faded, and he had a small date-palm branch with him." (***Ḍa'īf***)

We do not know of the *Ḥadīth* of Qailah except through the narration of 'Abdullāh bin Ḥassān.

ﷺ: «وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ»، وَعَلَيْهِ - تَعْنِي النَّبِيَّ ﷺ - أَسْمَالُ مُلَيَّتَيْنِ كَانَتَا بِزَعْفَرَانٍ وَقَدْ نَفَضَتَا وَمَعَهُ عُسَيْبُ نَخْلَةٍ».

حَدِيثُ قَيْلَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ حَسَّانَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الخراج، باب: في أقطاع الأرضين، ح: ٣٠٧٠ من حديث عبدالله بن حسان به ولم يوثقه غير الفردوسي الذي وثقه ابن حبان وصفية ودحيبة لم يوثقهما غير ابن حبان.

Comments:

Saffron is a fragrant flower, which is a compound of red and yellow colors; because the men are not allowed to use colorful fragrance, so he ﷺ wore a worn out cloth as its color had faded.

Chapter 51. What Has Been Related About It Being Disliked For Men To Use Saffron And *Khalūq*[1]

(المعجم ٥١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّزَعْفُرِ وَالْخَلُوقِ لِلرِّجَالِ (التحفة ٨٥)

2815. Anas bin Mālik narrated that the Messenger of Allāh ﷺ prohibited saffron for men. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Shu'bah reported this *Ḥadīth* from Ismā'īl bin 'Ulayyah, from 'Abdul-'Azīz bin Ṣuhaib from Anas: "The Prophet ﷺ forbade from using saffron."

'Abdullāh bin 'Abdur-Raḥmān narrated that to us (he said): "Ādam narrated to us from Shu'bah who said: 'The meaning of it being disliked for the men to use saffron, is for the men to have

٢٨١٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ [قَالَ]؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ التَّزَعْفُرِ لِلرِّجَالِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَرَوَى شُعْبَةُ هٰذَا الحَدِيثَ عَنْ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّزَعْفُرِ.

[1] A fragrance made from saffron and other fragrances which is mostly red and yellow. See *Tuḥfat Al-Aḥwadhī* and *An-Nihāyah*.

حَدَّثَنَا بِذَٰلِكَ عَبْدُاللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا آدَمُ عَنْ شُعْبَةَ قَالَ:

وَمَعْنَى كَرَاهِيَةِ التَّزَعْفُرِ لِلرِّجَالِ: أَنْ يَتَزَعْفَرَ الرَّجُلُ - يَعْنِي - أَنْ يَتَطَيَّبَ بِهِ.

saffron applied, that is to perfume with it.'"

تخريج: وأخرجه مسلم، اللباس والزينة، باب نهي الرجل عن التزعفر، ح:٢١٠١ عن قتيبة به ورواه البخاري، ح:٥٨٤٦ من حديث عبدالعزيز بن صهيب به.

٢٨١٦ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عُمَرَ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةَ: أَنَّ النَّبِيَّ ﷺ أَبْصَرَ رَجُلًا مُتَخَلِّقًا، [وَ] قَالَ: «اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ».

هٰذَا حَدِيثٌ حَسَنٌ، وقَدِ اخْتَلَفَ بَعْضُهُمْ فِي هٰذَا الْإِسْنَادِ عَنْ عَطَاءِ بْنِ السَّائِبِ. قَالَ عَلِيٌّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: مَنْ سَمِعَ مِنْ عَطَاءِ بْنِ السَّائِبِ قَدِيمًا فَسَمَاعُهُ صَحِيحٌ، وَسَمَاعُ شُعْبَةَ وَسُفْيَانَ مِنْ عَطَاءِ بْنِ السَّائِبِ صَحِيحٌ إِلَّا حَدِيثَيْنِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ. قَالَ شُعْبَةُ: سَمِعْتُهُمَا مِنْهُ بِآخِرَةٍ.

[قَالَ أَبُو عِيسَى:] يُقَالُ: إِنَّ عَطَاءَ بْنَ السَّائِبِ كَانَ فِي آخِرِ أَمْرِهِ قَدْ سَاءَ حِفْظُهُ، وفِي الْبَابِ عَنْ عَمَّارٍ وأَبِي مُوسَى وأَنَسٍ. [وأَبُو حَفْصٍ - هُوَ أَبُو حَفْصِ بْنُ عُمَرَ -].

2816. Ya'lā bin Murrah narrated: "The Prophet ﷺ saw a man wearing Khulūq and said: 'Go and wash it, then wash it, then do not use it again.'" ***(Da'īf)***

This Hadīth is Hasan. Some of them differed in this chain from 'Aṭā' bin As-Sā'ib. 'Alī said: "Yaḥyā bin Sa'eed said: 'Whoever heard from 'Aṭā' bin As-Sā'ib earlier; then his hearing from him is correct. Shu'bah and Sufyān's hearing from 'Aṭā' bin As-Sā'ib is correct except regarding two Hadīth from 'Aṭā' bin As-Sā'ib, from Zādhān. Shu'bah said: "I heard them both from him later.'"

[Abū 'Eīsā said:] It is said that in his latter life 'Aṭā' bin As-Sā'ib had a bad memory.

There are narrations on this topic from 'Ammār, Abū Mūsā and Anas. [And Abū Ḥafṣ is Abū Ḥafṣ bin 'Umar].

تخريج: **[إسناده ضعيف]** وأخرجه النسائي:١٥٢/٨، ح:٥١٢٥ (الزينة، باب التزعفر والخلوق) من حديث محمود بن غيلان به * أبو حفص بن عمر مجهول لم يرو عنه غير عطاء بن السائب (تقريب) * وفي الباب عن عمار [أبو داود، ح:٤١٧٦] وأبي موسى [أبو داود، ح:٤١٧٨] وأنس [تقدم:٢٨١٥].

Comments:

Khalūq is a fragrance in which saffron is mixed for its red color which looks outstanding in it, and the colorful fragrance is unlawful for men.

Chapter 52. What Has Been Related About It Being Disliked To Use Silk And *Ad-Dībāj*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْحَرِيرِ وَالدِّيبَاجِ (التحفة ٨٦)

2817. The freed slave of Asmā' narrated from Ibn 'Umar who said: "I heard 'Umar mentioning that the Prophet ﷺ said: 'Whoever wears silk in the world he shall not wear it in the Hereafter.'" ***(Ṣaḥīḥ)***

There are narrations on this topic from 'Alī, Hudhaifah, Anas and others. We have mentioned it in the Book of Clothing.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported through other routes from 'Amr, the freed slave of Asmā' bint Abī Bakr Aṣ-Ṣiddīq – and his name is 'Abdullāh and his *Kunyah* is Abū 'Umar. 'Aṭā' bin Abī Rabāḥ and 'Amr bin Dīnār reported from him.

٢٨١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: حَدَّثَنِي عَبْدُ المَلِكِ بْنُ أَبِي سُلَيْمَانَ: حَدَّثَنِي مَوْلَى أَسْمَاءَ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ.

وفِي الْبَابِ عَنْ عَلِيٍّ وَحُذَيْفَةَ وَأَنَسٍ وَغَيْرِ وَاحِدٍ وقَدْ ذَكَرْنَاهُ فِي كِتَابِ اللِّبَاسِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَمْرٍو مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ - واسْمُهُ عَبْدُ اللهِ ويُكْنَى أَبَا عُمَرَ - وقَدْ رَوَى عَنْهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرُو بْنُ دِينَارٍ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب تحريم لبس الحرير وغيره ذلك للرجال، ح:٢٠٦٩ من حديث عبدالملك به * وفي الباب عن علي [البخاري، ح:٢٦١٤ ومسلم، ح:٢٠٧١] وحذيفة [البخاري، ح:٥٤٢٦، ٥٤٣٢ ومسلم، ح:٢٠٦٧] وأنس [مسلم، ح:٢٠٧٣].

Comments:

Silk is unlawful for men because therein is a clear aspect of beauty and adornment which is a special feature of femininity; it is contrary to men's quality of bravery and courage. It is also an imitation of the disbelievers and polytheists which is unlawful according to the *Sharī'ah*.

Chapter 53. The Story Of The Prophet ﷺ Keeping A Cloak For Makhramah And His Courteousness With Him

(المعجم ٥٣) - بَابُ [قِصَّةِ خَبْئِهِ ﷺ قَبَاءً لِمَخْرِمَةَ وَمُلَاطَفَتِهِ مَعَهُ] (التحفة ٨٧)

2818. Al-Miswar bin Makhramah narrated: "The Messenger of Allāh ﷺ distributed some cloaks but he did not give anything to Makhramah. Makharamah said: 'O my son! Let us go to the Messenger of Allāh ﷺ.' So I went with him. He said: 'Enter and call him for me.' So I called the Prophet ﷺ for him, then the Prophet ﷺ came out wearing one of the cloaks. He (ﷺ) said: 'I kept this one for you.'" He said: "So he looked at him and said: 'Makhramah is pleased.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Ibn Abī Mulaikah's name is 'Abdullāh bin 'Ubaidullāh bin Abī Mulaikah.

٢٨١٨ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَسَمَ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ ﷺ، فَانْطَلَقْتُ مَعَهُ، قَالَ: ادْخُلْ فَادْعُهُ لِي، فَدَعَوْتُهُ لَهُ، فَخَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «خَبَأْتُ لَكَ هٰذَا»، قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ: رَضِيَ مَخْرَمَةُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وابْنُ أَبِي مُلَيْكَةَ - اسْمُهُ عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ -.

تخريج: متفق عليه، وأخرجه البخاري، الهبة وفضلها والتحريض عليها، باب: كيف يقبض العبد والمتاع، ح:٢٥٩٩ ومسلم، ح:١٠٥٨ عن قتيبة به.

Comments:

This *Ḥadīth* tells that politeness, gentleness, love and kindness should be expressed to others.

Chapter 54. What Has Been Related About 'Allāh Most High Loves To See The Results Of His Favors Upon His Slaves'

(المعجم ٥٤) - بَابُ مَا جَاءَ أَنَّ اللهَ تَعَالَى يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ (التحفة ٨٨)

2819. 'Amr bin Shu'aib narrated from his father, from his grandfather who said: "The Messenger of Allāh ﷺ said: 'Indeed Allāh loves to see the results of his favors upon His

٢٨١٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ

أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ».

وَفِي الْبَابِ عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِيهِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

Slaves.'" (*Sahīh*)

There is something on this topic from Abū Al-Ahwas from his father, and 'Imrān bin Husain and Ibn Mas'ūd.

[Abū 'Eīsā said:] This *Hadīth is Hasan*.

تخريج: [صحيح] وأخرجه ابن ماجه، اللباس، باب: البس ما شئت، ما أخطأك سرف أو مخيلة، ح:٣٦٠٥ والنسائي:٥/ ٧٩، ح:٢٥٦٠ من حديث همام به وصححه الحاكم:٤/ ١٣٥ ووافقه الذهبي وسنده ضعيف وعلقه البخاري في أول كتاب اللباس وله شواهد كثيرة منها ما رواه أحمد:٤/ ٤٣٨ وسنده صحيح * وفي الباب عن أبي الأحوص عن أبيه [تقدم:٢٠٠٦] وعمران بن حصين [أحمد:٤/ ٤٣٨] وابن مسعود [الطحاوي في مشكل الآثار:٤/ ١٥١].

Comments:

When Allāh blesses someone with His generosity and mercy by bestowing wealth upon him, he should utilize that and show gratitude.

Chapter 55. What Has Been Related About Black *Khuff*

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي الْخُفِّ الأَسْوَدِ (التحفة ٨٩)

٢٨٢٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَلْهَمٍ. و[قَدْ] رَوَاهُ مُحَمَّدُ ابْنُ رَبِيعَةَ عَنْ دَلْهَمٍ.

2820. Ibn Buraidah narrated from his father: "An-Najāshī gave the Prophet ﷺ two black plain *Khuff*. So he wore them, then performed *Wudū'* and wiped over them." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*, we only know of it as a narration of Dalham (a narrator in the chain), and Muhammad bin Rabī'ah reported it from Dalham.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب المسح على الخفين، ح:١٥٥ وابن ماجه، ح:٥٤٩ من حديث وكيع به * دلهم ضعيف ولبعض الحديث شواهد كثيرة والمسح على الخفين متواتر.

Comments:

Leather socks are to be put on after the ablution have been made, thereafter if ablution is required, the socks will be wiped over.

Chapter 56. What Has Been Related About The Prohibition Of Plucking Gray Hair

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ نَتْفِ الشَّيْبِ (التحفة ٩٠)

2821. 'Amr bin Shu'aib narrated from his father, from his grandfather: "The Prophet ﷺ prohibited plucking gray hair. And he said: 'It is the Muslim's light.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. 'Abdur-Rahmān bin Al-Hārith and others have reported it from 'Amr bin Shu'aib, from his father from his grandfather.

٢٨٢١ - **حَدَّثَنَا** هَارُونُ بْنُ إِسْحَاقَ الهَمْدَانِيُّ: أَخْبَرَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ وَقَالَ: «إِنَّهُ نُورُ الْمُسْلِمِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ، وقَدْ رَوَاهُ عَبْدُ الرَّحْمٰنِ بْنُ الْحَارِثِ وَغيرُ وَاحِدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيه، عَنْ جَدِّهِ.

تخريج: [**حسن**] وأخرجه ابن ماجه، الأدب، باب نتف الشيب، ح:٣٧٢١ من حديث عبدة، وأبو داود، ح:٤٢٠٢ والنسائي:٨/١٣٦، ح:٥٠٧١ من حديث عمرو بن شعيب به وللحديث شواهد.

Comments:

Generally, gray hairs grow in a mature age, which are symbols of seriousness, wisdom, dignity and nobility in a person and they enlighten with the light of good deeds, and also create thoughts about the Hereafter; therefore the Prophet ﷺ called them a light of a Muslim.

Chaper 57. What Has Been Related About 'The One Whose Counsel Is Sought Is Entrusted'

(المعجم ٥٧) - بَابُ مَا جَاءَ أَنَّ الْمُسْتَشَارَ مُؤْتَمَن (التحفة ٩١)

2822. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The one whose counsel is sought is entrusted." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*]. More than one narrator reported it from Shaibān bin 'Abdur-Rahmān An-Nahwī. Shaibān had books, and he is *Sahīh* in *Hadīth*, his *Kunyah* is Abū Mu'āwiyah.

٢٨٢٢ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ [حَسَنٌ]. قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ شَيْبَانَ بْنِ عَبْدِ

الرَّحْمٰنِ النَّحْوِيِّ، وَشَيْبَانُ هُوَ صَاحِبُ كِتَابٍ، وهُوَ صَحِيحُ الحَدِيثِ، ويُكْنَى أَبَا مُعَاوِيَةَ.

تخريج: [**إسناده ضعيف**] تقدم، مطولاً: ٢٣٦٩ وأخرجه أبو داود، ح: ٥١٢٨ وابن ماجه، ح: ٣٧٤٥ من حديث شيبان به وصححه ابن حبان، ح: ١٩٩١ والحاكم: ٤/ ١٣١ على شرط الشيخين ووافقه الذهبي وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٧٤٦ وغيره.

Comments:

A person whose advice is sought; his sincerity, honesty and trustworthiness are trusted. So he should give good advice with full trustworthiness and honesty. If it is something secret it should not be disclosed. Carelessness about these two things is regarded as dishonesty.

2823. Umm Salamah said: "The Messenger of Allāh ﷺ said: 'The one whose council is sought is entrusted.'" ***(Ḍa'īf)***

There are narrations on this topic from Ibn Mas'ūd, Abū Hurairah and Ibn 'Umar.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* as a narration of Umm Salamah.

(Another chain to the narrator) 'Abdul-Mālik bin 'Umair who said: "I will narrate a *Hadīth* without altering a letter from it."

٢٨٢٣ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ ابْنِ جُدْعَانَ، عَنْ جَدَّتِهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «المُسْتَشَارُ مُؤْتَمَنٌ».

وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وابْنِ عُمَرَ.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أُمِّ سَلَمَةَ.

حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: قَالَ عَبْدُ المَلِكِ بْنُ عُمَيْرٍ: إِنِّي لَأُحَدِّثُ بِالحَدِيثِ فَمَا أَخْرِمُ مِنْهُ حَرْفًا.

تخريج: [**إسناده ضعيف**] ابن جدعان ضعيف وله شواهد منها الحديث السابق * وفي الباب عن ابن مسعود [ابن عدي: ٤/ ١٣٣٥] وأبي هريرة [تقدم: ٢٨٢٢] وابن عمر [ابن عدي: ٢/ ٤٧٨].

Comments:

The *Hadīth* of the Prophet is a trust, and any careless and neglectful dealing with it will be regarded as dishonesty. Therefore it should be transmitted with full responsibility.

Chapter 58. What Has Been Related About Omens

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الشُّؤْمِ: (التحفة ٩٢)

2824. Sālim and Ḥamzah, the sons of 'Abdullāh bin 'Umar, narrated from their father that the Messenger of Allāh ﷺ said: "An omen is in three: A woman, a dwelling, and a (riding) beast." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Some of Az-Zuhrī's companions did not mention "from Ḥamzah" in it, they only said: "from Sālim, from his father from the Prophet ﷺ." [Mālik bin Anas reported this *Ḥadīth* from Az-Zuhrī and he said: "From Sālim and Ḥamzah the sons of 'Abdullāh bin 'Umar from their father].

This is how Ibn Abī 'Umar reported this *Ḥadīth* for us (and he mentioned the chain again).

(Another chain) from Sālim, from his father from the Prophet ﷺ, but Sa'eed bin 'Abdur-Raḥmān did not mention "from Ḥamzah" in it and Sa'eed's narration is more correct because 'Alī bin Al-Madīnī and Al-Ḥumaidī reported it from Sufyān, [from Az-Zuhrī, from Sālim and they mentioned that Sufyān said:] "Az-Zuhrī did not report this *Ḥadīth* to us except from Sālim from Ibn 'Umar."

Mālik bin Anas reported this *Ḥadīth* from Az-Zuhrī and he said: "From Sālim and Ḥamzah, the sons of 'Abdullāh bin 'Umar, from their father."

٢٨٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشُّؤْمُ فِي ثَلَاثَةٍ: فِي الْمَرْأَةِ وَالْمَسْكَنِ وَالدَّابَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وبَعْضُ أَصْحَابِ الزُّهْرِيِّ لَا يَذْكُرُونَ فِيهِ عَنْ حَمْزَةَ، وإِنَّمَا يَقُولُونَ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. [وروَى مالِكُ بْنُ أَنَسٍ هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ فَقَالَ: عَنْ سالِمٍ وَحَمْزَةَ ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ أَبِيهِمَا]. وَهٰكَذَا رَوَى لَنَا ابْنُ أَبِي عُمَرَ هٰذَا الحَدِيثَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِمَا عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ المَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ ولم يَذْكُرْ فِيهِ سَعِيدُ ابْنُ عَبْدِ الرَّحْمٰنِ: عَنْ حَمْزَةَ وَرِوَايَةُ سَعِيدٍ أَصَحُّ لِأَنَّ عَلِيَّ بْنَ المَدِينِيِّ وَالحُمَيْدِيَّ، رَوَيَا عَنْ سُفْيَانَ، [عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ وذَكَرَا عَنْ سُفْيَانَ قَالَ:]: ولَمْ يَرْوِ لَنَا الزُّهْرِيُّ هٰذَا الحَدِيثَ إِلَّا عَـنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ.

ورَوَى مالِكُ بْنُ أَنَسٍ هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ وقَالَ: عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيْ عَبْدِاللهِ

بْنِ عُمَرَ، عَنْ أَبِيهِمَا.

وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ وَعَائِشَةَ وَأَنَسٍ، وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي الْمَرْأَةِ وَالدَّابَّةِ وَالْمَسْكَنِ». وَقَدْ رُوِيَ [عَنْ] حَكِيمِ بْنِ مُعَاوِيَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا شُؤْمَ، وَقَدْ يَكُونُ الْيُمْنُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ، عَنْ سُلَيْمَانَ بْنِ سُلَيْمٍ، عَنْ يَحْيَى ابْنِ جَابِرٍ الطَّائِيِّ، عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ، عَنْ عَمِّهِ حَكِيمِ بْنِ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا.

There are narrations on this topic from Sahl bin Sa'd, 'Āishah, and Anas. It has been related that the Prophet ﷺ said: "If there was an omen in anything it would be in a woman, a (riding) beast, and a dwelling."

And it has been reported from Ḥakīm bin Mu'āwiyah who said: "I heard the Prophet ﷺ saying: 'There are no omens, but there is a sense of security in a home, a woman, and a horse.'"

(A chain) with that narration.

تخريج: [صحيح] متفق عليه، وأخرجه مسلم، السلام، باب الطيرة والفأل، وما يكون فيه الشؤم، ح:٢٢٢٥ عن محمد بن أبي عمر والبخاري، ح:٥٠٩٣ من حديث الزهري به * وفي الباب عن سهل بن سعد [البخاري، ح:٢٨٥٩ ومسلم، ح:٢٢٢٦] وعائشة [أحمد: ٦/ ٨٥] وأنس [أبو داود، ح:٣٩٢٤] * حديث: "إن كان الشؤم في شيء ... إلخ" متفق عليه والبخاري، ح:٢٨٥٩ ومسلم، ح:٢٢٢٦ وحديث حكيم بن معاوية: أخرجه الطبراني:٣/ ٢٠٨، ح:٣١٤٨ من حديث إسماعيل بن عياش به وللحديث شواهد عند ابن ماجه، ح:١٩٩٣ وغيره فهو حسن.

Comments:

Shu'm [bad omen/pessimism] applies to two meanings, a: nothing is ominous; b: but if it exists, it may be in these three when it does not exist in them, how can it then be in anything else.

(المعجم ٥٩) - بَابُ مَا جَاءَ لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ (التحفة ٩٣)

Chapter 59. What Has Been Related About 'Two Do Not Converse In Exclusion Of The Third'

٢٨٢٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ ح: وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا».

2825. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "When there are three of you, then let two not converse in exclusion of their companion." (*Ṣaḥīḥ*)

In Sufyān's narration he said: "Two are not to converse in

وَقَالَ سُفْيَانُ فِي حَدِيثِهِ: «لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ، فَإِنَّ ذَلِكَ يُحْزِنُهُ».

exclusion of the third, for indeed that will worry him."

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ، فَإِنَّ ذَلِكَ يُؤْذِي الْمُؤْمِنَ وَاللهُ [عَزَّ وَجَلَّ] يَكْرَهُ أَذَى الْمُؤْمِنِ».

It has been related that the Prophet ﷺ said: "Two are not to converse in exclusion of one, for indeed that harms the believer, and Allāh [Mighty and Sublime is He] does not like harming the believer."

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.

There are narrations on this topic from Ibn 'Umar, Abū Hurairah, and Ibn 'Abbās.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب تحريم مناجاة الاثنين دون الثالث، بغير رضاه، ح:٢١٨٤ عن محمد بن أبي عمر والبخاري، ح:٦٢٩٠ من حديث شقيق به، حديث: "لا يتناجى اثنان دون واحد ... إلخ" رواه البخاري في التاريخ الكبير:٢/ ٣٠٤، ٣٠٥ وأبو يعلى، ح:٢٤٤٤ وغيرهما، وقال البوصيري: "رواته ثقات وذكر البخاري له علة" * وفي الباب عن ابن عمر [البخاري، ح:٦٢٨٨ ومسلم، ح:٢١٨٣] وأبي هريرة [أحمد:٢/ ٣٥١] وابن عباس [أبو يعلى في مسنده:٤/ ٣٣٢، ح:٢٤٤٤].

Comments:

When two individuals talk to each other while ignoring the third person in their company, it causes him to worry, and creates sorrow and grief; he thinks they do not trust him and they are hiding the matter from him considering him unreliable.

Chapter 60. What Has Been Related About The Promise

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي الْعِدَةِ (التحفة ٩٤)

٢٨٢٦ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ أَبْيَضَ قَدْ شَابَ، وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ، وَأَمَرَ لَنَا بِثَلَاثَةَ عَشَرَ قَلُوصًا فَذَهَبْنَا نَقْبِضُهَا فَأَتَانَا مَوْتُهُ فَلَمْ يُعْطُونَا شَيْئًا، فَلَمَّا قَامَ أَبُو بَكْرٍ قَالَ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ عِدَةٌ فَلْيَجِيءْ،

2826. Ismā'īl bin Abī Khālid narrated that Abū Juhaifah said: "I saw the Messenger of Allāh ﷺ (he was) white and turning grey. Al-Hasan bin 'Alī resembles him most. He had promised thirteen young she-camels for us, so we went to get them. When we arrived he had died without giving us anything. So when Abū Bakr (became the *Khalīfah*) he said: 'If there is anyone to whom the Messenger of

Allāh ﷺ made a promise, then let him come forth.' I stood to inform him about it, and he ordered that they be given to us." (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

Marwān bin Mu'āwiyah reported this *Ḥadīth* with a chain from Abū Juḥaifah and it is similar to this. More than one narrator reported it from Ismā'īl bin Abī Khālid, from Abū Juḥaifah who said: "I saw the Prophet ﷺ and Al-Ḥasan bin 'Alī resembles him the most." And they did not add anything more than that.

فَقُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَأَمَرَ لَنَا بِهَا .

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ .

وَقَدْ رَوَى مَرْوَانُ بْنُ مُعَاوِيَةَ هٰذَا الْحَدِيثَ بِإِسْنَادٍ لَهُ عَنْ أَبِي جُحَيْفَةَ نَحْوَ هٰذَا، وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ وَلَمْ يَزِيدُوا عَلَى هٰذَا .

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب شيبه ﷺ، ح:٢٣٤٣ عن واصل والبخاري، ح:٣٥٤٤ من حديث محمد بن فضيل به.

Comments:

Al-Ḥasan's رضي الله عنه upper part of the body, from chest up to his head, was like that of the Messenger of Allāh ﷺ; and the lower part of the body of Ḥussain bin 'Alī رضي الله عنه was like that of the Messenger. This *Ḥadīth* points out that if a person promises someone to give a specific thing and he dies, then the successor should fulfill the promise.

2827. Ismā'īl bin Abī Khālid narrated that Abū Juḥaifah said: "I saw the Prophet ﷺ, and Al-Ḥasan bin 'Alī resembles him the most." (***Saḥīḥ***)

[Abū 'Eīsā said:] This is how more than one narrator reported it from Ismā'īl bin Khālid, similarly.

There is something on this topic from Jābir, and Abū Juḥaifah's name is Wahb As-Suwā'ī.

٢٨٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا أَبُو جُحَيْفَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ .

[قَالَ أَبُو عِيسَى:] وَهٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَ هٰذَا .

وَفِي الْبَابِ عَنْ جَابِرٍ. وَأَبُو جُحَيْفَةَ [اسْمُهُ] وَهْبٌ السُّوَائِيُّ .

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:٨١٦٢ من حديث يحيى القطان به * وفي الباب عن جابر [البخاري، ح:٢٢٩٦، ٤٣٨٣ ومسلم، ح:٢٣١٤].

Chapter 61. What Has Been Related About Saying "May My Father And Mother Be Ransomed For You"

(المعجم ٦١) - بَابُ مَا جَاءَ فِي فِدَاكَ أَبِي وَأُمِّي (التحفة ٩٥)

2828. 'Alī narrated: "I did not hear the Prophet ﷺ mentioning both of his parents[1] for anyone other than Sa'd bin Abī Waqqāṣ." (*Ṣaḥīḥ*)

٢٨٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرَ سَعْدِ بْنِ أَبِي وَقَّاصٍ.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح:١٩٤ والكبرى، ح:١٠٠٢٢ عن إبراهيم الجوهري به وللحديث شواهد كثيرة، انظر، ح:٢٨٣٠.

Comments:

The aim of mentioning the ransom of one's parents for someone is to express love, affection, honor and respect for him; after having been impressed by the service of Sa'd bin Abī Waqqās in the battle of Uḥud, the Prophet ﷺ uttered the wording of ransoming his parents for paying him tributes and for the acknowledgment of his service, the Prophet said the same words for Az-Zubair bin Awwām in the Battle of the Trench.

2829. 'Alī narrated: "The Messenger of Allāh ﷺ did not mention both of his parents for anyone except Sa'd bin Abī Waqqāṣ. On the Day of Uḥud he said: 'Shoot, may my father and mother be ransomed for you.' And he said to him: 'Shoot! O young man.'" (*Ḍa'īf*)

There are narrations on this topic from Az-Zubair and Jābir.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from 'Alī. More than one narrator reported this *Ḥadīth* from Yaḥyā bin Sa'eed, from Sa'eed bin Al-Musayyab, from Sa'd bin Abī Waqqāṣ, who said:

٢٨٢٩ - أَخْبَرَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُدْعَانَ وَيَحْيَى ابْنِ سَعِيدٍ سَمِعَا سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ عَلِيٌّ: مَا جَمَعَ رَسُولُ اللهِ ﷺ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ لَهُ يَوْمَ أُحُدٍ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي، وَقَالَ لَهُ: ارْمِ أَيُّهَا الْغُلَامُ الْحَزَوَّرُ».

وفِي الْبَابِ عَنِ الزُّبَيْرِ وجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ [عَنْ] عَلِيٍّ. وقَدْ رَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ

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[1] That is, including both in the saying: "May my father and mother be ransomed for you."

ابْنِ أَبِي وَقَّاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ قَالَ: «[ارْمِ فِدَاكَ أَبِي وَأُمِّي]».

"The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of Uḥud. [He said: 'Shoot! May my father and mother be ransomed for you.'"]

تخريج: [**إسناده ضعيف**] وسيأتي:٣٧٥٣ * سفيان بن عيينة عنعن وكان يدلس عن ثقات المدلسين والضعفاء وغيرهم كما حققته في تخريج النهاية في الفتن والملاحم * قوله: "ارم أيها الغلام الحزوّر" * وفي الباب عن الزبير [يأتي:٣٧٤٣] وجابر [لم أجده].

Comments:

Hazawwar, translated here as young man' is a powerful and strong youth approaching adulthood.

٢٨٣٠ - حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ و عَبْدُ العَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَكِلَا الحَدِيثَيْنِ صَحِيحٌ.

2830. Sa'd bin Abī Waqqāṣ said: "The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of Uḥud." (***Ṣaḥīḥ***)

This Ḥadīth is *Ḥasan Ṣaḥīḥ* and both of the narrations are *Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب: ﴿إذ همت طائفتان منكم أن تفشلا والله وليهما﴾، ح:٤٠٥٧ ومسلم، ح:٢٤١٢ عن قتيبة به.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي يَا بُنَيَّ (التحفة ٩٦)

Chapter 62. What Has Been Related About Saying "O My Little Son"

٢٨٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ المَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عُثْمَانَ - شَيْخٌ لَهُ - عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَابُنَيَّ».

وفِي الْبَابِ عَنِ الْمُغِيرَةِ وَعُمَرَ بْنِ أَبِي سَلَمَةَ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ أَنَسٍ. وأَبُو عُثْمَانَ هٰذَا

2831. Anas narrated that the Prophet ﷺ said to him: "O my little son." (***Ṣaḥīḥ***)

There are narrations on this topic from Al-Mughīrah and 'Umar bin Abī Salamah.

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan Ṣaḥīḥ Gharīb* from this route, and it has been related through routes other than this one from Anas. This Shaikh, Abū 'Uthmān (a narrator in the chain) is trustworthy, he is Al-Ja'd bin

'Uthmān, and it is also said that he is Ibn Dīnār, and he is from Al-Baṣrah. Yūnus bin 'Ubaid, Shu'bah and more than one of the *A'immah* reported from him.

شَيْخٌ ثِقَةٌ، - وَهُوَ الْجَعْدُ بْنُ عُثْمَانَ - ويُقَالُ: ابْنُ دِينَارٍ - وَهُوَ بَصْرِيٌّ - وقَدْ رَوَى عَنْهُ يُونُسُ بْنُ عُبَيْدٍ وَشُعْبَةُ، وغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ.

تخريج: وأخرجه مسلم، الأدب، باب جواز قوله لغير ابنه: يا بني، واستحبابه للملاطفة، ح:٢١٥١ من حديث أبي عوانة به * وفي الباب عن المغيرة [مسلم، ح:٢١٥٢] وعمر بن أبي سلمة [تقدم:١٨٥٧].

Chapter 63. What Has Been Related About Hastening To Name The Child

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي تَعْجِيلِ اسْمِ الْمَوْلُودِ (التحفة ٩٧)

2832. 'Amr bin Shu'aib narrated from his father, from his grandfather that the Prophet ﷺ ordered naming the child on the seventh day, removing the harm from him, and *Al-'Aqq*.[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٨٣٢ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ: حَدَّثَنِي عَمِّي يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ وَوَضْعِ الأَذَى عَنْهُ وَالْعَقِّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [صحيح] * شريك القاضي، تابعه عبدالرحمن بن مغراء عند ابن المنذر (تحفة المودود بأحكام المولود لابن القيم) وللحديث شواهد، انظر، ح:١٥٢٢.

Comments:

If a person is unable to perform *'Aqīqah* due to incapable financial circumstances, then the baby may be given a name soon after the birth; if *'Aqīqah* is to be performed then the head will be shaved on the seventh day, and then the name will be given.

Chapter 64. What Has Been Related About What Names Are Recommended

(المعجم ٦٤) - بَابُ [مَا جَاءَ] مَا يُسْتَحَبُّ مِنَ الأَسْمَاءِ (التحفة ٩٨)

2833. Ibn 'Umar narrated that the Prophet ﷺ said: "The most loved

٢٨٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ أَبُو عَمْرٍو الْوَرَّاقُ الْبَصْرِيُّ: حَدَّثَنَا مُعَمَّرُ بْنُ

[1] Removing the hair and slaughtering the animal for the *'Aqīqah*.

names to Allāh are 'Abdullāh and 'Abdur-Raḥmān." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

سُلَيْمَانَ الرَّقِّيُّ عَنْ عَلِيِّ بْنِ صَالِحٍ الزَّنْجِيِّ [الْمَكِّيِّ]، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ الأَسْمَاءِ إِلَى اللهِ عَبْدُ اللهِ وَعَبْدُ الرَّحْمٰنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [**إسناده حسن**] * عبدالله بن عثمان بن خثيم حسن الحديث وانظر الحديث الآتي.

Comments:

These two names express the servitude to Allāh, and an open announcement of a human's servitude to Allāh is loved by Him.

2834. [Ibn 'Umar narrated that the Prophet ﷺ said: "The most loved names to Allāh are 'Abdullāh and 'Abdur-Raḥmān." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Gharīb* from this route].

٢٨٣٤ - [حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَحَبَّ الأَسْمَاءِ إِلَى اللهِ عَبْدُاللهِ وَعَبْدُالرَّحْمٰنِ».

هذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ].

تخريج: وأخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم، وبيان ما يستحب من الأسماء، ح:٢١٣٢ من حديث العمري به.

Chapter 65. What Has Been Related About What Names Are Disliked

(المعجم ٦٥) - بَابُ مَا جَاءَ مَا يُكْرَهُ مِنَ الأَسْمَاءِ (التحفة ٩٩)

2835. 'Umar [bin Al-Khaṭṭāb] narrated that the Messenger of Allāh ﷺ said: "I forbid naming with Rāfi', Barakah and Yasār." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. This is how Abū Aḥmad reported it from Sufyān, from Abū Az-Zubair, from Jābir, from 'Umar. [Others reported it from Sufyān, from Abū Az-Zubair, from

٢٨٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ [بْنِ الْخَطَّابِ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْهَيَنَّ أَنْ يُسَمَّى رَافِعٌ وَبَرَكَةُ وَيَسَارٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ هٰكَذَا رَوَاهُ أَبُو أَحْمَدَ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ. [وروَاهُ غَيْرُهُ

Jābir from the Prophet ﷺ].

Abū Aḥmad is trustworthy, a *Ḥāfiẓ*. What is popular among the people (of knowledge) is that this is a narration of Jābir from the Prophet ﷺ, and that it is not from 'Umar.

عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ].

وأَبُو أَحْمَدَ ثِقَةٌ حَافِظٌ. والمَشْهُورُ عِنْدَ النَّاسِ هٰذَا الحَدِيثُ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، [وَ]لَيْسَ فِيهِ [عَنْ] عُمَرَ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأدب، باب ما يكره من الأسماء، ح:٣٧٢٩ من حديث أبي أحمد الزبيري به وصححه الحاكم على شرط مسلم: ٤/ ٢٧٤ ووافقه الذهبي وله شواهد عند مسلم، ح:٢١٣٦ وأبي داود، ح: ٤٩٦٠ وغيرهما ورواه مسلم، ح:٢١٣٨ من حديث أبي الزبير أنه سمع جابر بن عبدالله به إرادة النهي مطولاً.

Comments:

The people normally take good omens from the names; therefore the Prophet did not like such names, because saying 'no' in answer to these names is disliked and detested. So answering 'no' to a person who calls someone named 'Nāfi' (profitable), Barakah (blessed) and Yasār (easy)' is not a good impression.

2836. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: "Do not name your boy Rabāḥ, nor Aflaḥ, nor Yasār, nor Najīḥ, so that it may be said: 'Is he there?' and it may be said: 'No.'"[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٣٦ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنِ الرَّبِيعِ بْنِ عُمَيْلَةَ الْفَزَارِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُسَمِّ غُلَامَكَ: رَبَاحٌ ولَا أَفْلَحُ و[لَا] يَسَارٌ وَلَا نَجِيحٌ يُقَالُ: أَثَمَّ هُوَ؟ فَيُقَالُ: لَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الآداب، باب كراهة التسمية بالأسماء القبيحة، وبنافع ونحوه، ح:٢١٣٧ من حديث شعبة به وهو في مسند الطيالسي، ح:٨٩٣.

2837. Al-A'raj narrated that Abū Hurairah conveyed to him that the Prophet ﷺ said: "The most despicable (*Akhna'*) name to Allāh on the Day of Judgement is that of a man named King of Kings. (*Malikil-Amlāk*)" **(*Ṣaḥīḥ*)**

٢٨٣٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مَيْمُونٍ المَكِّيُّ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «أَخْنَعُ اسْمٍ عِنْدَ اللهِ يَوْمَ القِيَامَةِ رَجُلٌ تَسَمَّى [بِـ]مَلِكِ الأَمْلَاكِ».

[1] For example : "Is Aflaḥ there?" "No." Which would mean there is no prosperity here.

Sufyān said: "(Like) '*Shāhāni Shāh*' (Shah of Shah's)." And the meaning of *Akhna'* is most despicable. And this *Hadīth* is *Hasan Sahīh*.

قَالَ سُفْيَانُ: شَاهَانِ شَاهْ وَأَخْنَعُ يَعْنِي [وَ]أَقْبَحُ، هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب أبغض الأسماء إلى الله، ح:٦٢٠٦ ومسلم، ح:٢١٤٣ من حديث سفيان بن عيينة به.

Comments:

Akhna (most disgraced) according to some it means 'ugliest'. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like: ruler of the rulers, king of the kings etc, because complete sovereignty is Allāh's.

Chapter 66. What Has Been Related About Changing Names

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي تَغْيِيرِ الْأَسْمَاءِ (التحفة ١٠٠)

2838. Ibn 'Umar narrated that the Prophet ﷺ changed the name of 'Āsiyah, he said: "You are Jamīlah." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, only Yahyā bin Sa'eed Al-Qattān narrated the chain from 'Ubaidullāh from Nāfi' from Ibn 'Umar. Some of them reported this from 'Ubaidullāh from Nāfi', from 'Umar in *Mursal* form.

There are narrations on this topic from 'Abdur-Rahmān bin 'Awf, 'Abdullāh bin Salām, 'Abdullāh bin Mutī', 'Āishah, Al-Hakam bin Sa'eed, Muslim and Usāmah bin Akhdarī, Shuraih bin Hāni' from his father and Khaithamah bin 'Abdur-Rahmān from his father.

٢٨٣٨ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: وَأَبُو بَكْرٍ [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ وغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ: «أَنْتِ جَمِيلَةٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وإِنَّمَا أَسْنَدَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَرَوَى بَعْضُهُمْ هٰذَا عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ أَنَّ عُمَرَ مُرْسَلًا.

وفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وعَبْدِ اللهِ بْنِ سَلَامٍ وعَبْدِ اللهِ بْنِ مُطِيعٍ وَعائِشَةَ والْحَكَمِ بْنِ سَعِيدٍ وَمُسْلِمٍ وأُسَامَةَ بْنِ أَخْدَرِيٍّ، وشُرَيْحِ بْنِ هَانِيءٍ عَنْ أَبِيهِ، وَخَيْثَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ.

تخريج: وأخرجه مسلم، الأداب، باب استحباب تغيير الاسم القبيح إلى حسن ... إلخ،

ح:٢١٣٩ عن بندار به * وفي الباب عن عبدالرحمن بن عوف [الحاكم:٣/٣٠٦، ٤/٢٧٦] وعبدالله بن سلام [يأتي: ٣٢٥٦، ٣٨٠٣] وعبدالله بن مطيع [عن أبيه، مسلم، ح:١٧٨٢] وعائشة [يأتي:٢٨٣٩] والحكم بن سعيد [البخاري في التاريخ الكبير:٢/٣٣٠، ٣٣١] ومسلم [البخاري في الأدب المفرد، ح:٨٢٤] وأسامة بن أخدري [أبو داود، ح:٤٩٥٤] وشريح بن هانىء، عن أبيه [أبو داود، ح:٤٩٥٥] وخيثمة بن عبدالرحمن عن أبيه [أحمد:٤/١٧٨].

Comments:

'Āṣiyah means 'disobedient'; therefore it is not suitable for a Muslim; such names that point out ugly and disliked meanings or are polytheistic should be changed.

2839. 'Āishah narrated that the Prophet ﷺ would change offensive names.

Abū Bakr bin Nāfi' said: "Sometimes 'Umar bin 'Alī would narrate this *Ḥadīth*: 'Hishām bin 'Urwah from his father, from the Prophet ﷺ,' in *Mursal* form, and he would not mention 'from 'Āishah' in it." (*Ṣaḥīḥ*)

٢٨٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُغَيِّرُ الاسْمَ الْقَبِيحَ.

وقَالَ أَبُو بَكْرِ بْنُ نَافِعٍ: وَرُبَّمَا قَالَ عُمَرُ ابْنُ عَلِيٍّ في هٰذَا الحَدِيثِ: هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، ولَمْ يَذْكُرْ فِيهِ عَنْ عائِشَةَ.

تخريج: [صحيح] ورواه البغوي في شرح السنة:١٢/٣٤٢ وأبوالشيخ في أخلاق النبي ﷺ، ص:٢٥٣ من حديث عمر بن علي المقدمي سمعت هشام بن عروة عن أبيه عن أبي هريرة به وسنده صحيح وللحديث شواهد.

Chapter 67. What Has Been Related About The Names Of The Prophet ﷺ

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي أَسْمَاءِ النَّبِيِّ ﷺ (التحفة ١٠١)

2840. Muḥammad bin Jubair bin Muṭ'im narrated from his father that the Messenger of Allāh ﷺ said: "I have some names: I am Muḥammad, I am Aḥmad, I am Al-Māḥī, the one by whom Allāh wipes out disbelief, I am Al-Ḥāshir, the one whom the people are gathered at his feet, and I am Al-'Āqib, the one after whom there is no Prophet." (*Ṣaḥīḥ*)

[There is something on this topic

٢٨٤٠ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ المَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ».

from Hudhaifah].
[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[وفِي الْبَابِ عَنْ حُذَيْفَةَ].
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في أسمائه ﷺ، ح: ٢٣٥٤ من حديث سفيان ابن عيينة والبخاري، ح: ٣٥٣٢ من حديث الزهري به * وفي الباب عن حذيفة [تقدم: ٣٦٦، ٣٦٧].

Comments:

These five names express the Prophet's special qualities and distinctive characteristics; *Muhammad*, he who has unaccountable praiseworthy characteristics, and admired abundantly; *Ahmad*, the foremost in admiring; he ﷺ himself explained the remaining three. He is the first to be raised from the grave and he is the final Prophet. There is no true Prophet after him. Only the Prophet's teachings have this unique status that uproots disbelief and polytheism; and he is the one who eliminated disbelief from the Arab land.

Chapter 68. What Has Been Related About It Being Disliked To Use Both The Name Of The Prophet ﷺ And His *Kunyah*

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْجَمْعِ بَيْنَ اسْمِ النَّبِيِّ ﷺ وَكُنْيَتِهِ (التحفة ١٠٢)

2841. Abū Hurairah narrated that the Prophet ﷺ prohibited that one use his name and his *Kunyah*; naming themselves Muhammad Abul-Qāsim. (***Sahīh***)

There is something on this topic from Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain of narration)

And in this *Hadīth* there is what proves that it is disliked to use the *Kunyah* Abul-Qāsim.

٢٨٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَجْمَعَ أَحَدٌ بَيْنَ اسْمِهِ وَكُنْيَتِهِ، وِيُسَمِّي مُحَمَّدًا أَبَا الْقَاسِمِ.

وفِي الْبَابِ عَنْ جَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[صحيح]** وأخرجه أحمد: ٢/ ٤٣٣ من حديث محمد بن عجلان به وعلقه أبو داود، ح: ٤٩٦٦ وصححه ابن حبان (الإحسان): ٥٧٨٤ وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن جابر [يأتي: ٢٨٤٢].

Comments:

It was the custom of the Arabs that due to honor and respect they would call a person by his *Kunyah* (saying: O father of so-and-so; O mother of so-and-so) instead of his/her proper name. Therefore if one has the *Kunyah* 'Abul-

Qāsim' he would be called by it; it could create confusion in the life of the Messenger of Allāh, as mentioned in the following *Ḥadīth*; so the Prophet ﷺ disliked the use of his *Kunyah* by others.

2842. Jābir narrated that the Messenger of Allāh ﷺ said: "When you name yourself after me, then do not use my *Kunyah*." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route]. Some of the people of knowledge disliked for a man to use both the name of the Prophet ﷺ and his *Kunyah*, while some of them did that.

It has been related that the Prophet ﷺ heard a man in the market calling: "O Abul-Qāsim!" So the Prophet ﷺ turned and the man said: "Not you." So the Prophet ﷺ said: "Do not use my *Kunyah*."

And in this *Ḥadīth* there is what proves that it is disliked to use the *Kunyah* Abū Al-Qāsim.

٢٨٤٢ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَسَمَّيْتُمْ بِي فَلَا تَكَنَّوا بِي». [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ]. وقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ اسْمِ النَّبِيِّ ﷺ وَكُنْيَتِهِ وَقَدْ فَعَلَ ذٰلِكَ بَعْضُهُمْ. وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ سَمِعَ رَجُلًا فِي السُّوقِ يُنَادِي يَاأَبَا الْقَاسِمِ فَالْتَفَتَ النَّبِيُّ ﷺ، فَقَالَ: لَمْ أَعْنِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَكَنَّوا بِكُنْيَتِي».

حَدَّثَنَا بِذٰلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا. وَفِي [هٰذَا] الْحَدِيثِ مَا يَدُلُّ عَلَى كَرَاهِيَةِ أَنْ يُكَنَّىٰ أَبَا الْقَاسِمِ.

تخريج: [إسناده ضعيف] ورواه أبو داود، الأدب، باب: فيمن رأى أن لا يجمع بينهما، ح:٤٩٦٦ من حديث أبي الزبير به وعنعن وحديث البخاري، ح:٣٥٣٨ ومسلم، ح:٢١٣٣ من حديث جابر بن عبدالله الأنصاري يغني عنه ❋ حديث: "أنه سمع رجلاً في السوق ينادي ... إلخ" متفق عليه وأخرجه البخاري، ح:٢٢٢٠، ٢٢٢١، ٣٥٣٧ ومسلم، ح:٢١٣١.

2843. 'Alī bin Abī Ṭālib narrated that he said: "O Messenger of Allāh ﷺ! If I have a son after you do you think I could name him Muḥammad and give him your *Kunyah*?" He said: "Yes." So he said: "So that was permitted for me." ***(Ḥasan)***

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٤٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ القَطَّانُ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ: حَدَّثَنِي مُنْذِرٌ - وَهُوَ الثَّوْرِيُّ - عَنْ مُحَمَّدٍ - وهُوَ ابْنُ الْحَنَفِيَّةِ -، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ أُسَمِّيهِ مُحَمَّدًا وَأُكَنِّيهِ بِكُنْيَتِكَ؟ قَالَ:

«نَعَمْ»، قَالَ: فَكَانَتْ رُخْصَةً لِي.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرخصة في الجمع بينهما، ح:٤٩٦٧ من حديث فطر به وصححه الحاكم على شرط الشيخين: ٤/ ٢٧٨ ووافقه الذهبي.

Comments:

According to the view of 'Alī ﷺ, the permission of having both (the name and the *Kunyah*) together was specifically for 'Alī ﷺ.

Chapter 69. What Has Been Related About 'Indeed There Is Wisdom In Poetry'

(المعجم ٦٩) - بَابُ مَا جَاءَ أَنَّ مِنَ الشِّعْرِ حِكْمَةً (التحفة ١٠٣)

2844. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Indeed there is wisdom in (some) poetry." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route, Abū Sa'eed Al-Ashajj is the only one who narrated it in *Marfū'* form from Ibn Abī Ghaniyyah. Others reported this *Hadīth* from Ibn Abī Ghaniyyah in *Mawqūf* form. This *Hadīth* has been reported from other routes from 'Abdullāh bin Mas'ūd from the Prophet ﷺ. There are narrations on this topic from Ubayy bin Ka'b, Ibn 'Abbās, 'Āishah, Buraidah and Kathīr bin 'Abdullāh from his father, from his grandfather.

٢٨٤٤ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ المَلِكِ بْنِ أَبِي غَنِيَّةَ: حَدَّثَنِي أَبِي عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ حِكْمَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ إِنَّمَا رَفَعَهُ أَبُو سَعِيدٍ الأَشَجُّ عَنِ ابْنِ أَبِي غَنِيَّةَ، وَرَوَى غَيْرُهُ عَنِ [ابْنِ] أَبِي غَنِيَّةَ هٰذَا الْحَدِيثَ مَوْقُوفًا، وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ [هٰذَا] الوَجْهِ عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ أُبَيِّ ابْنِ كَعْبٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَبُرَيْدَةَ وَكَثِيرِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ.

تخريج: [إسناده حسن] وأخرجه أبو يعلى، ح:٥١٠٤ من حديث يحيى بن عبدالملك بن أبي غنية به وهو من الأحاديث المتواترة، انظر قطف الأزهار المتناثرة في الأخبار المتواترة، ح:٧٠ لقط اللآلي:٣٧ نظم المتناثر، ح:٢٠٩ * وفي الباب عن أبي بن كعب [البخاري، ح:٦١٤٥] وابن عباس [يأتي:٢٨٤٥] وعائشة [الطبراني في الأوسط، ح:١٤٩٨، ٢٥٠٢، ٩٠١٧] وبريدة [أبو داود، ح:٥٠١٢] وكثير بن عبدالله عن أبيه عن جده [الطبراني في الكبير:١٧/ ١٩، ح:٢١].

2845. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Indeed there is wisdom in (some)

٢٨٤٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ حِكَمًا».

poetry." (*Hasan*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: [حسن] وأخرجه أبو داود، الأدب، باب ما جاء في الشعر، ح:٥٠١١ من حديث أبي عوانة به وللحديث شواهد.

Comments:

Some poetic verses are full of wisdom and good sense that keeps a person away from ignorance and foolishness; people perform good deeds and abandon bad deeds due to the influence of wise poetry, because it is impressive and effective and can occupy the heart of a listener.

Chapter 70. What Has Been Related About Melodic Poetry

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي إِنْشَادِ الشِّعْرِ (التحفة ١٠٤)

2846. 'Āishah said: "The Messenger of Allāh ﷺ had a *Minbar* placed in the *Masjid* for Hassān to stand to boast (poetically) about the Messenger of Allāh ﷺ" – or she said: "to defend the Messenger of Allāh ﷺ. And the Messenger of Allāh ﷺ said: 'Indeed Allāh has aided Hassān with the holy spirit (Jibrīl) as he boasts about – or – defends the Messenger of Allāh ﷺ.'" (*Hasan*)

٢٨٤٦ - **حَدَّثَنَا** إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ وَعَلِيُّ بْنُ حُجْرٍ - الْمَعْنَىٰ وَاحِدٌ - قَالَا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَضَعُ لِحَسَّانَ مِنْبَرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَائِمًا يُفَاخِرُ عَنْ رَسُولِ اللهِ ﷺ أَوْ قَالَتْ: يُنَافِحُ عَنْ رَسُولِ اللهِ ﷺ، وَيَقُولُ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُؤَيِّدُ حَسَّانَ بِرُوحِ الْقُدُسِ مَا يُفَاخِرُ أَوْ يُنَافِحُ عَنْ رَسُولِ اللهِ ﷺ».

(Another chain) from 'Āishah with similar narration.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

There are narrations on this topic from Abū Hurairah and Al-Barā'.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَالْبَرَاءِ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh* – and it is a narration of Ibn Abī Az-Zinād.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ - وَهُوَ حَدِيثُ ابْنِ أَبِي الزِّنَادِ -.

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح:٥٠١٥ من حديث عبدالرحمن بن أبي الزناد به وعلقه البخاري، ح:٣٥٣١ وصححه الحاكم:٣/٤٨٧ ووافقه الذهبي * وفي الباب عن أبي هريرة [يأتي:٢٨٤٩] والبراء [البخاري، ح:٢٨٣٧ ومسلم، ح:١٨٠٣].

Comments:

The mosque is a centre of religion, the *Minbar* of a mosque is a means of preaching, spreading, protecting and defending the religion. Extolling the Prophet's praise and matters of dignity or defending him is 'Religion'. Therefore reading religious poetry in the mosque is allowed, and such a person is assisted by the holy spirit, Gabriel ﵇.

2847. Anas narrated that the Prophet ﷺ entered Makkah during *'Umratil-Qaḍā'* and 'Abdullāh bin Rawāḥah was walking in front of him reciting verses of poetry.

"O tribes of disbelievers get out of his way – today we will strike you about its revelation; a strike that removes the heads from the shoulders – and makes the friend not concerned about his friend."

'Umar said to him: "O Ibn Rawāḥah! Before the Messenger of Allāh ﷺ, and in the sanctuary of Allāh you utter poetry?" the Messenger of Allāh ﷺ said: "Leave him O 'Umar! For it is quicker upon them than the raining arrow." (***Ḥasan***)

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan Gharīb Ṣaḥīḥ* from this route. 'Abdur-Razzāq reported this Ḥadīth similarly from Ma'mar, from Az-Zuhrī from Anas.

It has been related in other narrations that when the Prophet ﷺ entered Makkah during *'Umratil-Qaḍā'* Ka'b bin Mālik was in front of him, and this is more correct according to some of the people of Ḥadīth because 'Abdullāh bin Rawāḥah was killed on the Day of Mu'tah and *'Umratil-Qaḍā'* was after that.

٢٨٤٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ
الْيَوْمَ نَضْرِبْكُمْ عَلَى تَنْزِيلِهِ
ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ
وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ! بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَفِي حَرَمِ اللهِ تَقُولُ الشِّعْرَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «خَلِّ عَنْهُ يَا عُمَرُ! فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ رَوَى عَبْدُ الرَّزَّاقِ هٰذَا الْحَدِيثَ أَيْضًا عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ نَحْوَ هٰذَا. وَرُوِيَ فِي غَيْرِ هٰذَا الْحَدِيثِ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَكَعْبُ بْنُ مَالِكٍ بَيْنَ يَدَيْهِ وَهٰذَا أَصَحُّ عِنْدَ بَعْضِ أَهْلِ الْحَدِيثِ لِأَنَّ عَبْدَ اللهِ ابْنَ رَوَاحَةَ قُتِلَ يَوْمَ مُؤْتَةَ، وَإِنَّمَا كَانَتْ عُمْرَةُ الْقَضَاءِ بَعْدَ ذٰلِكَ.

تخريج: **[إسناده حسن]** وأخرجه النسائي: ٥/ ٢٠٢، ح: ٢٨٧٦ (مناسك الحج، باب إنشاد الشعر في الحرم والمشي بين يدي الإمام) من حديث عبدالرزاق به وصححه ابن حبان، ح: ٢٠٢٠ وحسنه البغوي في شرح السنة: ١٢/ ٣٧٥، ح: ٣٤٠٤ وله طريق آخر عند ابن حبان، ح: ٢٠٢١ وغيره وسنده حسن * قوله: لأن عبدالله بن رواحة قتل يوم مؤتة ... إلخ قال ابن حجر في الفتح: ٧/ ٣٨٢ "هو ذهول شديد وغلط مردود وما أدري كيف وقع الترمذي في ذلك مع وفور معرفته ... إلخ".

Comments:

The *'Umrah* performed in result of the Hudaybiyah Truce was called *'Umratul-Qaḍā*. So this *'Umrah* took place in Dhul-Qa'dah 7 A.H.; whereas the battle of Mu'tah took place in Jamādi-ul-Ulā 8 A.H. It is unknown how Imām At-Tirmidhī made the mistake regarding this issue that *Umratul-Qaḍā* was performed after the battle of *Mu'tah*.

2848. Al-Miqdām bin Shuraiḥ narrated from his father, that 'Āishah was asked: "Did the Prophet ﷺ used to say any poetry?" She said: "He would say parables with the poetry of Ibn Rawāḥah, saying: 'News shall come to you from where you did not expect it.'" (*Ḍa'īf*)

There is something on this topic from Ibn 'Abbās.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٤٨ - **[حَدَّثَنَا]** عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - قَالَ -: قِيلَ لَهَا هَلْ كَانَ النَّبِيُّ ﷺ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشِّعْرِ؟، قَالَتْ: كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ، [وَيَتَمَثَّلُ] وَيَقُولُ: «وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ».

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده ضعيف]** وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٩٧ عن علي بن حجر به وتابعه جماعة وللحديث طرق كثيرة وشواهد وكلها ضعيفة * وفي الباب عن ابن عباس [البخاري في الأدب المفرد، ح: ٧٩٢، ٧٩٣ وابن أبي شيبة: ٨/ ٥٠٦ وسنده ضعيف].

Comments:

'The secrets do not remain hidden; they appear gradually day by day by the passing of time.' In fact this is a verse of Ṭarafah bin 'Eīd, which 'Aishah quoted as an example. She did not mean that it was a verse of Ibn Rawāḥah, as 'Aishah herself sometimes referred it to Ṭarafah.

2849. Abū Hurairah narrated that the Prophet ﷺ said: "The best statement spoken by the Arab is the saying of Labīd: 'Everything aside from Allāh perishes.'" (*Ṣaḥīḥ*)

٢٨٤٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ قَوْلُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ath-Thawrī and others reported it from 'Abdul-Mālik bin 'Umair.

تخريج: [**صحيح**] رواه مسلم، ح:٢٢٥٦ عن علي بن حجر والبخاري، ح:٦٤٨٩ من حديث عبدالملك به.

Comments:

The Prophet stated this poetic verse as the best of all and the truest because the true reality of the world is exposed in it.

٢٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: جَالَسْتُ النَّبِيَّ ﷺ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ، فَكَانَ أَصْحَابُهُ يَتَنَاشَدُونَ الشِّعْرَ وَيَتَذَاكَرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاكِتٌ فَرُبَّمَا يَتَبَسَّمُ مَعَهُمْ.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ زُهَيْرٌ عَنْ سِمَاكٍ أَيْضًا.

2850. Jābir bin Samurah said: "I sat with the Prophet ﷺ more than one-hundred times. His Companions used to recite poetry and talk about things that occurred during *Jāhiliyyah*, and he would remain silent, and sometimes he would smile along with them." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Zuhair also reported it from Simāk.

تخريج: وأخرجه مسلم، الفضائل، باب تبسمه ﷺ وحسن عشرته، ح:٢٣٢٢ من حديث سماك به.

Comments:

The noble Companions would sometimes read the poetry of pre-Islamic period and remember the events, and they would also remember the favors and bounties of Islam achieved through the Messenger of Allāh, they would laugh at their pre-Islamic ignorant life and at how they used to live.

(المعجم ٧١) - بَابُ مَا جَاءَ: لَأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا (التحفة ١٠٥)

Chapter 71. What Has Been Related About 'It Is Better That One Of You Fill His Insides With Puss Than To Fill It With Poetry'

٢٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي

2851. Muḥammad bin Sa'd bin Abī Waqqāṣ narrated from his father that the Messenger of Allāh ﷺ said: "It is better that one of you fill his insides with puss than to fill

it with poetry." (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الشعر، باب: في إنشاد الأشعار وبيان أشعر الكلمة وذم الشعر، ح: ٦١٥٥ ومسلم، ح: ٢٢٥٧ من حديث الأعمش به.

Comments:

This *Ḥadīth* tells that it is disliked to adopt poetry to an excessive limit and to be extremely zealous about it, that a person becomes unmindful of his religious and worldly commitments.

2852. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "It is better that one of you fill his insides with puss than to fill it with poetry." (*Sahīh*)

There are narrations on this topic from Sa'd, Abū Sa'eed, Ibn 'Umar and Abū Ad-Dardā'.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٥٢ - حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ الرَّمْلِيُّ: حَدَّثَنَا عَمِّي يَحْيَى بْنُ عِيسَى عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا».

وفِي الْبَابِ عَنْ سَعْدٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَبِي الدَّرْدَاءِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر حتى يصده عن ذكر الله والعلم والقرآن، ح: ٢٢٥٨ من حديث شعبة به * [وفي الباب عن سعد في نفس الباب: ٢٨٥١] وأبي سعيد [مسلم، ح: ٢٢٥٩] وابن عمر [البخاري، ح: ٦١٥٤] وأبي الدرداء [ابن عدي: ١/ ٤٠٦].

Comments:

A stomach full of puss causes destruction to the stomach or lungs and ruins a person; filling the stomach with dirty, indecent and immoral poetry is a means of destruction of a person's religion and morals.

Chapter 72. What Has Been Related About Eloquence And Elucidation

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي الفَصَاحَةِ وَالْبَيَانِ (التحفة ١٠٦)

2853. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh detests the

٢٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ المُقَدَّمِيُّ:

حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ بِشْرِ بْنِ عَاصِمٍ، سَمِعَهُ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا [تَتَخَلَّلُ] الْبَقَرَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ سَعْدٍ.

excessive among men, who slaps his tongue around like the cow slaps his tongue." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. There is something on this topic from Sa'd.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب ماجاء في التشدق في الكلام، ح:٥٠٠٥ من حديث نافع بن عمر به * بشر هو ابن عاصم بن سفيان الثقفي الطائفي * وفي الباب عن سعد بن أبي وقاص [أحمد:١/ ١٨٤].

Comments:

The cow rolls in everything with the tongue i.e., grass, thorns, palatable and unpalatable things and makes no difference; so the people who are talkative and eloquent and they transmit everything confirmed and unconfirmed, right and wrong to dominate the people, and they use it a source of income; such people are disliked and hated by Allāh ﷻ.

Chapter (...)

(المعجم ...) - **بَابٌ** (التحفة...)

٢٨٥٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَبْدِ الْجَبَّارِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَنَامَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ بِمَحْجُورٍ عَلَيْهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَعَبْدُ الْجَبَّارِ بْنُ عُمَرَ الأَيْلِيُّ يُضَعَّفُ.

2854. Jābir narrated: "The Messenger of Allāh ﷺ prohibited that a man sleep on a terrace without something to obstruct him."[1] (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Muḥammad bin Al-Munkadir (a narrator in the chain) from Jābir except through this route and 'Abdul-Jabbār bin 'Umar Al-Ailī was graded weak.

تخريج: [حسن] وله شواهد عند أبي داود، ح:٥٠٤١ وأحمد:٥/ ٧٩، ٢٧١ وغيرهما.

Comments:

If a person sleeps on a roof that does not have fence or barrier, it poses a

[1] So that he will not roll off and fall.

danger that the person may fall down if he starts walking unknowingly while asleep; therefore sleeping on a fenceless roof is not allowed.

2855. 'Abdullāh narrated: "The Messenger of Allāh ﷺ used to take care of us by preaching during the days fearing that we may get bored." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) with similar in meaning.

٢٨٥٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ مَخَافَةَ السَّآمَةِ عَلَيْنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا [سُفْيَانُ] عَنْ سُلَيْمَانَ الْأَعْمَشِ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، العلم، باب ما كان النبي ﷺ يتخولهم بالموعظة والعلم كي لا ينفروا، ح:٦٨ ومسلم، ح:٢٨٢١ من حديث سفيان الثوري به.

Comments:

Education and teaching is different than exhortation and admonition, there is sometimes rebuke and reproach in exhortation and admonition, so daily exhortation and admonition causes boredom; and prolonging the session of exhortation and admonition also causes boredom.

Chapter 73. The Best Deed Is That Which Is Done Continously Even If It Is Little

(المعجم ٧٣) - **بَابُ [أَحَبِّ الْعَمَلِ مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ]** (التحفة ١٠٧)

2856. Abū Ṣāliḥ said: "I asked 'Āishah and Umm Salamah about which deed did the Messenger of Allāh ﷺ like to do most. They said: 'Whatever he could do regularly, even if it was little.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

It has been reported from Hishām bin 'Urwah from his father, that

٢٨٥٦ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ قَالَ: سُئِلَتْ عَائِشَةُ وَأُمُّ سَلَمَةَ: أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ قَالَتَا: مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

وَقَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ،

عَنْ عَائِشَةَ قَالَتْ: كانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللهِ ﷺ مَا دِيمَ عَلَيْهِ.

حَدَّثَنَا [بِذٰلِكَ] هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

'Āishah said: "The most loved deed to the Messenger of Allāh ﷺ was what he could do regularly."

(Another chain) with similar in meaning.

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

تخريج: [**صحيح**] وأخرجه أحمد: ٦/ ٣٢، ٢٨٩ عن محمد بن فضيل به وللحديث شواهد كثيرة منها الحديث الآتي في نفس الباب * حديث هشام بن عروة: رواه البخاري، ح: ٦٤٦٢ وغيره.

Comments:

It is known that drops make a river and the pebbles make a mountain; so a perpetually performed deed grows bigger than a deed performed for a few days even if it is much more in quantity.

Chapter 74. 'Cover The Vessels And Tie The Water-Skins'

(المعجم ٧٤) - بَابٌ: [خَمِّرُوا الآنِيَةَ وَأَوْكُوا الْأَسْقِيَةَ] (التحفة ١٠٨)

٢٨٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ كَثِيرِ بْنِ شِنْظِيرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمِّرُوا الآنِيَةَ، وَأَوْكُوا الأَسْقِيَةَ، وَأَجِيفُوا الأَبْوابَ وَأَطْفِئُوا المَصَابِيحَ، فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا جَرَّتِ الْفَتِيلَةَ، فَأَحْرَقَتْ أَهْلَ الْبَيْتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [و]قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

2857. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Cover the vessels, tie the water-skins, close the doors and extinguish the torches, for indeed the vermin may drag away the wick, causing a fire for the inhabitants of the house." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*, and it has been reported through other routes from Jābir from the Prophet ﷺ.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: لا تترك النار في البيت عند النوم، ح: ٦٢٩٥ عن قتيبة ومسلم، ح: ٢٠١٢ من حديث عطاء به.

Comments:

It is known from other narrations that the above mentioned deeds should be started with the Name of Allāh. If the utensils of eating and drinking are not covered, there is a risk of a poisonous subst^nce, at least a fly or mosquito, and dust falling in.

Chapter 75. Taking Care Of The Camels In Both Fertile And Barren Land

(المعجم ٧٥) - بَابُ [مُرَاعَاةِ الْإِبِلِ فِي الْخِصْبِ وَالسَّنَةِ فِي السَّفَرِ] (التحفة ١٠٩)

2858. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you travel through fertile land, then give the camels their fill of the land, and when you travel through drought, then hasten while they are fresh, and when you camp late, then stay away from the road, for indeed it is the route of beasts and the abode of poisonous vermin in the night." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There is something on this topic from Anas and Jābir.

٢٨٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِنِقْيِهَا، وَإِذَا عَرَّسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ أَنَسٍ وَجَابِرٍ.

تخريج: وأخرجه مسلم، الإمارة، باب مراعاة مصلحة الدواب في السير ... إلخ، ح:١٩٢٦ عن قتيبة به * وفي الباب عن أنس [يشير إلى حديث أبي داود، ح:٢٥٧١] وجابر [أبو داود، ح:٢٥٧٠].

Comments:

The power and ability of the riding animal is needed in journey, so the riding animal needs grazing, eating and drinking to keep and maintain the power and ability. This need can easily be fulfilled in areas of grass and vegetation; therefore the riding animal should get its chance. If it is the area of drought, the grass and greenery is not available easily; in this case marching hastily and caring for the power and ability of the riding animal, it should get a chance to reach such a place.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

The Chapters On Parables From The Messenger Of Allāh ﷺ

(المعجم . . .) أَبْوَابُ الْأَمْثَالِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٧)

Chapter 76. What Has Been Related About Allāh's Parable About Worshipping Him

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي مَثَلِ اللهِ عَزَّ وَجَلَّ لِعِبَادِهِ (التحفة ١)

2859. An-Nawwās bin Sam'ān Al-Kilābī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allāh invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the *Ḥudūd* (legal limitations) of Allāh; no one breaches the *Ḥudūd* of Allāh except that curtain is lifted, and the one calling from above it is his Lord." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. I heard 'Abdullāh bin 'Abdur-Raḥmān saying: "I heard Zakariyyā bin 'Adī saying: 'Abū Isḥāq Al-Fazārī said: "Take from Baqiyyah what he narrates to you from the trustworthy, and do not take from Ismā'īl bin 'Ayyāsh what he narrates to you from the

٢٨٥٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا، عَلَى كَنَفَيِ الصِّرَاطِ زُورَانِ لَهُمَا أَبْوَابٌ مُفَتَّحَةٌ، عَلَى الأَبْوَابِ سُتُورٌ، وَدَاعٍ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ، وَدَاعٍ يَدْعُو فَوْقَهُ، وَاللهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَالأَبْوَابُ الَّتِي عَلَى كَنَفَيِ الصِّرَاطِ حُدُودُ اللهِ، فَلَا يَقَعُ أَحَدٌ فِي حُدُودِ اللهِ حَتَّى يُكْشَفَ السِّتْرُ، وَالَّذِي يَدْعُو مِنْ فَوْقِهِ وَاعِظُ رَبِّهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [قَالَ:] سَمِعْتُ عَبْدَ اللهِ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ، قَالَ أَبُو إِسْحَاقَ الْفَزَارِيُّ: خُذُوا عَنْ بَقِيَّةَ مَا حَدَّثَكُمْ عَنِ الثِّقَاتِ، وَلَا تَأْخُذُوا عَنْ

trustworthy, nor those who are not trustworthy."

إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا حَدَّثَكُمْ عَنِ الثِّقَاتِ، وَلَا غَيْرِ الثِّقَاتِ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:١١٢٣٣ عن علي بن حجر وأحمد:٤/ ١٨٤ من حديث بقية به وصرح بالسماع ورواه أحمد:٤/ ١٨٢ بإسناد صحيح عن جبير بن نفير به * قول الفزاري صحيح عنه.

Comments:

In the Noble Qur'ān and the *Sunnah*, many, intellectual and spiritual points are explained through parables and examples to represent them like the objects of sense, so that the mind can absorb them understandably and also that the human being would be impressed with the given examples. In this *Ḥadīth*, the Straight Path means Islam.

2860. Sa'eed bin Hilāl narrated that Jābir bin 'Abdullāh Al-Anṣārī said: "One day the Messenger of Allāh ﷺ came out to us and said: 'While I was sleeping I had a vision as if Jibra'īl was at my head and Mīkā'īl was at my feet. One of them said to his companion: 'Make a parable for him' so he said: 'Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your *Ummah* is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allāh is the king and the land is Islam, and the house is Paradise, and you O Muḥammad! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it.'" (*Ṣaḥīḥ*)

٢٨٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ يَوْمًا، فَقَالَ: «إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرَئِيلَ عِنْدَ رَأْسِي وَمِيكَائِيلَ عِنْدَ رِجْلَيَّ، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعَتْ أُذُنُكَ، وَاعْقِلْ، عَقَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ، كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَىٰ فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَائِدَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ، فَاللهُ هُوَ الْمَلِكُ وَالدَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ! رَسُولٌ فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مَا فِيهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ مُرْسَلٌ. سَعِيدُ بْنُ أَبِي هِلَالٍ لَمْ يُدْرِكْ جَابِرَ بْنَ عَبْدِ اللهِ. وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنِ النَّبِيِّ ﷺ عَنْ غَيْرِ هٰذَا

الْوَجْهِ بِإِسْنَادٍ أَصَحَّ مِنْ هٰذَا.

[Abū 'Eīsā said:] This *Hadīth* is *Mursal*. Sa'eed bin Hilāl did not see Jābir bin 'Abdullāh. There is something on this topic from Ibn Mas'ūd, and this *Hadīth* has been reported through other routes from the Prophet ﷺ with a chain that is more authentic than this.

تخريج: [**صحيح**] ورواه البخاري، في عقب، ح:٧٢٨١ عن قتيبة به مختصرًا، وللحديث شواهد عند البخاري، ح:٧٢٨١ ومسلم، ح:٢٢٨٧ وغيرهما * وفي الباب عن ابن مسعود [يأتي: ٢٨٦١].

٢٨٦١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الْعِشَاءَ ثُمَّ انْصَرَفَ فَأَخَذَ بِيَدِ عَبْدِ اللهِ بْنِ مَسْعُودٍ حَتَّى خَرَجَ بِهِ إِلَى بَطْحَاءِ مَكَّةَ فَأَجْلَسَهُ ثُمَّ خَطَّ عَلَيْهِ خَطًّا، ثُمَّ قَالَ: «لَا تَبْرَحَنَّ خَطَّكَ فَإِنَّهُ سَيَنْتَهِي إِلَيْكَ رِجَالٌ فَلَا تُكَلِّمْهُمْ فَإِنَّهُمْ لَنْ يُكَلِّمُوكَ»، قَالَ: ثُمَّ مَضَى رَسُولُ اللهِ ﷺ حَيْثُ أَرَادَ، فَبَيْنَا أَنَا جَالِسٌ فِي خَطِّي إِذْ أَتَانِي رِجَالٌ كَأَنَّهُمُ الزُّطُّ: أَشْعَارُهُمْ وَأَجْسَامُهُمْ. لَا أَرَى عَوْرَةً وَلَا أَرَى قِشْرًا، وَيَنْتَهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخَطَّ، ثُمَّ يَصْدُرُونَ إِلَى رَسُولِ اللهِ ﷺ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، لَكِنْ رَسُولُ اللهِ ﷺ قَدْ جَاءَنِي وَأَنَا جَالِسٌ - فَقَالَ: «لَقَدْ أُرَانِي مُنْذُ اللَّيْلَةَ»، ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ

2861. Abū 'Uthmān An-Nahdī narrated from Ibn Mas'ūd who said: "The Messenger of Allāh ﷺ performed *'Ishā'*, then he turned and took the hand of 'Abdullāh bin Mas'ūd until he went with him to the wide valley of Makkah. He sat him down, then drew a line around him. Then he said: 'Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.'" He said: "Then the Messenger of Allāh ﷺ went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zuṭ,[1] both their hair and their bodies. I did not see nakedness nor covering. They ended up before me but they did not pass the line. Then they returned toward the Messenger of Allāh ﷺ and when it was near the end of the night, the Messenger of Allāh ﷺ came to me while I was sitting, and he said: 'I have been

[1] A dark people, either from North Africa or India. See *Tuḥfat Al-Aḥwadhī* and *An-Nihāyah*.

awake watching all night' then he entered into the line with me and lay down on my thigh to sleep. And the Messenger of Allāh ﷺ would snore when he slept. So while I was sitting there, and the Messenger of Allāh ﷺ was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allāh knows best just how hansome they were. They came towards me, and a group of them sat at the head of the Messenger of Allāh ﷺ, and a group of them at his feet. Then they said to each other: 'We have not ever seen a slave (of Allāh) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished – or he said – he is chastised.' Then they alighted and the Messenger of Allāh ﷺ awoke at that time, and said: 'I heard what they were saying. Do you know who they were?' I said: 'Allāh and His Messenger know better.' He said: 'They were the angels. Do you know the meaning of the parable they stated?' I said: 'Allāh and His Messenger know better.' He said: 'The meaning of the parable they stated is that Ar-Raḥmān [Most Blessed And Most High] built

فَخِذِي وَرَقَدَ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا رَقَدَ نَفَخَ، فَبَيْنَا أَنَا قَاعِدٌ ورَسُولُ اللهِ ﷺ مُتَوَسِّدٌ فَخِذِي، إِذَا أَنَا بِرِجَالٍ عَلَيْهِمْ ثِيَابٌ بِيضٌ. اللهُ أَعْلَمُ مَا بِهِمْ مِنَ الْجَمَالِ فَانْتَهَوْا إِلَيَّ، فَجَلَسَ طَائِفَةٌ مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللهِ ﷺ وَطَائِفَةٌ مِنْهُمْ عِنْدَ رِجْلَيْهِ، ثُمَّ قالُوا بَيْنَهُمْ: مَا رَأَيْنَا عَبْدًا قَطُّ أُوتِيَ مِثْلَ مَا أُوتِيَ هٰذَا النَّبِيُّ ﷺ، إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبَهُ يَقْظَانُ، اضْرِبُوا لَهُ مَثَلًا: مَثَلُ سَيِّدٍ بَنَى قَصْرًا ثُمَّ جَعَلَ مَائِدَةً فَدَعَا النَّاسَ إِلَى طَعَامِهِ وَشَرَابِهِ، فَمَنْ أَجَابَهُ أَكَلَ مِنْ طَعَامِهِ وَشَرِبَ مِنْ شَرَابِهِ، وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ، أَوْ قَالَ: عَذَّبَهُ. ثُمَّ ارْتَفَعُوا وَاسْتَيْقَظَ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ، فَقَالَ: «سَمِعْتَ مَا قَالَ هٰؤُلَاءِ، وَهَلْ تَدْرِي مَنْ هُمْ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «هُمُ الْمَلَائِكَةُ، فَتَدْرِي مَا الْمَثَلُ الَّذِي ضَرَبُوهُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «الْمَثَلُ الَّذِي ضَرَبُوهُ: الرَّحْمٰنُ [تَبَارَكَ وتَعَالَى] بَنَى الْجَنَّةَ وَدَعَا إِلَيْهَا عِبَادَهُ، فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ، وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ عَذَّبَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ.

وأَبُو تَمِيمَةَ [هُوَ الهُجَيْمِيُّ] اسْمُهُ طَرِيفُ ابْنُ مُجَالِدٍ، وأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ مَلٍّ، وَسُلَيْمَانُ التَّيْمِيُّ [قَدْ رَوَى هٰذَا الحَدِيثَ عَنْهُ مُعْتَمِرٌ] وَهُوَ [سُلَيْمَانُ] بْنُ طَرْخَانَ، [ولَمْ يَكُنْ تَيْمِيًّا] إِنَّمَا كَانَ يَنْزِلُ بَنِي

Paradise, and He invited His slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

Abū Tamīmah's [he is Al-Hujaimī] name is Ṭarīf bin Mujālid, and Abū 'Uthmān An-Nahdī's name is 'Abdur-Raḥmān bin Mall, and Sulaimān At-Taimī [reported this *Ḥadīth* from Mu'tamir] – he [Sulaimān] is Ibn Ṭarkhān [and he is not (really from Taim)] he only lived among the tribe of Taim and was ascribed to them. 'Alī said: "Yaḥyā bin Sa'eed said: 'I have not seen anyone more fearful of Allāh [Most High] than Sulaimān At-Taimī.'"

تَيم فَنُسِبَ إِلَيْهِمْ. قَالَ عَلِيٌّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: مَا رَأَيْتُ أَخْوَفَ لله [تَعَالَى] مِنْ سُلَيْمَانَ التَّيْمِيِّ.

تخريج: [إسناده ضعيف] * جعفر بن ميمون ضعيف ضعفه الجمهور وللحديث شواهد ضعيفة عند أحمد: ١/ ٣٩٩، ح: ٣٧٨٧ وغيره.

Comments:

This *Ḥadīth* tells us that the entry to Paradise is based on Islam i.e., obedience and submission to its law and order. The people who obey the teachings of the Messenger of Allāh and act accordingly will enter Paradise. In this *Ḥadīth*, due to the status of the Last Prophet, only his mention was made, otherwise the message of every Prophet is the same and its result is also the same.

Chapter 77. What Has Been Related About The Parable Of The Prophet ﷺ And The Other Prophets, Peace Be Upon Them

(المعجم ٧٧) - بَابُ مَا جَاءَ [فِي] مَثَلِ النَّبِيِّ ﷺ وَالأَنْبِيَاءِ صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ وَسَلَّمَ (التحفة ٢)

2862. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The parable of myself and the Prophets [before myself] is that of a man who constructed a house. He completed it and made it well,

٢٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ بَصْرِيٌّ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا

مَثَلِي وَمَثَلُ الأَنْبِيَاءِ [قَبْلِي] كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبِنَةِ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُبَيِّ بْنِ كَعْبٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

except for the space of one brick. So the people enter it and marvel at it saying: 'If not for the space of this brick.'" (***Ṣaḥīḥ***)

There are narrations on this topic from Abū Hurairah and Ubayy bin Ka'b.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب خاتم النبيين ﷺ، ح:٣٥٣٤ عن محمد بن سنان ومسلم، ح:٢٢٨٧ من حديث سليم بن حيان به * وفي الباب عن أبي هريرة [مسلم، ح:٢٢٨٦] وأبي بن كعب [يأتي:٣٦١٣].

Comments:

The construction of the Palace and the Building of Islam began from Ādam; all the Prophets contributed and participated in its construction and structure; this palace came to perfection with the Mission of the Prophet Muḥammad ﷺ and the teachings and creeds of Islam reached perfection.

(المعجم ٧٨) - بَابُ مَا جَاءَ [فِي] مَثَلِ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَةِ (التحفة ٣)

Chapter 78. What Has Been Related About The Parable Of *Ṣalāt*, Fasting, And Charity

٢٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَّامٍ: أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا. [فـ]قَالَ عِيسَى: إِنَّ اللهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، فَإِمَّا أَنْ تَأْمُرَهُمْ وَإِمَّا أَنْ آمُرَهُمْ، فَقَالَ يَحْيَى أَخْشَى إِنْ سَبَقْتَنِي بِهَا أَنْ يُخْسَفَ بِي أَوْ أُعَذَّبَ، فَجَمَعَ

2863. Al-Ḥārith Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh commanded Yaḥyā bin Zakariyyā with five commandments to abide by, and to command the Children of Isrā'īl to abide by them. But he was slow in doing so. So 'Eīsā said: 'Indeed Allāh commanded you with five commandments to abide by and to command the Children of Isrā'īl to abide by. Either you command them, or I shall command them.' So Yaḥyā said: 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem,

and they filled [the *Masjid*] and sat upon its balconies. So he said: 'Indeed Allāh has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allāh and not associate anything with Him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would like to have a servant like that? And Allāh commands you to perform *Ṣalāt*, and when you perform *Ṣalāt* then do not turn away, for Allāh is facing the face of His worshippers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a satchet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more plesant to Allāh than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: "I can ransom myself from you with a little or a lot" so he ransoms himself from them. And He commands you to remember Allāh. For indeed the parable of that, is a man whose enemy quickly

النَّاسَ فِي بَيْتِ الْمَقْدِسِ فَامْتَلأَ [الْمَسْجِدُ] وَقَعَدُوا عَلَى الشُّرَفِ، فَقَالَ: إِنَّ اللهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ: أَوَّلُهُنَّ أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ أَوْ وَرِقٍ فَقَالَ: هَذِهِ دَارِي وَهٰذَا عَمَلِي فَاعْمَلْ وَأَدِّ إِلَيَّ، فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ؟ وَ[إِنَّ] اللهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، وَأَمَرَكُمْ بِالصِّيَامِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يُعْجِبُ أَوْ يُعْجِبُهُ رِيحُهَا، وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ، وَأَمَرَكُمْ بِالصَّدَقَةِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ، فَقَالَ: أَنَا أَفْدِيهِ مِنْكُمْ بِالقَلِيلِ وَالكَثِيرِ فَفَدَا نَفْسَهُ مِنْهُمْ. وأَمَرَكُمْ أَنْ تَذْكُرُوا اللهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ العَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ العَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللهِ. قَالَ النَّبِيُّ ﷺ: «وَأَنَا آمُرُكُمْ بِخَمْسٍ اللهُ أَمَرَنِي بِهِنَّ: السَّمْعِ وَالطَّاعَةِ وَالْجِهَادِ وَالْهِجْرَةِ وَالْجَمَاعَةِ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ، فَقَدْ خَلَعَ رِبْقَةَ الإِسْلَامِ مِنْ عُنُقِهِ

tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshipper is; he does not protect himself from *Ash-Shaiṭān* except by the remembrance of Allāh.'" The Prophet ﷺ said: "And I command you with five that Allāh commanded me: Listening and obeying, *Jihād*, *Hijrah*, and the *Jamā'ah*. For indeed whoever parts from the *Jamā'ah* the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of *Jāhiliyyah* then he is from the coals of Hell." A man said: "O Messenger of Allāh! Even if he performs *Ṣalāt* and fasts?" So he (ﷺ) said: "Even if he performs *Ṣalāt* and fasts. So call with the call that Allāh named you with: Muslims, believers, worshippers of Allāh." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

Muḥammad bin Ismā'īl said: "Al-Ḥārith Al-Ash'arī (a narrator in the chain) was a Companion and there are *Aḥādīth* other than this from him."

إِلَّا أَنْ يرَجِعَ. وَمَنِ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ، فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ وَ[إِنْ صَلَّى وَصَامَ]؟ فَقَالَ: وَإِنْ صَلَّى وَصَامَ. فَادْعُوا بِدَعْوَى اللهِ، الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هٰذَا الْحَدِيثِ.

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة: ٣/ ١٩٥، ١٩٦، ح: ١٨٩٥ من حديث أبان العطار، وأحمد: ٤/ ١٣٠ من حديث يحيى بن أبي كثير والنسائي في الكبرى، ح: ١٣٤٩ مختصرًا من حديث زيد بن سلام به وصححه ابن حبان، ح: ١٢٢٤، ١٥٥٠ والحاكم: ١/ ١١٧، ١١٨، ٢٣٦، ٤٢١، ٤٢٢ ووافقه الذهبي.

2864. (Another chain) with similar in meaning. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*. Abū Sallām [Al-Ḥabashī]'s name is Mamṭūr.

٢٨٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدِ بْنِ سَلَّامٍ، عَنْ

أَبِي سَلَّامٍ، عَنِ الْحَارِثِ الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَأَبُو سَلَّامٍ [الْحَبَشِيُّ] اسْمُهُ مَمْطُورٌ.

وقَدْ رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ.

'Alī bin Al-Mubārak has reported it from Yaḥyā bin Abī Kat͟hīr.

تخريج: [صحيح] انظر الحديث السابق وهو في مسند أبي داود الطيالسي، ح: ١١٦١، ١١٦٢.

Comments:

It is known from this *Ḥadīt͟h*:

1. Delay in conveying the Message of Allāh is not to be, and one can be held accountable for this mistake. In case of overcrowding and excessive numbers, people may go up to the balconies of a mosque and sit.
2. Assigning someone as an associate to Allāh, Who is Lord, Creator and Master is such a heinous, hateful and ugly deed as a slave giving his earning to someone else other than his master, which is hateful and detestable.
3. Following the customs, traditions, habits and morals of the time of ignorance is like joining the group of Hell-Dwellers. The servants of Allāh who are obedient, submissive and fearlessly oppose the matters of sinning and disobedience, He named them Muslims and Believers, therefore it does not suit them to abandon the practice of the Companions and to follow the customary life of the era of ignorance. Prayer and fasting alone, are not enough to be a Muslim and a Believer, rather the complete Religion has to be practised.

Chapter 79. What Has Been Related About The Parable Of The Believer Who Recites The Qur'ān And The One Who Does Not Recite

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي مَثَلِ الْمُؤْمِنِ الْقَارِىءِ لِلْقُرْآنِ وَغَيْرِ الْقَارِىءِ (التحفة ٤)

2865. Abū Mūsā Al-As͟h'arī narrated that the Messenger of Allāh ﷺ narrated: "The parable of the believer who recites the Qur'ān is that of a citron, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur'ān is that of a date, it has no smell but its taste is

٢٨٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُنْجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا

وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ رِيحُهَا مُرٌّ وَطَعْمُهَا مُرٌّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ أَيْضًا.

sweet. The parable of the hypocrite who recites the Qur'ān is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'ān is that of the colocynth, its smell is bitter and and its taste is bitter." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Shu'bah also reported it from Qatādah.

تخريج: متفق عليه، وأخرجه البخاري، الأطعمة، باب ذكر الطعام، ح٥٤٢٧ ومسلم، ح:٧٩٧ عن قتيبة به.

Comments:

Īmān (Faith) is such a quality due to which the inner beings of humans become fragrant and enlightened. When a believer recites the Qur'ān and acts upon it, his appearance is also enlightened and fragrant and it creates the atmosphere of light upon light; he is useful for himself as well as for others; he is important to Allāh as well as among the people; he is like a palatable and sweet-smelling fruit.

٢٨٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيَاحُ تُفَيِّئُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ بَلَاءٌ، وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الأُرْزِ لَا تَهْتَزُّ حَتَّى تُسْتَحْصَدَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2866. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The parable of the believer is like the plant; the wind does not stop causing it to sway, and the believer does not stop suffering trials. The parable of the hypocrite is that of a cedar tree, it does not give in until it is cut down." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، صفات المنافقين، باب مثل المؤمن كالزرع، والمنافق والكافر كالأرزة، ح:٢٨٠٩ من حديث عبدالرزاق والبخاري، ح:٥٦٤٤ من حديث أبي هريرة به.

Comments:

A true believer always faces problems, difficulties and calamites for practising his religion; he gives up lots of benefits just for the sake of the religion and bears losses, because he abides by Religious Law and Order. But a hypocrite does not consider himself loyal to the practice of Religious Law and Order, therefore he keeps securing his personal benefits and avoids the losses. Sins of a Muslim are erased due to the worldly problems and difficulties; while the

sins of a hypocrite keep increasing and he faces death along with the sins.

2867. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Indeed there is a tree that does not shed its foilage, and it is similar to the believer. Can any of you tell me what it is?" 'Abdullāh said: "The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm." Then the Prophet ﷺ said: "It is the date-palm." But I was shy – meaning to say anything." 'Abdullāh said: "So I informed 'Umar about what I had thought of, and he said: 'If you had said it, that would be more beloved to me than this or that.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, There is something on this topic from Abū Hurairah [may Allāh be pleased with him].

٢٨٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى [الْأَنْصَارِيُّ]: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُؤْمِنِ. حَدِّثُونِي مَا هِيَ؟» قَالَ عَبْدُ اللهِ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَقَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ»، فَاسْتَحْيَيْتُ يَعْنِي أَنْ أَقُولَ، قَالَ عَبْدُ اللهِ: فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ: لَأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ].

تخريج: متفق عليه، وأخرجه البخاري، العلم، باب الحياء في العلم، ح:١٣١ من حديث مالك ومسلم، ح:٢٨١١ من حديث عبدالله بن دينار به * وفي الباب عن أبي هريرة [تقدم:٢٨٦٦].

Comments:

This *Ḥadīth* tells that sometimes older people cannot remember something, but the mind of a younger person recalls it; so if a younger person knows something he should not hesitate to say it out of shyness and hesitation.

Chapter 80. What Has Been Related About The Parable Of The Five Prayers

(المعجم ٨٠) - بَابُ مَا جَاءَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ (التحفة ٥)

2868. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth

٢٨٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ

on him?" They said: "No filth would stay on him." He said: "That is the parable of the five prayers, Allāh wipes out the sins with them."

There is something on this topic from Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) with similar in meaning.

أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللهُ بِهِنَّ الْخَطَايَا».

وفِي الْبَابِ عَنْ جَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ عَنِ ابْنِ الْهَادِ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب المشي إلى الصلاة تمحى به الخطايا وترفع به الدرجات، ح:٦٦٧ عن قتيبة والبخاري، ح:٥٢٨ من حديث يزيد بن عبدالله بن الهاد به
* وفي الباب عن جابر [مسلم، ح:٦٦٨].

Comments:

Minor sins due to which a person's heart does not get rusty and black remain forgiven because of prayers. But the major sins owing to which the heart gets black, a prayer of seeking forgiveness and repentance is to be offered sincerely and attentively in order to seek forgiveness, and the supplication concerning repentance and forgiveness are to be made out of sincerity.

Chapter 81. 'The Parable Of My *Ummah* Is That Of Rain...'

(المعجم ٨١) - **بَابُ [مَثَلِ أُمَّتِي مَثَلِ الْمَطَرِ....]** (التحفة ٦)

2869. Anas narrated that the Messenger of Allāh ﷺ said: "The parable of my *Ummah* is that of a rain; it is not known if its beginning is better or its end." ***(Da'īf)***

[He said:] There are narrations on this topic from 'Ammār, 'Abdullāh bin 'Amr, and Ibn 'Umar. This *Hadīth* is *Hasan Gharīb* from this route. It has been related that 'Abdur-Rahmān bin Mahdī considered Hammād bin Yahyā Al-Abahh reliable, and that he would say: "He is among our *Shaikh*."

٢٨٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ يَحْيَى الأَبَحُّ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ».

[قَالَ:] وفِي الْبَابِ عَنْ عَمَّارٍ وَعَبْدِ اللهِ ابْنِ عَمْرٍو وَابْنِ عُمَرَ. وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَيُرْوَى عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ أَنَّهُ كَانَ يُثَبِّتُ حَمَّادَ بْنَ يَحْيَى الأَبَحَّ، وَكَانَ يَقُولُ هُوَ مِنْ شُيُوخِنَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ١٣٠ من حديث حماد بن يحيى به وضعفه الجمهور وللحديث شواهد ضعيفة عند البزار والطبراني في الأوسط وغيرهما (انظر مجمع الزوائد: ١٠/ ٦٨ وغيره) * وفي الباب عن عمار [البزار (كشف الأستار): ٣/ ٣١٩، ٣٢٠، ح: ٢٨٤٣ وصححه ابن حبان، ح: ٣٠٧ وله طريق آخر عند أحمد: ٤/ ٣١٩ وعبدالله بن عمرو بن عمر [الطبراني، مجمع الزوائد: ١٠/ ٦٨].

Chapter 82. What Has Been Related About The Parable Of The Son Of Ādam, His Lifespan And His Wealth

(المعجم ٨٢) - بَابُ مَا جَاءَ [فِي] مَثَلِ ابْنِ آدَمَ وَأَجَلِهِ وَأَمَلِهِ (التحفة ٧)

2870. 'Abdullāh bin Buraidah narrated from his father that the Prophet ﷺ said: "Do you know what the parable of this and this is?" – and he tossed two pebbles. They said: "Allāh and His Messenger ﷺ know better." He said: "This (the farther) one is the hope, and this closer) one is death." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٢٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ تَدْرُونَ مَا مَثَلُ هَذِهِ وَهَذِهِ؟ وَرَمَى بِحَصَاتَيْنِ». قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هٰذَاكَ الأَمَلُ وَهٰذَاكَ الأَجَلُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] * بشير بن المهاجر: حسن الحديث (تسهيل الحاجة، ح: ٣٧٨١).

Comments:

A person determines long-lasting desires and wishes, which have no possibility to be fulfilled in his life. While carrying wishes and desires in his heart, he leaves for the next life.

2871. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Your period in comparison to the periods of the previous nations, is like the period between *Salāt Al-'Asr* until sunset. And you are in comparison to the Jews and the Christians, like a man who employeed some workers and he said: 'Who will work for me until midday for a *Qīrāt* each?' So the

٢٨٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا أَجَلُكُمْ فِيمَا خَلَا مِنَ الأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ، وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَىٰ كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا، فَقَالَ: مَنْ

Jews worked for half a day for a *Qīrāṭ* each. Then he said: 'Who will work for me from the middle of the day until *Ṣalāt Al-'Aṣr* for a *Qīrāṭ* each?' So the Christians worked for a *Qīrāṭ* each. Then it is you who are doing the work from *Ṣalāt Al-'Aṣr* until the setting of the sun for two *Qīrāṭs* each. So the Jews and the Christians got angry and said: 'We did more work but were given less?' So He (Allāh) says: 'Have I wronged you in any of your rights?' They said: 'No.' He says: 'Then it is my blessing that I give to whomever I wish.'" (***Ṣaḥīḥ***)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ اليَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيراطٍ قِيراطٍ، فَعَمِلَتِ النَّصَارَى عَلَى قيراطٍ قيراطٍ، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، فَغَضِبَتِ الْيَهُودُ والنَّصَارَى وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً؟ فَقَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا، قَالُوا: لَا، قَالَ: فَإِنَّهُ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الإجارة، باب الإجارة إلى صلاة العصر، ح:٢٢٦٩ من حديث مالك به.

Comments:

The Nation of Muḥammad ﷺ is the last nation. As the time from *'Aṣr* prayer until the setting of the sun is the last part of the day, and the workers working in the last part of the day get more wages; the ages of this nation, individually and personally, are short comparing to the earlier generations. As the time from *'Aṣr* until evening is less than the first two times, likewise the practising deeds of this nation are not hard and difficult, as it was hard and difficult for the previous generations.

2872. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "People are but like a hundred camels, a man can not find a mount (suitable to ride upon) among them." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا النَّاسُ كَإِبِلٍ مِائَةٍ لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب قوله ﷺ: "الناس كإبل مائة لا تجد فيها راحلة"، ح:٢٥٤٧ من حديث عبدالرزاق به ورواه البخاري، ح:٦٤٩٨ من حديث الزهري وهو في مصنف عبدالرزاق، ح:٢٠٤٤٧.

Comments:

Rāḥilah is a female camel which is young, strong and can be used for riding; there are very few among the people who have all the best characteristics, so a person for company, friendship and trust should be selected carefully; behold, if a person keeps looking for someone who is with the most perfect character, then he cannot live with any person.

2873. (Another route) from Az-Zuhrī with this chain, and it is similar, but he said: "You can not find a mount among them." – from Sālim, from Ibn 'Umar that the Messenger of Allāh ﷺ said: "People are but like one hundred camels, you can not find a mount among them – or he said – you can not find but one mount among them." (*Ṣaḥīḥ*)

٢٨٧٣ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَهُ وَقَالَ: «لَا تَجِدُ فِيهَا رَاحِلَةً» عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا النَّاسُ كَإِبِلٍ مِائَةٍ لَا تَجِدُ فِيهَا رَاحِلَةً أَوْ [قَالَ:] لَا تَجِدُ فِيهَا إِلَّا رَاحِلَةً».

تخريج: [**صحيح**] انظر الحديث السابق.

Comments:

The Prophet lit the candle of Religion and the *Sharī'ah* so that the people may walk in its light and be protected from the Fire of the Hereafter. But the people, opposing the *Sharī'ah* by following their lust and desires, contrary to the Prophet's hard work, are preparing for their own destruction and devastation.

2874. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The parable of myself and that of my *Ummah* is that of a man who kindled a fire, and the flies and moths began flying into it – and I am trying to prevent you from diving into it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And it has been reported through other routes].

٢٨٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَتِ الدَّوَابُّ وَالفَرَاشُ يَقَعْنَ فِيهَا وَأَنَا آخِذٌ بِحُجَزِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهَا».

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ].

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب شفقته ﷺ على أمته، ومبالغته في تحذيرهم مما يضرهم، ح:٢٢٨٤ عن قتيبه والبخاري، ح:٣٤٢٦ من حديث أبي الزناد به.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

42. The Chapters On Virtues Of The Qur'ān From The Messenger Of Allāh ﷺ

(المعجم ٤٢) - أَبْوَابُ فَضَائِلِ الْقُرْآنِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٨)

Chapter 1. What Has Been Related About The Virtues Of *Fātiḥatil-Kitāb* (*Sūrat Al-Fātiḥah*)

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ فَاتِحَةِ الْكِتَابِ (التحفة ١)

2875. Abū Hurairah narrated that the Messenger of Allāh ﷺ came out to Ubayy bin Ka'b, and the Messenger of Allāh ﷺ said: "O Ubayy!" And he was performing *Ṣalāt*, so Ubayy turned around but he did not respond to him, so Ubayy finished his *Salāt* quickly. Then he turned to the Messenger of Allāh ﷺ and said: '*As-Salāmu 'Alaikum*, O Messenger of Allāh!' The Messenger of Allāh ﷺ said: '*Wa 'Alaikum As-Salām* – what prevented you from responding to me when I called you Ubayy?' He said: 'O Messenger of Allāh! I was performing *Ṣalāt*.' So he said: 'Do you not find among what Allāh revealed to me: Respond to Allāh and to the Messenger when they call you to what gives you life.?' He said: 'Of course, I shall not repeat that, if Allāh wills.' He said: 'Would you like for me to teach you a *Sūrah* the likes of which has neither been revealed in the *Tawrāh*, nor the *Injīl*, nor the

٢٨٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَلَى أُبَيِّ بْنِ كَعْبٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أُبَيُّ» - وَهُوَ يُصَلِّي - فَالْتَفَتَ أُبَيٌّ فَلَمْ يُجِبْهُ، وَصَلَّى أُبَيٌّ فَخَفَّفَ. ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ السَّلَامُ مَا مَنَعَكَ يَا أُبَيُّ أَنْ تُجِيبَنِي إِذْ دَعَوْتُكَ»؟ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ فِي الصَّلَاةِ، قَالَ: «أَفَلَمْ تَجِدْ فِيمَا أَوْحَى اللهُ إِلَيَّ أَنِ: ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾» قَالَ: بَلَى وَلَا أَعُودُ إِنْ شَاءَ اللهُ. قَالَ: «أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ يُنْزَلْ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلُهَا؟» قَالَ: نَعَمْ، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ تَقْرَأُ فِي الصَّلَاةِ؟» قَالَ: فَقَرَأَ أُمَّ الْقُرْآنِ، فَقَالَ رَسُولُ

اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا أُنْزِلَتْ فِي التَّوْرَاةِ، وَلَا فِي الإِنْجِيلِ، وَلَا فِي الزَّبُورِ، وَلَا فِي الفُرْقَانِ مِثْلُهَا. وَإِنَّهَا سَبْعٌ مِنَ المَثَانِي، وَالقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيتُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ [وَفِيهِ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى].

Zabūr, nor in the entire Qur'ān?' He said: 'Yes, O Messenger of Allāh!' Tthe Messenger of Allāh ﷺ said: 'What do you recite in your *Ṣalāt*?' He said: 'I recite *Umm Al-Qur'ān*.' So the Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the *Tawrāh*, nor the *Injīl* nor the *Zabūr*, nor in the *Furqān*. It is the seven oft-repeated, and the Magnificent Qur'ān which I was given.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Anas bin Mālik [and also from Abū Sa'eed bin Al-Mu'allā].

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/ ٣٥٧ من حديث العلاء به وصححه ابن خزيمة، ح: ١/ ٢٥٢، ح: ٥٠٠، ٥٠١، ٨٦١ وابن حبان، ح: ١٧١٤ والحاكم على شرط مسلم: ٢/ ٢٥٨، ١/ ٥٥٧ ووافقه الذهبي * وفي الباب عن أنس بن مالك [النسائي في عمل اليوم والليلة، ح: ٧٢٣ وابن حبان، ح: ١٧١٣ والحاكم: ١/ ٥٦٠] وأبي سعيد بن المعلى [البخاري، ح: ٤٤٧٤].

Comments:

It is proven through this *Ḥadīth*:

1. The saying of the Messenger of Allāh ﷺ is the revival of the life and makes the life delightful and joyful; it should be accepted wholeheartedly, warmly and actively without making any excuse or apology.
2. *Sūrat Al-Fātiḥah* is the foundation of the Qur'ān and it consists of all the subjects of it.

Chapter 2. What Has Been Related About *Sūrat Al-Baqarah* And *Āyat Al-Kursī*

(المعجم ٢) - بَابُ مَا جَاءَ فِي سُورَةِ الْبَقَرَةِ وَآيَةِ الْكُرْسِيِّ (التحفة ٢)

٢٨٧٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ [الْحُلْوَانِيُّ] أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ جَعْفَرٍ عَنْ سَعِيدِ الْمُقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ

2876. Abū Hurairah narrated: "The Messenger of Allāh ﷺ sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite – meaning what he had memorized

رَسُولُ اللهِ ﷺ بَعْثًا وَهُمْ [ذَوُو] عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ - يَعْنِي مَا مَعَهُ مِنَ الْقُرْآنِ - فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَحْدَثِهِمْ سِنًّا، فَقَالَ: «مَا مَعَكَ يَا فُلَانُ»؟ فَقَالَ: مَعِي كَذَا وَكَذَا وَسُورَةُ البَقَرَةِ، فَقَالَ: «أَمَعَكَ سُورَةُ البَقَرَةِ»؟ [فَـ]ـقَالَ: نَعَمْ، قَالَ: «[فَـ]ـاذْهَبْ فَأَنْتَ أَمِيرُهُمْ»، فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: وَاللهِ [يَا رَسُولَ اللهِ] مَا مَنَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ البَقَرَة إِلَّا خَشْيَةَ أَنْ لَا أَقُومَ بِهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «تَعَلَّمُوا الْقُرْآنَ، فَاقْرَأُوهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٌّ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وقَدْ رَوَى هٰذَا الحَدِيثَ [اللَّيْثُ بْنُ سَعْدٍ] عَنْ سَعِيدِ المَقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا نَحْوَهُ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ المَقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ، عَنْ أَبِي هُرَيْرَةَ. وفِي الْبَابِ عَنْ أُبَيِّ بْنِ كَعْبٍ.

of the Qur'ān. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that and *Sūrat Al-Baqarah*.' He said: 'You memorized *Sūrat Al-Baqarah*?' He said: 'Yes.' He said: 'Then go, for you are their commander.' A man among their chief said: 'By Allāh [O Messenger of Allāh]! Nothing prevented me from learning *Sūrat Al-Baqarah* except fearing that I would not be able to stand with (in voluntary night prayer).' The Messenger of Allāh ﷺ said: 'Learn the Qur'ān to recite it, for indeed the parable of the Qur'ān for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it then sleeps while it is in his memory is that of a bag containing musk that is tied shut.'" (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. [Al-Laith bin Sa'd] reported similar to this *Ḥadīth* from Sa'eed Al-Maqburī, from 'Aṭā' the freed slave of Abū Aḥmad from the Prophet ﷺ in *Mursal* form.

(Another chain) from 'Aṭā the freed slave of Abū Aḥmad, from the Prophet ﷺ in *Mursal* form and it is similar in meaning, and he did not mention: "From Abū Hurairah" in it. There is something on this topic from Ubayy bin Ka'b.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب فضل من تعلم القرآن وعلمه، ح: ٢١٧ من حديث أبي أسامة به وصححه ابن خزيمة: ٣/ ٥، ح: ١٥٠٩ وابن حبان، ح: ١٧٨٩ والحاكم على شرط الشيخين: ١/ ٤٤٣ ووافقه الذهبي ❊ وفي الباب عن أبي بن كعب [مسلم، ح: ٨١٠].

Comments:

Learning the words of the Qur'ān and its meaning, reading and reciting it, reciting it in the night prayer (*Tahajjud*) and to act upon it is like filling fragrance into one's heart and mind with such a musk, that a person's own heart and mind gets fragranced, and the person's behavior, character and manners and his surrounding reflect this.

2877. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not turn your houses into graves. Indeed *Ash-Shaiṭān* does not enter the house in which *Sūrat Al-Baqarah* is recited." (**Ṣaḥīḥ**)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ الْبَقَرَةُ فِيهِ لَا يَدْخُلُهُ الشَّيْطَانُ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته وجوازها في المسجد وسواء في هذا الراتبة وغيرها . . . إلخ، ح: ٧٨٠ من حديث سهيل به.

Comments:

The dead in the graveyard do not make any remembrance, recitation of the Qur'ān or any other deed, due to which the atmosphere of the graveyards remains deprived of the effects of remembrance, recitation and of their blessings; likewise the human must not turn their homes into graveyards and make themselves like the dead.

2878. Abū Hurairah narrated that the Messenger of Allāh ﷺ: "For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'ān is *Sūrat Al-Baqarah*, in it there is an *Āyah* which is the master of the *Ayāt* in the Qur'ān; [it is] *Āyat Al-Kursī*." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of Ḥakīm bin Jubair. Shu'bah criticized him and graded him weak.

٢٨٧٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ [هِيَ] آيَةُ الْكُرْسِيِّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ. وَقَدْ تَكَلَّمَ فِيهِ شُعْبَةُ وَضَعَّفَهُ.

تخريج: [**إسناده ضعيف**] وأخرجه الحميدي، ح: ٩٩٤ من حديث حكيم بن جبير به وصححه الحاكم: ١/ ٥٦٠، ٥٦١، ٢/ ٢٥٩ ووافقه الذهبي * حكيم بن جبير: ضعيف وحديث: "لكل شيء سنام وإن سنام القرآن سورة البقرة" حسن، له شواهد عند الحاكم: ١/ ٥٦١ وغيره

وصححه الحاكم ووافقه الذهبي، وفي صحيح: "هي أعظم آية في القرآن" وحديث: "سيدة آي القرآن . . ." وله شواهد ضعيفة عند البيهقي (شعب الإيمان: ٢/ ٤٥٩، ح: ٢٣٩٧) وغيره.

Comments:

Sūrat Al-Baqarah is the longest *Sūrah* of the Qur'ān. The fundamental rules, beliefs and the principles of the *Shari'ah* mentioned in this *Sūrah* are not found in any other *Sūrah* of the Qur'ān with such detail; due to this speciality and distinction this *Sūrat* has been placed, after *Sūrat Al-Fātiḥah* which is the foundation of Qur'ān. Also because of this distinction it is named the Hump of the Qur'ān.

2879. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Ḥā Mīm Al-Mu'min* – up to – To Him is the return[1] and *Āyat Al-Kursī* when he reaches (gets up in) the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Some of the people of knowledge criticized 'Abdur-Raḥmān bin Abī Bakr bin Abī Mulaikah Al-Mulaikī (a narrator in the chain) due to his memory. [Zuwārah bin Muṣ'ab is Ibn 'Abdur-Raḥmān bin 'Awf, and he is the grandfather of Abū Muṣ'ab Al-Madanī].

٢٨٧٩ - **حَدَّثَنَا** يَحْيَى بْنُ الْمُغِيرَةِ أَبُو سَلَمَةَ الْمَخْزُومِيُّ الْمَدَنِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمٰنِ [بْنِ أَبِي بَكْرٍ] الْمُلَيْكِيِّ عَنْ زُرَارَةَ بْنِ مُصْعَبٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ حٰم الْمُؤْمِنَ إِلَى ﴿إِلَيْهِ الْمَصِيرُ﴾ [غافر: ١-٣] وَآيَةَ الْكُرْسِيِّ حِينَ يُصْبِحُ، حُفِظَ بِهِمَا حَتَّى يُمْسِيَ، وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حُفِظَ بِهِمَا حَتَّى يُصْبِحَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرِ بْنِ أَبِي مُلَيْكَةَ الْمُلَيْكِيِّ مِنْ قِبَلِ حِفْظِهِ [وزُرَارَةُ بْنُ مُصْعَبٍ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وهُوَ جَدُّ أَبِي مُصْعَبٍ الْمَدَنِيِّ].

تخريج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٣٣٨٩ من حديث عبدالرحمن المليكي به * عبدالرحمن المليكي: ضعيف.

Comments:

In the first three Verses of *Sūrah, 'Hā Mim Al-Mu'min'*, the Attributes of Allāh Almighty are mentioned, and the case of *Āyat Al-Kursī* is the same; Allāh Almighty granted quality and speciality to these Verses, that if a person follows the torch of the great qualities and contemplates on the meaning and

[1] *Ghāfir* 40:-3.

messages of these verses, then the attack of Satan on this person will never prove effective, and he will be preserved from satanic doubts and illusions.

Chapter 3. The *Hadīth* Of Abū Ayyūb Regarding The Ghoul

(المعجم ٣) - بَابُ [حَدِيث أَبِي أَيُّوبَ فِي الغُولِ. . . .] (التحفة ٣)

2880. 'Abdur-Raḥmān bin Abī Lailā narrated that Abū Ayyūb Al-Anṣārī had a store house in which he kept dates. A ghoul would come and take from it, so he complained about that to the Prophet ﷺ. So he said: "Go, and when you see her say: 'In the Name of Allāh, answer to the Messenger of Allāh ﷺ.'" He said: "So I caught her, and she swore that she would not return, so I released her." He went to the Prophet ﷺ and he said: "What did your captive do?" He said: "She swore not to return." He said: "She has lied, and she will come again to lie." He said: "I caught her another time and she swore that she would not return, so I released her, and went to the Prophet ﷺ." He said: "What did your captive do?" He said: "She swore that she would not return." So he said: "She lied and she will come again to lie." So he caught her and said: "I shall not let you go until you accompany me to the Prophet ﷺ." She said: "I shall tell you something: If you recite *Āyat Al-Kursī* in your home, then no *Shaitān*, nor any other shall come near you." So he went to the Prophet ﷺ and he said: "What did your captive do?" He said: "I informed him of what she said, and he said: 'She told the truth and she

٢٨٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ [عِيسَى]، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ: أَنَّهُ كَانَتْ لَهُ سَهْوَةٌ فِيهَا تَمْرٌ، فَكَانَتْ تَجِيءُ الغُولُ، فَتَأْخُذُ مِنْهُ، فَشَكَىٰ ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «اذْهَبْ [فَـ]إِذَا رَأَيْتَهَا فَقُلْ: بِسْمِ اللهِ أَجِيبِي رَسُولَ اللهِ ﷺ»، قَالَ: فَأَخَذَهَا فَحَلَفَتْ أَنْ لَا تَعُودَ فَأَرْسَلَهَا، فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا فَعَلَ أَسِيرُكَ»؟ قَالَ: حَلَفَتْ أَنْ لَا تَعُودَ قَالَ: «كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ»، قَالَ: فَأَخَذَهَا مَرَّةً أُخْرَىٰ، فَحَلَفَتْ أَنْ لَا تَعُودَ، فَأَرْسَلَهَا فَجَاءَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «مَا فَعَلَ أَسِيرُكَ»؟ قَالَ: فَحَلَفَتْ أَنْ لَا تَعُودَ، فَقَالَ: «كَذَبَتْ، وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ». فَأَخَذَهَا فَقَالَ: «مَا أَنَا بِتَارِكِكِ، حَتَّى أَذْهَبَ بِكِ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: إِنِّي ذَاكِرَةٌ لَكَ شَيْئًا، آيَةَ الكُرْسِيِّ اقْرَأْهَا فِي بَيْتِكَ، فَلَا يَقْرَبُكَ شَيْطَانٌ، وَلَا غَيْرُهُ، [قَالَ:] فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا فَعَلَ أَسِيرُكَ؟» قَالَ: فَأَخْبَرَهُ بِمَا قَالَتْ. قَالَ: «صَدَقَتْ وَهِيَ كَذُوبٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

is a continuous liar.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [حسن] وأخرجه أحمد: ٥/ ٤٢٣ عن أبي أحمد به وسنده ضعيف وللحديث شواهد عند البخاري، ح: ٢٣١١ والبيهقي في دلائل النبوة: ٧/ ١٠٩-١١١ وغيرهما * وفي الباب عن أبي ابن كعب [البيهقي في دلائل النبوة: ٧/ ١٠٩].

Comments:

This *Ḥadīth* proves, and the *Ḥadīth* of Abū Hurairah also supports it, that the regular recitation of *Āyat Al-Kursī* in the house is a means of protection and refuge against the Satan, it should be recited regularly.

Chapter 4. What Has Been Related About The End Of *Sūrat Al-Baqarah*

(المعجم ٤) - بَابُ مَا جَاءَ فِي آخِرِ سُورَةِ الْبَقَرَةِ (التحفة ٤)

2881. Abū Mas'ūd Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "Whoever recites the last two *Āyāt* of *Sūrat Al-Baqarah* during the night, they shall suffice him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب فضل سورة البقرة، ح: ٥٠٠٩ من حديث منصور ومسلم، ح: ٨٠٨ من حديث إبراهيم به.

Comments:

These Verses have concise mention of beliefs, creed and good deeds, therefore bearing in mind their reflection and meaning is such a great source of goodness and blessings, that because of regular reading of these Verses a person escapes the evils of Satan.

2882. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: "Indeed Allāh wrote in a book two thousand years before He created the heavens and the earth, and He sent down two *Āyāt* from it to end *Sūrat Al-Baqarah* with. If they are recited for three nights in a home,

٢٨٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَشْعَثَ بْنِ عَبْدِ الرَّحْمٰنِ الْجَرْمِيِّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الْجَرْمِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ

اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ بِأَلْفَيْ عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ البَقَرَةِ، وَلَا يُقْرَآنِ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

no *Shaiṭān* shall come near it." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth is [Ḥasan] Gharīb.*

تخريج: [**إسناده حسن**] وأخرجه النسائي في عمل اليوم والليلة، ح:٩٦٧ من حديث حماد ابن سلمة به وصححه ابن حبان، ح:١٧٢٦ والحاكم:١/ ٥٦٢، ٢/ ٢٦٠ ووافقه الذهبي وللحديث علة غير قادحة.

(المعجم ٥) - بَابُ مَا جَاءَ فِي سُورَةِ آلِ عِمْرَانَ (التحفة ٥)

Chapter 5. What Has Been Related About *Sūrat Āl 'Imrān*

٢٨٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ أَبُو عَبْدِ المَلِكِ العَطَّارُ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ حَدَّثَهُمْ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ نَوَّاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي القُرْآنُ، وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا، تَقْدُمُهُ سُورَةُ البَقَرَةِ، وَآلِ عِمْرَانَ»، قَالَ نَوَّاسٌ: وَضَرَبَ لَهُمَا رَسُولُ اللهِ ﷺ ثَلَاثَةَ أَمْثَالٍ مَا نَسِيتُهُنَّ بَعْدُ. قَالَ: «يَأْتِيَانِ كَأَنَّهُمَا غَيَايَتَانِ وَبَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا غَمَامَتَانِ سَوْدَاوَانِ، أَوْ كَأَنَّهُمَا ظُلَّةٌ مِنْ طَيْرٍ صَوَافَّ تُجَادِلَانِ عَنْ صَاحِبِهِمَا».

وفِي الْبَابِ عَنْ بُرَيْدَةَ وَأَبِي أُمَامَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ] وَمَعْنَى هٰذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَتِهِ. كَذَا

2883. An-Nawwās bin Sam'ān narrated that the Prophet ﷺ said: "The Qur'ān shall come, and its people who acted according to it in the world. *Sūrat Al-Baqarah* and *Āl 'Imrān* shall be in front of it." An-Nawwās said: "The Messenger of Allāh ﷺ stated three parables about them which I have not since forgotten, he said: "They will come as if they are two shades between which there is illumination, or as if they are two shady clouds, or as if they are shadows of lines of birds arguing on behalf of their people." (***Ṣaḥīḥ***)

There is something on this topic from Buraidah and Abū Umāmah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route].

According to the people of knowledge, the meaning of this *Ḥadīth* is that the rewards of having recited them shall come. This is how some of the people of knowledge explained this *Ḥadīth*

فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هٰذَا الْحَدِيثَ، وَمَا يُشْبِهُ هٰذَا مِنَ الْأَحَادِيثِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَةِ الْقُرْآنِ. وَفِي حَدِيثِ نَوَّاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ مَا يَدُلُّ عَلَى مَا فَسَّرُوا إِذْ قَالَ النَّبِيُّ ﷺ: «وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا». فَفِي هٰذَا دِلَالَةٌ أَنَّهُ يَجِيءُ ثَوَابُ الْعَمَلِ.

and similar *Aḥādīth* regarding the coming of the rewards for reciting the Qur'ān. And in the *Ḥadīth* of An-Nawwās bin Sam'ān from the Prophet ﷺ is what proves what they explained since the Prophet ﷺ said: "And its people who acted according to it in the world." So in this there is proof that it refers to the coming of the reward for the actions.'

تخريج: [**صحيح**] وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة القرآن وسورة البقرة، ح: ٨٠٥ من حديث الوليد بن عبدالرحمن به * وفي الباب عن بريدة [أحمد: ٥/٣٤٨ والدارمي، ح: ٣٣٩٤] وأبي أمامة [مسلم، ح: ٨٠٤].

Comments:

According to this *Ḥadīth*, these particular two *Sūrah* will argue in favor of a person and defend him and get their reward for reciting them; they also have the distinction and quality that on the Day of Judgement, when a person will be in extreme need of shade, the reward for reciting these two *Sūrah* will provide shade in the form of a canopy, cloud or like the wings of the birds to those who acted accordingly.

٢٨٨٤ - **وَأَخْبَرَنِي** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ حَدِيثِ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: مَا خَلَقَ اللهُ مِنْ سَمَاءٍ، وَلَا أَرْضٍ أَعْظَمَ مِنْ آيَةِ الْكُرْسِيِّ. قَالَ سُفْيَانُ: لِأَنَّ آيَةَ الْكُرْسِيِّ هُوَ كَلَامُ اللهِ وَكَلَامُ اللهِ أَعْظَمُ مِنْ خَلْقِ اللهِ مِنَ السَّمَاءِ وَالْأَرْضِ.

تخريج: [إسناده صحيح].

2884. 'Abdullāh bin Mas'ūd said: "Allāh has not created in the heavens nor in the earth what is more magnificent than *Āyat Al-Kursī*." Sufyān said: "Because *Āyat Al-Kursī* is the Speech of Allāh, and Allāh's Speech is greater than Allāh's creation of the heavens and the earth." (***Ṣaḥīḥ***)

Comments:

Āyat Al-Kursī consists of the Fundamental and Principle Attributes from among the Names and Attributes of Allāh Almighty, like: Life, Authority, the Sustainer of the Universe, Oneness, Intention and Knowledge. And there is no comparison between the Creator and the creation.

Chapter 6. What Has Been Related About [The Virtue] Of *Sūrat Al-Kahf*

(المعجم ٦) - بَابُ مَا جَاءَ فِي [فَضْلِ] سُورَةِ الكَهْفِ (التحفة ٦)

2885. Abū Isḥāq narrated hearing Al-Barā' say: "There was a man reciting [*Sūrat*] *Al-Kahf* when he saw his riding animal stamping his feet, so he looked and there was something like a shadow or cloud, so he went to the Messenger of Allāh ﷺ and mentioned that to him. The Prophet ﷺ said: "That was the tranquility which descends with the Qur'ān, or descends because of the Qur'ān." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Usaid bin Ḥuḍair.

٢٨٨٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: بَيْنَمَا رَجُلٌ يَقْرَأُ [سُورَةَ] الكَهْفِ إِذْ رَأَى دَابَّتَهُ تَرْكُضُ فَنَظَرَ، فَإِذَا مِثْلُ الْغَمَامَةِ أَوِ السَّحَابَةِ فَأَتَى رَسُولَ اللهِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ ﷺ: «تِلْكَ السَّكِينَةُ نَزَلَتْ مَعَ الْقُرْآنِ أَوْ نَزَلَتْ عَلَى الْقُرْآنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ.

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب نزول السكينة لقراءة القرآن، ح:٧٩٥ من حديث أبي داود الطيالسي والبخاري، ح:٣٦١٤ من حديث شعبة به وهو في مسند الطيالسي، ح:٧١٤ * وفي الباب عن أسيد بن حضير [البخاري، ح:٥٠١٨ ومسلم، ح:٧٩٦].

Comments:

It is known from this *Ḥadīth* that the recitation of the Qur'ān brings down the tranquility and peace from Allāh Almighty, and sometimes this tranquility appears in a visible form.

2886. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Whoever recites three *Āyāt* from the beginning of *Al-Kahf* he is protected from the turmoil of the *Dajjāl*."[1] (*Ṣaḥīḥ*)

(Another route) with this chain and similar in meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ».

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ:

[1] Meaning it contains something which does not belong—either in its wording of its chain of narration—while the narrators are truthful or trustworthy, for the correct wording see *Muslim* no. 1883 where it is "ten" instead of "three".

أَخْبَرَنِي أَبِي عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [شاذ] ورواه مسلم، صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي، ح:٨٠٩ عن محمد بن بشار به بلفظ: "من حفظ عشر آيات ... إلخ" وهو الصواب * اختلف الرواة في قولهم: " في أول سورة الكهف وفي آخر سورة الكهف وهو الراجح".

Comments:

The power of the Dajjāl (antichrist) will be temporary and perishable, it will not have stability and steadiness, his anger will be unsustainable and his favor will be for short term. He who bears in mind consciously the meanings and the objectives of the first ten or last ten Verses of *Sūrat Al-Kahf*, and he memorises them; due to their good and blessings he will remain safe from the tribulations of the *Dajjāl*.

Chapter 7. What Has Been Related About [The Virtue] Of *Yā Sīn*

(المعجم ٧) - بَابُ مَا جَاءَ فِي [فَضْلِ] يٰس (التحفة ٧)

2887. Anas narrated that the Messenger of Allāh ﷺ said: "Indeed for everything there is a heart, and the Qur'ān's heart is *Yā Sīn*. Whoever recites *Yā Sīn*, then for its recitation, Allāh writes for him that he recited the Qur'ān ten times." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥumaid bin 'Abdur-Raḥmān. And in Al-Baṣrah, they did not know it as a narration from Qatādah except through this route. Hārūn Abū Muḥammad is a *Shaikh* who is unknown.

(Another chain) with this.

There is something on this topic from Abū Bakr Aṣ-Ṣiddīq, but the *Ḥadīth* of Abū Bakr is not correct because its chain is weak.

There is something on this topic from Abū Hurairah.

٢٨٨٧ - حَدَّثَنَا قُتَيْبَةُ وَسُفْيَانُ بْنُ وَكِيعٍ، قَالَا: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي مُحَمَّدٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يٰسٓ، وَمَنْ قَرَأَ يٰسٓ كَتَبَ اللهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ. وَبِالْبَصْرَةِ لَا يَعْرِفُونَ مِنْ حَدِيثِ قَتَادَةَ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَهَارُونُ أَبُو مُحَمَّدٍ شَيْخٌ مَجْهُولٌ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا قُتَيْبَةُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بِهٰذَا.

وفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ. وَلَا يَصِحُّ حَدِيثُ أَبِي بَكْرٍ مِنْ قِبَلِ إِسْنَادِهِ وَإِسْنَادُهُ ضَعِيفٌ. وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] وأخرجه الدارمي: ٢/ ٤٥٦، ح: ٣٤١٩ من حديث حميد به * هارون أبو محمد: مجهول (تقريب) * وفي الباب عن أبي بكر الصديق [الحكيم الترمذي كما في تحفة الأحوذي] وأبي هريرة [البزار (كشف الأستار): ٣/ ٨٧، ح: ٢٣٠٤].

Comments:

The subjects and contents of the Qur'ān may be summed up under three topics: Oneness, Hereafter and the Messenger hood; and these are the principle and fundamental subjects. *Sūrat Al-Fātihah* consists of these, and these subjects have been explained comprehensively in *Sūrat Yāsīn*. This is how it is the heart of the Qur'ān, i.e. the extract, abridgement and the spirit.

Chapter 8. What Has Been Related About [The Virtue Of] *Ḥā Mīm Ad-Dukhān*

(المعجم ٨) - بَابُ مَا جَاءَ فِي [فَضْلِ] حٰمٓ الدُّخَانِ (التحفة ٨)

2888. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Ḥā Mīm Ad-Dukhān* during the night, in the morning seventy thousand angels seek forgiveness for him." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. 'Umar bin Abī Khath'am (a narrator in the chain) was graded weak, Muḥammad said: "He is *Munkar* in *Ḥadīth*.

٢٨٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ حُبَابٍ عَنْ عُمَرَ بْنِ أَبِي خَثْعَمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ حٰمٓ الدُّخَانَ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَعُمَرُ بْنُ أَبِي خَثْعَمٍ يُضَعَّفُ. قَالَ مُحَمَّدٌ: هُوَ مُنْكَرُ الْحَدِيثِ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ٥/ ١٧٢٠ من حديث عمر بن أبي خثعم به وأورده ابن الجوزي في الموضوعات: ١/ ٢٤٨.

2889. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Ḥā Mīm Ad-Dukhān* during Friday night, he

٢٨٨٩ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ هِشَامٍ أَبِي الْمِقْدَامِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:

shall be forgiven." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* [is *Gharīb*] we do not know of it except through this route. Hishām Abū Al-Miqdām was graded weak, and Al-Ḥasan did not hear from Abū Hurairah. This is what Ayyūb, Yūnus bin 'Ubaid and 'Alī bin Zaid said.

قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ حٰمٓ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَهِشَامٌ أَبُو الْمِقْدَامِ يُضَعَّفُ، وَلَمْ يَسْمَعِ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ، هٰكَذَا، قَالَ أَيُّوبُ وَيُونُسُ بْنُ عُبَيْدٍ وَعَلِيُّ بْنُ زَيْدٍ.

تخريج: **[إسناده ضعيف جدًا]** وأخرجه أبو يعلى، ح:٦٢٢٤، ٦٢٣٢ من حديث هشام بن زياد أبي المقدام به * هشام أبوالمقدام متروك (تقريب) وله شاهد ضعيف عند الطبراني:٨/٣١٦، ح:٨٠٢٦ بلفظ "من قرأ حم الدخان في ليلة الجمعة أو يوم جمعة، بنى الله له بيتًا في الجنة" فيه فضال بن جبير ضعيف.

Chapter 9. What Has Been Related About [The Virtue Of] *Sūrat Al-Mulk*

(المعجم ٩) - بَابُ مَا جَاءَ فِي [فَضْلِ] سُورَةِ الْمُلْكِ (التحفة ٩)

2890. Ibn 'Abbās narrated: "One of the Companions of the Prophet ﷺ put up a tent upon a grave without knowing that it was a grave. When he realized that it was a person's grave, he recited *Sūrat Al-Mulk* until its completion. Then he went to the Prophet ﷺ and said: 'O Messenger of Allāh ﷺ [Indeed] I erected my tent without realizing that it was upon a grave. So when I realized there was a person in it I recited *Sūrat Al-Mulk* until its completion.' So the Prophet ﷺ said: 'It is a prevention, it is a salvation delivering from the punishment of the grave.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb* from this route, and there is something on this topic from Abū Hurairah.

٢٨٩٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ مَالِكٍ النُّكْرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِبَاءَهُ عَلَى قَبْرٍ وَهُوَ لَا يَحْسَبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيهِ قَبْرُ إِنْسَانٍ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ [إِنِّي] ضَرَبْتُ خِبَائِي وَأَنَا لَا أَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا [فِيهِ] إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا. فَقَالَ النَّبِيُّ ﷺ: «هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الكبير:١٢/ ١٧٥، ح:١٢٨٠١ من حديث

محمد بن عبدالملك بن أبي الشوارب والبيهقي في إثبات عذاب القبر (بتحقيقي، ح:١٤٦) من حديث يحيى بن عمرو بن مالك به وقال: "تفرد به يحيى بن عمرو بن مالك وهو ضعيف" * وفي الباب عن أبي هريرة [انظر الحديث الآتي].

Comments:

The Qur'ānic subjects and all the principles of its mission 'Oneness, Messenger hood and Life in the Hereafter' are discussed in *Sūrat Al-Mulk*; and the principle of warning about the Hereafter is overwhelming, due to which the Day of Judgement and its conditions are pictured in this *Sūrah*. Therefore, he who contemplates and reflects upon its subjects and contents, and he bases his life on its principles and fundamentals, he in fact prepares and cares for the Hereafter; so he is safe from the punishment in the grave.

2891. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed there is a *Sūrah* in the Qur'ān of thrity *Āyāt*, which intercedes for a man until he is forgiven. It is [*Sūrah*] *Tabārak Alladhī Biyadihil-Mulk*." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٨٩١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبَّاسٍ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ سُورَةً مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ [سُورَةُ] تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، شهر رمضان، باب: في عدد الآي، ح:١٤٠٠ وابن ماجه، ح:٣٧٨٦ من حديث شعبة به وصححه ابن حبان، ح:١٧٦٦ والحاكم:٢/ ٤٩٧، ٤٩٨ ووافقه الذهبي وله شواهد.

2892. Jābir narrated: The Prophet ﷺ would not sleep until he recited *Alif Lām Mīm Tanzīl* and: *Tabārak Alladhī Biyadihil-Mulk*."

This *Ḥadīth* was reported similarly by more than one from Laith bin Abī Sulaim. Mughīrah bin Muslim reported it from Abū Az-Zubair, from Jābir from the Prophet ﷺ and it is similar to this.

Zuhair reported it and said: "I said to Abū Az-Zubair: 'Did you hear Jābir mentioning this *Ḥadīth*?' He said: 'Ṣafwān or Ibn Ṣafwān informed me of it.'" It is as if

٢٨٩٢ - **حَدَّثَنَا** هُرَيْمُ بْنُ مِسْعَرٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ، الَمٓ تَنْزِيلُ، وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

هٰذَا حَدِيثٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ مِثْلَ هٰذَا. وَرَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا. وَرَوَى زُهَيْرٌ قَالَ: قُلْتُ لِأَبِي الزُّبَيْرِ سَمِعْتَ مِنْ جَابِرٍ يَذْكُرُ هٰذَا الْحَدِيثَ؟ فَقَالَ أَبُو الزُّبَيْرِ: إِنَّمَا أَخْبَرَنِيهِ صَفْوَانُ أَوِ ابْنُ

Zuhair rejected the idea that this *Hadīth* was from Abū Az-Zubair from Jābir.

(Another chain) with similar in meaning.

(Another chain) that Ṭāwūs said: "They are seventy good merits more of virtue in it than every *Sūrah* in the Qur'ān." ***(Ḍa'īf)***

صَفْوَانَ وَكَأَنَّ زُهَيْرًا أَنْكَرَ أَنْ يَكُونَ هٰذَا الْحَدِيثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ: حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ: حَدَّثَنَا الْفُضَيْلُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: تَفْضُلَانِ عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ حَسَنَةً.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح:٧٠٨ من حديث ليث ابن أبي سليم به ولم ينفرد به ويأتي: ٣٤٠٤ بسند آخر عن أبي الزبير * حديث مغيرة بن مسلم رواه النسائي في عمل اليوم والليلة، ح:٧٠٦ أبو الزبير عنعن * فضيل هو ابن عياض وأثر طاوس سنده ضعيف من أجل ضعف ليث بن أبي سليم.

Comments:

Alif Lām Mim Tanzil Al-Kitāb i.e., Sūrat As-Sajdah, no. 32, speaks of the truth about the Qur'ān, the creation of the heavens and the earth, creation of humans and the purpose of his life, the end of the one who bears its teachings in mind and acts accordingly, punishment for those who oppose its teachings, the mention of the Torah and the character of some people among the children of Israel; as if it consists of all the lessons for the Hereafter.

Chapter 10. 'What Has Been Related About *Idhā Zulzilat*'

(المعجم ١٠) - بَابُ مَا جَاءَ فِي إِذَا زُلْزِلَت (التحفة ١٠)

2893. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Idhā Zulzilat*, it equals half of the Qur'ān for him. Whoever recites: *Qul Yā Ayyuhāl-Kāfirūn* it equals a fourth of the Qur'ān for him. And whoever recites: *Qul Huwa Allāhu Aḥad* it equals a third of the Qur'ān for him." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of this *Shaikh* Al-Ḥasan bin Salm. And there is something on this topic from Ibn 'Abbās.

٢٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْجُرَشِيُّ الْبَصْرِيُّ: حَدَّثَنَا الْحَسَنُ بْنُ سَلْمِ بْنِ صَالِحٍ الْعِجْلِيُّ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ ابْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ: إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ بِنِصْفِ الْقُرْآنِ. وَمَنْ قَرَأَ: قُلْ يَا أَيُّهَا الْكَافِرُونَ. عُدِلَتْ لَهُ بِرُبُعِ الْقُرْآنِ، وَمَنْ قَرَأَ: قُلْ هُوَ اللهُ أَحَدٌ. عُدِلَتْ لَهُ بِثُلُثِ الْقُرْآنِ».

[**قَالَ أَبُو عِيسَى**]: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هٰذَا الشَّيْخِ الْحَسَنِ بْنِ

سَلْمٍ. وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] وأخرجه العقيلي في الضعفاء: ١/ ٢٤٣ من حديث محمد بن موسى به وقال: "مجهول في النقل وحديثه غير محفوظ" يعني الحسن بن سلم وهو مجهول كما قال في التقريب أيضًا وشيخ الترمذي فيه لين * وفي الباب عن ابن عباس [يأتي: ٢٨٩٤].

Comments:

We have said that the fundamental principles of the mission of the Qur'ān are Oneness, Messenger hood and the Hereafter. In *Sūrat Az-Zalzalah*, the circumstances of the Last Day are mentioned very comprehensively with effectiveness and its scene is pictured; and the information about the reward and recompense has been mentioned effectively and very briefly in the last Verses.

2894. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "*Idhā Zulzilat* is equal to half of the Qur'ān, *Qul Huwa Allāhu Aḥad* is equal to a third of the Qur'ān, *Qul Yā Ayyuhāl-Kāfirūn* is equal to a fourth of the Qur'ān." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* we do not know of it except from the narration of Yamān bin Al-Mughīrah.

٢٨٩٤ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَمَانُ بْنُ الْمُغِيرَةِ الْعَنَزِيُّ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلْ هُوَ اللهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلْ يَا أَيُّهَا الْكَافِرونَ تَعْدِلُ رُبُعَ الْقُرْآنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَمَانِ بْنِ الْمُغِيرَةِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١/ ٥٦٦ من حديث يزيد بن هارون به وصححه فتعقبه الذهبي بقوله: "بل يمان (بن المغيرة) ضعفوه" وهو ضعيف كما في التقريب وغيره.

2895. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to a man among his Companions: "Have you married O so-and-so?" He said: "No by Allāh O Messenger of Allāh! And I do not have anything to marry with." He said: "Do you not know: *Qul Huwa Allāhu Aḥad*?" He said: "Of course." He said: "It is a third of the Qur'ān." He said: "Do you not know *Idhā Jā' Naṣrullāhi Wal-Fatḥ*?" He said: "Of course." He said: "It is a fourth of the Qur'ān."

٢٨٩٥ - **حَدَّثَنَا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ: حَدَّثَنِي ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: «هَلْ تَزَوَّجْتَ يَا فُلَانُ؟» قَالَ: لَا، واللهِ يَا رَسُولَ اللهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ [بِهِ]. قَالَ: «أَلَيْسَ مَعَكَ قُلْ هُوَ اللهُ أَحَدٌ» قَالَ: بَلَى. قَالَ: «ثُلُثُ الْقُرْآنِ». قَالَ: «أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ؟» قَالَ: بَلَى، قَالَ: «رُبُعُ

He said: "Do you not know *Qul Yā Ayyuhāl-Kāfirūn*?" He said: "Of course." He said: "It is a fourth of the Qur'ān." He said: "Do you not know *Idhā Zulzilat Al-Arḍ*?" He said: "Of course." He said: "It is a fourth of the Qur'ān." He said: "Marry, marry." **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

الْقُرْآنِ»، قَالَ: «أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ؟» قَالَ: بَلَى. قَالَ: «رُبُعُ الْقُرْآنِ»، قَالَ: «أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الأَرْضُ؟» قَالَ: بَلَى، قَالَ: «رُبُعُ الْقُرْآنِ». قَالَ: «تَزَوَّجْ تَزَوَّجْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٤٦/٣، ٢٢١ من حديث سلمة بن وردان به وهو ضعيف (تقريب وتسهيل الحاجة، ح: ٥١).

Comments:

The explanation of the aforementioned *Sūrah* has previously been mentioned; as for *Sūrat An-Naṣr*, it speaks of the good news for the noble Prophet ﷺ that the time for the appearance of the heavenly help has come. The conquest of Makkah was soon going to happen; the mission that Allāh has assigned to him, he would fulfill it and succeed in it; the people would enter to Islam in groups and flocks. You, therefore, praise your Lord with extolling the Glory and seek His forgiveness. According to Ibn 'Abbās, it also indicates the death of the Messenger of Allāh.

Chapter 11. What Has Been Related About *Sūrat Al-Ikhlāṣ*

(المعجم ١١) - بَابُ مَا جَاءَ فِي سُورَةِ الإِخْلَاصِ (التحفة ١١)

2896. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: "Would one of you like to recite a third of the Qur'ān during a night? Whoever recited: *Allāhu Al-Wāḥid Aṣ-Ṣamad* then he has recited a third of the Qur'ān." **(*Ṣaḥīḥ*)**

There are narrations on this topic from Abū Ad-Dardā', Abū Sa'eed, Qatādah bin An-Nu'mān, Abū Hurairah, Anas, Ibn 'Umar and Abū Mas'ūd.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, and we do not know of anyone who reported this *Ḥadīth* better than the narration of

٢٨٩٦ - حَدَّثَنَا بُنْدَارٌ [قُتَيْبَةُ ومُحَمَّدُ بْنُ بَشَّارٍ قَالَا]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ امْرَأَةٍ [وهِيَ امْرَأَةُ] أَبِي أَيُّوبَ [وروَى بَعْضُهُمْ عَنِ امْرَأَةِ أَبِي أَيُّوبَ]، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ مَنْ قَرَأَ: اللهُ الْوَاحِدُ الصَّمَدُ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ».

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَأَبِي سَعِيدٍ

وَقَتَادَةَ بْنِ النُّعْمَانِ وأَبِي هُرَيْرَةَ وَأَنَسٍ وابْنِ عُمَرَ وأَبِي مَسْعُودٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ أَحَدًا رَوَى هٰذَا الْحَدِيثَ أَحْسَنَ مِنْ رِوَايَةِ زَائِدَةَ. وَتَابَعَهُ عَلَى رِوَايَتِهِ إِسْرَائِيلُ وَالْفُضَيْلُ بْنُ عِيَاضٍ.

وقَدْ رَوَىٰ شُعْبَةُ وَغَيْرُ وَاحِدٍ مِنَ الثِّقَاتِ هٰذَا الْحَدِيثَ عَنْ مَنْصُورٍ وَاضْطَرَبُوا فِيهِ.

Zā'idah, and Isrā'īl and Al-Fuḍail bin 'Iyāḍ followed up on it (reporting similarly).

Shu'bah and more than one of the trustworthy narrators reported this *Ḥadīth* from Manṣūr with *Iḍṭirāb* in it[1] .

تخريج: [صحيح] وأخرجه النسائي: ٢/ ١٧٢، ح: ٩٩٧ (الافتتاح، الفضل في قراءة "قل هو الله" عن محمد بن بشار به وللحديث شواهد كثيرة) * وفي الباب عن أبي الدرداء [مسلم، ح: ٨١١] وأبي سعيد [البخاري، ح: ٥٠١٣] وقتادة بن النعمان [البخاري، ح: ٥٠١٤] وأبي هريرة [يأتي: ٢٨٩٩] وأنس [يأتي: ٢٨٩٨] وابن عمر [الطبراني في الأوسط: ١/ ١٥١، ح: ١٨٨] وأبي مسعود [ابن ماجه، ح: ٣٧٨٩] * عبدالله بن عمرو [مجمع الزوائد: ٢/ ٢٦٩].

٢٨٩٧ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ سُلَيْمَانَ عَنْ مالِكِ بْنِ أَنَسٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ حُنَيْنٍ مَوْلَى لآلِ زَيْدِ ابْنِ الْخَطَّابِ أَوْ مَوْلَىٰ زَيْدِ بْنِ الخَطَّابِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقْبَلْتُ مَعَ النَّبِيِّ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللهُ أَحَدٌ [اللهُ الصَّمَدُ]. فَقَالَ رَسُولُ اللهِ ﷺ: «وَجَبَتْ». قُلْتُ: [و]مَا وَجَبَتْ؟ قَالَ: «الْجَنَّةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ ابْنِ أَنَسٍ. وابْنُ حُنَيْنٍ هُوَ عُبَيْدُ بْنُ حُنَيْنٍ.

2897. Abū Hurairah said: "I went out with the Messenger of Allāh and heard a man reciting *Qul Huwa Allāhu Aḥad* [*Allāhuṣ-Ṣamad*] so the Messenger of Allāh ﷺ said: 'It is obligatory.' I said: 'What is obligatory?' He said: 'Paradise.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as a narration of Mālik bin Anas. Ibn Ḥunain (a narrator in the chain) is 'Ubaid bin Ḥunain.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢/ ١٧١، ح: ٩٩٥(الافتتاح، باب الفضل في قراءة "قل هو الله أحد") من حديث مالك به وهو في الموطإ: ١/ ٢٠٨ وصححه الحاكم: ١/ ٥٦٦ ووافقه الذهبي.

[1] Meaning that there is some confusion in it.

Comments:

The spirit and core of the religion is "*Tauḥīd*" Oneness of Allāh, a perfect and comprehensive reality of Oneness has been mentioned in this *Sūrah* that has blocked all avenues towards polytheism. This *Sūrah* leaves no doubt regarding Allāh's Self, His Attributes and allows no one to share the essential meanings of these Attributes. The fruit and end of the Oneness is Paradise; Love for this *Sūrah* and reading it repeatedly is an evidence of the love for "*Tauḥīd*", steadfastness and consistency upon it. Therefore the destination of such a person will be Paradise; may Allāh Almighty make us punctual and habitual readers of it. Amen!

2898. Anas bin Mālik narrated that the Prophet ﷺ said: "Whoever recited *Qul Huwa Allāhu Aḥad* two hundred times every day, fifty years worth of his sins will be removed – unless he owes a debt." ***(Ḍa'īf)***

And another narration with this chain, from the Prophet ﷺ that he said: "Whoever wants to sleep upon his bed and sleeps on his right side, then he recites *Qul Huwa Allāhu Aḥad* one hundred times, then on the Day of Judgement the Lord, Blessed and Most High shall say: 'O My slave! Enter Paradise on your right.'"

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* as a narration of Thābit from Anas. This *Ḥadīth* has also been reported through routes other than this, from Thābit.

٢٨٩٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ مَيْمُونٍ أَبُو سَهْلٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَتَيْ مَرَّةٍ: قُلْ هُوَ اللهُ أَحَدٌ. مُحِيَ عَنْهُ ذُنُوبُ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ» وبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فِرَاشِهِ فَنَامَ عَلَى يَمِينِهِ ثُمَّ قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ مِائَةَ مَرَّةٍ فَإِذَا كَانَ يَوْمُ القِيَامَةِ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى: يَا عَبْدِي ادْخُل عَلَى يَمِينِكَ الْجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ أَيْضًا عَنْ ثَابِتٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢/ ٨٤٥ من حديث محمد بن مرزوق به * حاتم بن ميمون ضعيف (تقريب).

Comments:

Reading *Sūrat Al-Ikhlāṣ* while lying on one's right side is a sign of being from the People of the Right Side. Also this person will enter Paradise from the right side; it also tells that the right side of the Paradise is better and more excellent than the left side.

2899. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "*Qul Huwa Allāhu Aḥad* is equal to

٢٨٩٩ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا

سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قُلْ هُوَ اللهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

a third of the Qur'ān." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الأدب، باب ثواب القرآن، ح:٣٧٨٧ من حديث خالد بن مخلد به.

٢٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْشُدُوا فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ»، قَالَ: فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ رَسُولُ اللهِ ﷺ فَقَرَأَ: قُلْ هُوَ اللهُ أَحَدٌ. ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ: قَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» إِنِّي لَأَرَى هٰذَا خَبَرٌ جَاءَهُ مِنَ السَّمَاءِ، ثُمَّ خَرَجَ نَبِيُّ اللهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ أَلَا وَإِنَّهَا تَعْدِلُ بِثُلُثِ الْقُرْآنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَأَبُو حَازِمٍ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانُ.

2900. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Gather and I shall recite to you one third of the Qur'ān." He said: "So whoever was to gather did so, then the Messenger of Allāh ﷺ came out and recited *Qul Huwa Allāhu Aḥad*. The he went back in. Some of them said to each other: "The Messenger of Allāh ﷺ said: 'I shall recite to you one third of the Qur'ān' I thought that this was news from the Heavens. Allāh's Prophet ﷺ came out and said: "Indeed I said that I would recite to you one third of the Qur'ān, and it is indeed equal to one third of the Qur'ān." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Ḥāzim Al-Ashj'aī's (a narrator in the chain) name is Salmān.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة: "قل هو الله هو"، ح:٨١٢ من حديث يحيى القطان به.

Comments:

Iḥshudū means: be together, gather the household people too. For the purpose of creating an interest amongst the people, the Prophet did not tell them straightway that he was going to read *Sūrat Al-Ikhlāṣ* and it was equal to one third of the Qur'ān.

2901. Anas bin Mālik said: "There was a man from the *Anṣār* who led them (in *Ṣalāt*) at *Masjid Qubā'*. Every time he was to recite a *Sūrah* for them during *Ṣalāt*, he would begin by reciting *Qul Huwa Allāhu Aḥad* until he finsihed, then he would recite another *Sūrah* with it. He did that in each *Rak'ah*. His companions talked to him and said: 'You recite this *Sūrah*, then you do not think that it is sufficient until you recite another *Sūrah*. You should either recite it or leave it and recite another *Sūrah*.'" He said: "I shall not leave it, if you would like me to lead you with it then I shall do so, and if you do not like it then I shall leave you." And they considered him the best among them, and they did not like the idea of someone else leading them. So when the Prophet ﷺ came to them they informed him about what had happened and he (ﷺ) said: "O so-and-so! What prevents you from doing what your companions told you to do, why do you recite this *Sūrah* in every *Rak'ah*?" He said: "O Messenger of Allāh! Indeed I love it!" So the Messenger of Allāh ﷺ said: "Your love for it shall have you admitted into Paradise." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [*Ṣaḥīḥ*] from this route, as a narration of 'Ubaidullāh bin 'Umar from Thābit Al-Bunānī.

Mubārak bin Faḍālah has reported from Thābit Al-Bunānī, from Anas that a man said: "O Messenger of Allāh! I love this

٢٩٠١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مالِكٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءَ فَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ لَهُمْ فِي الصَّلَاةِ يَقْرَأُ بِهَا، افْتَتَحَ بِقُلْ هُوَ اللهُ أَحَدٌ. حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَىٰ مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا: إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لَا تَرَىٰ أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِسُورَةٍ أُخْرَىٰ فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِسُورَةٍ أُخْرَى، قَالَ: مَا أَنَا بِتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَالَ: «يَا فُلَانُ! مَا يَمْنَعُكَ مِمَّا يَأْمُرُ بِهِ أَصْحَابُكَ، وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّورَةَ فِي كُلِّ رَكْعَةٍ؟» فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أُحِبُّهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ] مِن هٰذَا الْوَجْهِ مِنْ حَدِيثِ عُبَيْدِ اللهِ بْنِ عُمَرَ عَنْ ثَابِتٍ الْبُنَانِيِّ. وقَدْ رَوَى مُبَارَكُ بْنُ فَضَالَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! إِنِّي أُحِبُّ هَذِهِ السُّورَةَ: قُلْ هُوَ اللهُ أَحَدٌ، [فَ]قَالَ: «إِنَّ حُبَّكَ إِيَّاهَا يُدْخِلُكَ الْجَنَّةَ».

Sūrah; *Qul Huwa Allāhu Aḥad*". So he said: "Your love for it shall have you admitted into Paradise."

تخريج: [صحيح] ورواه البخاري عن إسماعيل بن أبي أويس (فتح الباري: ٢/ ٢٥٧ وابن خزيمة، ح: ٥٣٧ من حديث عبدالعزيز الدراوردي به وعلقه البخاري في صحيحه، ح: ٧٧٤م * حديث مبارك بن فضاله: رواه ابن عدي: ٦/ ٢٣٢٢ وهو في حديث صحيح.

Comments:

This *Ḥadīth* proves that reading two *Sūrah* in one *Rak'ah* without caring for the sequential order is allowed; were it not allowed the Prophet would have prohibited it.

Chapter 12. What Has Been Related About *Al-Mu'awwidhatain*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الْمُعَوِّذَتَيْنِ (التحفة ١٢)

2902. 'Uqbah bin 'Āmir Al-Juhanī narrated that the Prophet ﷺ said: "Some *Āyāt* have been revealed to me the likes of which have not been seen: *Qul A'ūdhu Birabbin-Nās* until the end of the *Sūrah* and *Qul A'ūdhu Birabbil-Falaq* until the end of the *Sūrah*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ عَنْ عُقْبَةَ ابْنِ عَامِرٍ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ أَنْزَلَ اللهُ عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ إِلَى آخِرِ السُّورَةِ، و ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ إِلَى آخِرِ السُّورَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

Tauḥīd is the spirit, foundation and base of Islam. These two *Sūrah* are the Guardians and Protectors of the treasure of Oneness; because the first very important principle mentioned in these two *Sūrah* is that the only way of being protected from a crafty and cunning enemy like Satan is that a person should seek the refuge only with his Lord. The second rule mentioned in these *Sūrah* is about the Attributes of Allāh by which a person seeks refuge, and these Attributes make the person protected and guarded against the trials of devil; and the third highlighted point is about the power of Satan's struggle to make a person go astray.

٢٩٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ بِالْمُعَوِّذَتَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

2903. 'Uqbah bin 'Āmir said: "The Messenger of Allāh ﷺ ordered me to recite *Al-Mu'awwidhatain* at the end of every *Ṣalāt*." **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح:١٥٢٣ وغيره من حديث علي بن رباح به وصححه ابن خزيمة، ح:٧٥٥ وابن حبان، ح:٢٣٤٧ والحاكم على شرط مسلم: ١/٢٥٣ ووافقه الذهبي وللحديث طرق آخرى.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي فَضْلِ قَارِىءِ الْقُرْآنِ (التحفة ١٣)

Chapter 13. What Has Been Related About The Virtue Of Reciting the Qur'ān

٢٩٠٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ وَهِشَامٌ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُهُ» - قَالَ هِشَامٌ: - «وَهُوَ شَدِيدٌ عَلَيْهِ» - قَالَ شُعْبَةُ: - «وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2904. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The one who recites the Qur'ān and he is proficient with it, then he is with the noble and blessed Angels,[1] and the one who recites it" – Hishām said: "And it is hard for him" — Shu'bah said: "And it is difficult for him, — then he gets two rewards." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، سورة عبس، ح:٤٩٣٧ من حديث شعبة ومسلم، ح:٧٩٨ من حديث قتادة به وهو في مسند أبي داود الطيالسي، ح:١٤٩٩.

Comments:

The believers who are not so well-versed in the reading of the Qur'ān, and it is hard for them to read it easily and fluently; so they read the Qur'ān with difficulty, slowly, making a effort, they bear this difficulty happily and joyfully, hoping for the reward and righteousness, such people will have extra reward

[1] "*As-Safaratil-Kirāmil-Bararah*" refers to the noble and blessed Angels who journey to the people to deliver the message. See *Tuḥfat Al-Aḥwadhī*.

for their effort and hardship, they should not be disheartened. But it is apparent that they will not have the same reward and virtuousness as that of those who are well-versed and more knowledgeable, therefore they will be honored with the company and friendship of the honored, loyal, obedient and well-versed angels; because their contact, relation, love and care for the Qur'ān is very much, so their reward and recompense is much, too.

2905. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "Whoever recites the Qur'ān and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allāh will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire." (***Ḍa'īf***)

This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, and its chain is not *Ṣaḥīḥ*. Ḥafṣ bin Sulaimān (a narrator in the chain) is Abū 'Umar Bazzār from Al-Kūfah who was graded weak in *Ḥadīth*.

٢٩٠٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا حَفْصُ بْنُ سُلَيْمَانَ عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ واسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ، وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللهُ بِهِ الْجَنَّةَ، وَشَفَّعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ وَجَبَتْ لَهُ النَّارُ».

هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ. وَحَفْصُ بْنُ سُلَيْمَانَ أَبُو عُمَرَ بَزَّازٌ كُوفِيٌّ يُضَعَّفُ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، المقدمة، باب فضل من تعلم القرآن وعلمه، ح:٢١٦ من حديث أبي عمر حفص بن سليمان القارىء به وهو: "متروك الحديث مع إمامته في القراءة" (تقريب) وكثير بن زاذان مجهول (أيضًا).

Comments:

The intercession regarding a disbeliever and a polytheist to let them out of Hell cannot be granted; the intercession will be granted in favor of sinful Muslims and they will come out of the Hell owing to the intercession.

Chapter 14. What Has Been Related About The Virtues Of The Qur'ān

(المعجم ١٤) - بَابُ مَا جَاءَ فِي فَضْلِ الْقُرْآنِ (التحفة ١٤)

2906. Al-Ḥārith Al-A'war said: "I passed by the *Masjid* when the people were absorbed in story-telling. So I entered upon 'Alī and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in

٢٩٠٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ قَالَ: حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ عَنْ أَبِي الْمُخْتَارِ الطَّائِيِّ، عَنِ ابْنِ أَخِي الْحَارِثِ الْأَعْوَرِ، عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ

يَخُوضُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تَرَى النَّاسَ قَدْ خَاضُوا فِي الأَحَادِيثِ؟ قَالَ: أَوَقَدْ فَعَلُوهَا؟ قُلْتُ: نَعَمْ، قَالَ: أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا إِنَّهَا سَتَكُونُ فِتْنَةٌ»، فَقُلْتُ: مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللهِ؟ قَالَ: «كِتَابُ اللهِ فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ، وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ، وَهُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللهُ، وَمَنِ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللهُ، وَهُوَ حَبْلُ اللهِ الْمَتِينُ، وَهُوَ الذِّكْرُ الْحَكِيمُ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ الَّذِي لَا تَزِيغُ بِهِ الأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الأَلْسِنَةُ، وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ، وَلَا يَخْلَقُ عَلَى كَثْرَةِ الرَّدِّ، وَلَا تَنْقَضِي عَجَائِبُهُ، هُوَ الَّذِي لَمْ تَنْتَهِ الْجِنُّ إِذْ سَمِعَتْهُ حَتَّى قَالُوا: ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ○ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ﴾، مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ أُجِرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَا إِلَيْهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ» خُذْهَا إِلَيْكَ يَا أَعْوَرُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمْزَةَ الزَّيَّاتِ وَإِسْنَادُهُ مَجْهُولٌ. وَفِي حَدِيثِ الْحَارِثِ مَقَالٌ.

story-telling?' He said: 'They have been consumed with it?' I said: 'Yes.' He said: 'As for me, I heard the Messenger of Allāh ﷺ saying: "Indeed there comes a *Fitnah*" So I said: "What is the way out from it O Messenger of Allāh?" He said: "Allāh's Book. In it is news of what happened before you, and information about what comes after you, and judgment for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allāh crushes him, and whoever seeks guidance from other than it, then Allāh leaves him to stray. It is the firm rope of Allāh, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns heard it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'ān)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path." Take this O A'war!'." (***Ḍa'īf***)

[Abū 'Eīsā said:] This Ḥadīth is

Gharīb, we do not know of it except through the narration of Ḥamzah Az-Zayyāt, and in its chain there is an unknown person. There is also criticism about the narrations of Al-Ḥārith.

تخريج: [**إسناده ضعيف**] وأخرجه الدارمي، ح:٣٣٣٤ من حديث حسين بن علي الجعفي به، ورواه البغوي في شرح السنة:٤/٤٣٧-٤٣٩، ح:١١٨١ من حديث أبي المختار * ابن أخي الحارث الأعور، تابعه محمد بن كعب القرظي (أحمد:١/٩١) وأبو البختري (الدارمي، ح:٣٣٣٥) عن الحارث الأعور به وهو ضعيف مشهور.

Comments:

This is without a doubt a very comprehensive *Ḥadīth* regarding the significance and virtues of the Qur'ān, regarding its merit and status, its importance and need; and the Qur'ān is defined with the exact qualities and merits mentioned in this *Ḥadīth*, but this narration is not authentic due to the defect in its chain.

Chapter 15. What Has Been Related About Teaching The Qur'ān

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَعْلِيمِ الْقُرْآنِ (التحفة ١٥)

2907. Abū 'Abdur-Raḥmān narrated from 'Uthmān bin 'Affān that the Messenger of Allāh ﷺ said: "The best of you is he who learns the Qur'ān and teaches it." Abū 'Abdur-Raḥmān said: "So that is why I sit at this seat of mine." And he taught the Qur'ān during the time of 'Uthmān until Al-Ḥajjāj bin Yūsuf came. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is: *Ḥasan Ṣaḥīḥ*.

٢٩٠٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: فَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هٰذَا، وَعَلَّمَ الْقُرْآنَ فِي زَمَانِ عُثْمَانَ حَتَّى بَلَغَ الْحَجَّاجَ بْنَ يُوسُفَ.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، فضائل القرآن، باب خيركم من تعلم القرآن وعلمه، ح:٥٠٢٧ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٧٣.

Comments:

The Qur'ān is the Speech of Allāh, and Allāh's Speech has superiority over the speech of humans just as the Creator has superiority and excellence over His creation; therefore learning and teaching is better and more virtuous than all other good and virtuous deeds.

2908. 'Uthmān [bin 'Affān] narrated that the Messenger of Allāh ﷺ said: "The best of you – or the most virtuous of you – is he who learns the Qur'ān and teaches it." (***Ṣaḥīḥ***)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how 'Abdur-Raḥmān bin Mahdī and others reported it from Sufyān Ath-Thawrī: "From 'Alqamah, from Marthad, from Abū 'Abdur-Raḥmān, from 'Uthmān from the Prophet ﷺ." And Sufyān did not mention "from Sa'd bin 'Ubaidah" in it. Yaḥyā bin Sa'eed Al-Qaṭṭān reported this *Ḥadīth* from Sufyān and Shu'bah, from 'Alqamah bin Marthad, from Sa'd bin 'Ubaidah, from Abū 'Abdur-Raḥmān, from 'Uthmān, from the Prophet ﷺ.

(Another chain of narration)

Muḥammad bin Bash-shār said: "Sufyān's companions did not mention in it from Sufyān: 'From Sa'd bin 'Ubaidah.'" Muḥammad bin Bash-shār said: "And it is more correct."

[Abū 'Eīsā said:] Shu'bah added "Sa'd bin 'Ubaidah" to the chain of this *Ḥadīth*, and it appears that the narration of Sufyān is more appropriate.

'Alī bin 'Abdullāh said: "Yaḥyā bin Sa'eed said: 'No one is equal to Shu'bah to me, but when Sufyān contraditcs him, then take the saying of Sufyān.'"

[Abū 'Eīsā said:] I heard 'Ammār mentioning that Wakī' said: "Shu'bah said: 'Sufyān has a better memory than me, there is nothing

٢٩٠٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ [السُّلَمِيِّ]، عَنْ عُثْمَانَ [بْنِ عَفَّانَ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُكُمْ أَوْ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وهٰكَذَا رَوَى عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَغَيْرُ واحِدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ، وَسُفْيَانُ لَا يَذْكُرُ فِيهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ. وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هٰذَا الْحَدِيثَ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ، قَالَ مُحَمَّدُ بْنُ بَشَّارٍ، وَهٰكَذَا ذَكَرَهُ يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ غَيْرَ مَرَّةٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: وأَصْحَابُ سُفْيَانَ لَا يَذْكُرُونَ فِيهِ عَنْ سُفْيَانَ: عَنْ سَعْدِ بْنِ عُبَيْدَةَ. قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَهُوَ أَصَحُّ.

[قَالَ أَبُو عِيسَى:] وَقَدْ زَادَ شُعْبَةُ فِي إِسْنَادِ هٰذَا الْحَدِيثِ سَعْدَ بْنَ عُبَيْدَةَ، وَكَأَنَّ حَدِيثَ سُفْيَانَ أَشْبَهُ.

قَالَ عَلِيُّ بْنُ عَبْدِ اللهِ: قَالَ يَحْيَى بْنُ

that Sufyān narrated to me from anyone, and then I later asked him about it, except that I found it just as he had narrated it to me.'" There are narrations on this topic from 'Alī and Sa'd.

سَعِيدٍ: مَا أَحَدٌ يَعْدِلُ عِنْدِي شُعْبَةَ، وَإِذَا خَالَفَهُ سُفْيَانُ أَخَذْتُ بِقَوْلِ سُفْيَانَ.

[قَالَ أَبُو عِيسَى:] سَمِعْتُ أَبَا عَمَّارٍ يَذْكُرُ عَنْ وَكِيعٍ، [قَالَ:] قَالَ شُعْبَةُ: سُفْيَانُ أَحْفَظُ مِنِّي، وَمَا حَدَّثَنِي سُفْيَانُ عَنْ أَحَدٍ بِشَيْءٍ فَسَأَلْتُهُ إِلَّا وَجَدْتُهُ كَمَا حَدَّثَنِي. وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدٍ.

تخريج: وأخرجه البخاري، أيضًا، ح:٥٠٢٨ من حديث سفيان الثوري به ورواه أحمد:١/ ٦٩ عن يحيى القطان عن سفيان وشعبة به * قول شعبة، صحيح عنه * وفي الباب عن علي [يأتي:٢٩٠٩] وسعد.

2909. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "The best of you is he who learns the Qur'ān and teaches it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] We do not know this to be a *Ḥadīth* of 'Alī from the Prophet ﷺ, except through the narration of 'Abdur-Raḥmān bin Isḥāq.

٢٩٠٩ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

[قَالَ أَبُو عِيسَى:] وَهٰذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ.

تخريج: [صحيح] وأخرجه عبد الله بن أحمد:١/ ١٥٣، والدارمي، ح:٣٣٤٠ من حديث عبدالواحد بن زياد به وسنده ضعيف والحديث السابق شاهد له.

Chapter 16. What Has Been Related Regarding Reciting A Letter Of the Qur'ān And The Reward For That

(المعجم ١٦) - بَابُ مَا جَاءَ فِي مَنْ قَرَأَ حَرْفًا مِنَ الْقُرْآنِ مَا لَهُ مِنَ الْأَجْرِ (التحفة ١٦)

2910. Muḥammad bin Ka'b Al-Quraẓī said: "I heard 'Abdullāh bin Mas'ūd saying: 'The Messenger of Allāh ﷺ said: "[Whoever recites a letter] from Allāh's Book, then he receives the reward for it, and the reward of ten the like of it. I do not

٢٩١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ أَيُّوبَ بْنِ مُوسَى، قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ كَعْبٍ الْقُرَظِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «[مَنْ قَرَأَ

say that *Alif Lām Mīm* is a letter, but *Alif* is a letter, *Lām* is a letter, and *Mīm* is a letter." (***Hasan***)

[Abū 'Eīsā siad]: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. I heard Qutaibah bin Sa'eed saying: "It has reached me that Muḥammad bin Ka'b Al-Quraẓī was born during the life of the Prophet ﷺ." This *Ḥadīth* was reported through routes other than this from Ibn Mas'ūd, it was reported by Abū Al-Aḥwaṣ from 'Abdullāh bin Mas'ūd, and some of them reported it in *Marfū'* form, while some of them reported it in *Mawqūf* form from Ibn Mas'ūd. Muḥammad bin Ka'b Al-Quraẓī's *Kunyah* is Abū Ḥamzah.

حَرْفًا] مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الٓمٓ حَرْفٌ، وَلٰكِنْ أَلِفٌ حَرْفٌ ولَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. سَمِعْتُ قُتَيْبَةَ ابْنَ سَعِيدٍ، يَقُولُ: بَلَغَنِي أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ وُلِدَ فِي حَيَاةِ النَّبِيِّ ﷺ وَيُرْوَى هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ، عَنِ ابْنِ مَسْعُودٍ رَوَاهُ أَبُو الْأَحْوَصِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَرَفَعَهُ بَعْضُهُمْ، ووَقَفَهُ بَعْضُهُمْ عَنِ ابْنِ مَسْعُودٍ ومُحَمَّدِ بْنِ كَعْبٍ يُكَنَّى أَبَا حَمْزَةَ.

تخريج: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ١/٢١٦ت ٢٧٩ عن محمد بن بشار به وللحديث شواهد كثيرة.

Comments:

This *Ḥadīth* informs that whoever recites the Qur'ān out of sincerity, each alphabetic letter will be regarded as one good deed, which is equal to ten good deeds in reward and recompense; and as for the reward of reciting the Qur'ān it is not necessary to be recited with the full understanding of its meaning and message, because the Individual Letters (*Ḥurūf Al-Muqaṭṭa'āt*) [like: *Alif, Lām, Mīm*] are recited without an understanding of the meanings. For more related to this, see the *Tafsīr* of Ibn Kathīr; *Sūrat Al-Baqarah*.

Chapter 17. The Worshippers Shall Not Draw Nearer To Allāh With Similar To What Came From Him

(المعجم ١٧) - بَابُ [مَا تَقَرَّبَ الْعِبَادُ إِلَى اللهِ بِمِثْلِ مَا خَرَجَ مِنْهُ] (التحفة ١٧)

2911. Zaid bin Arṭāh narrated from Abū Umāmah, that the Prophet ﷺ said: "Allāh does not listen to anything more virtuous from the worshipper than the two *Rak'ahs* of *Ṣalāt* he performs. And the righteousness spreads over the head of the worshipper as long as

٢٩١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا بَكْرُ بْنُ خُنَيْسٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا أَذِنَ اللهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيهِمَا، وَإِنَّ

الْبِرَّ لَيُذَرُّ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ، وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللهِ عَزَّ وَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ».

قَالَ أَبُو النَّضْرِ: يَعْنِي الْقُرْآنَ وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ جُبَيْرِ ابْنِ نُفَيْرٍ عَنِ النَّبِيِّ ﷺ مرْسَلٌ.

he remains in his *Ṣalāt*. And the worshippers shall not draw nearer to Allāh, Mighty and Sublime is He, with similar to what came from Him." (***Ḍa'īf***)

Abū An-Naḍr said: "Meaning the Qur'ān." This *Ḥadīth* has been reported from Zaid bin Arṭāh from Jubair bin Nufair from the Prophet ﷺ in *Mursal* form.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٥/ ٢٦٨ عن أبي النضر هاشم بن القاسم به * ليث ابن أبي سليم ضعيف وانظر الحديث الآتي.

٢٩١٢ - حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللهِ بِأَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ».

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَبَكْرُ بْنُ خُنَيْسٍ قَدْ تَكَلَّمَ فِيهِ ابْنُ الْمُبَارَكِ وَتَرَكَهُ فِي آخِرِ أَمْرِهِ.

2912. Jubair bin Nufair narrated that the Prophet ﷺ said: "You shall not return to Allāh with what is more virtuous that what came from Him." Meaning the Qur'ān. (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Bakr bin Khunais was criticized by Ibn Al-Mubārak and he later abandoned him.

تخريج: [إسناده ضعيف لإرساله] وأخرجه أبو داود في المراسيل، ح: ٥٣٨ من حديث ابن مهدي به ووصله الحاكم: ١/ ٥٥٥ والبيهقي في الأسماء والصفات، ص: ٢٣٦ وهو وهم ومع ذلك صححه الحاكم ووافقه الذهبي * معاوية هو ابن صالح، وللحديث شاهد ضعيف شاذ عند الحاكم: ٢/ ٤٤١ وصححه ووافقه الذهبي فيه كاتب الليث ضعيف والراوي عنه ضعيف.

Comments:

The Qur'ān is the Speech of Allāh and the prayer is the best of all forms of worship, the virtues of the prayer becomes increasingly more virtuous as the Qur'ān is recited in it, and it becomes a means of being nearer to Allāh Almighty.

Chapter 18. 'Indeed, The One Who Does Not Have The Qur'ān Inside Him (His Heart), Is Like The Ruined House'

(المعجم ١٨) - بَابُ [إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ]

(التحفة ١٨)

2913. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Indeed, the one who does not have the Qur'ān inside him (his heart), is like the ruined house." ***(Ḍa'īf)***

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩١٣ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ١/ ٢٢٣ عن جرير بن عبدالحميد به * قابوس فيه لين (تقريب).

Comments:

He who does not know any part of the Qur'ān, his heart is empty of goodness, blessings and spirituality; because the inhabitation of the heart with life, beauty and freshness is with *Īmān* and the Qur'ān, the same way as the inhabitation of a house is with its dwellers and its beauty and adornment is because of the household things in it.

2914. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "It shall be said – meaning to the one who memorized the Qur'ān – 'Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last *Āyah* you recited.'" ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩١٤ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «يُقَالُ - يَعْنِي لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[حسن]** وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٤ من حديث سفيان الثوري به وصححه ابن حبان، ح: ١٧٩٠ والذهبي في تلخيص المستدرك: ١/ ٥٥٣ وله شاهد عند ابن ماجه، ح: ٣٧٨٠.

Comments:

This *Ḥadīth* speaks of the significance of a person who knows the Qur'ān by heart, as he normally reads it most frequently and slowly; as much as the portion of the Qur'ān that he knows by heart according to that extent he will

be asked to recite it, following its recital rules, and he will be ascending in degrees of Paradise.

٢٩١٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ! حَلِّهِ فَيُلْبَسَ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ! زِدْهُ، فَيُلْبَسَ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ! ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيُقَالُ [لَهُ]: اقْرَأْ وَارْقَأْ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

[قَالَ أَبُو عِيسَى:] وَهٰذَا أَصَحُّ عِنْدَنَا مِنْ حَدِيثِ عَبْدِ الصَّمَدِ عَنْ شُعْبَةَ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

2915. Abū Hurairah narrated that the Prophet ﷺ said: "The one who memorized the Qur'ān shall come on the Day of Judgement and (the reward for reciting the Qur'ān)[1] says: 'O Lord! Decorate him.' So he is donned with a crown of nobility. Then it says: 'O Lord! Give him more!' So he is donned with a suit of nobility. Then it says: 'O Lord! Be pleased with him.' So He is pleased with him and says: 'Recite and rise up, and be increased in reward with every *Āyah*.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

(Another chain) from Abū Hurairah with similar, but he did not narrate it in *Marfū'* form.

[Abū 'Eīsā said:] This is more correct to us than the narration of 'Abduṣ-Ṣamad from Shu'bah (no. 2915).

(Another chain) with similar in meaning.

تخريج: **[إسناده حسن]** وأخرجه الحاكم: ١/ ٥٥٢ من حديث عبدالصمد به وصححه ووافقه الذهبي ورواه أحمد: ٢/ ٤٧١ من حديث أبي صالح به مختصرًا.

Comments:

It is proven from this *Ḥadīth* that he who knows the Qur'ān by heart will get beauty and astonishing adornment, high ranks, an increase in the good deeds, also he will achieve the everlasting pleasure of Allāh Almighty.

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[1] This is in accord with the various versions, among which the authorities after it, and he considers it more correct, and it was narrated like that by Aḥmad (2:471), and in it, the wording is that it is said about him.

Chapter 19. 'I Have Not Seen A Sin Worse Than A *Sūrah* Which A Man Learned And Then Forgot'

2916. Al-Muttalib bin 'Abdullāh bin Ḥanṭab narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "The rewards for my *Ummah* were displayed before me, even (the reward for) the dust that a man comes out of the *Masjid* with. The sins of my *Ummah* were displayed before me, and I have not seen a sin worse than a *Sūrah* or *Āyah* of the Qur'ān which a man learned and then forgot." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. I mentioned it to Muḥammad bin Ismā'īl, and he did not know it and considered it *Gharīb*. Muḥammad said: "I do not know of Al-Muttalib bin 'Abdullāh bin Ḥanṭab hearing from any one of the Companions of the Prophet ﷺ, except for his saying: 'Someone who attended a *Khuṭbah* of the Prophet ﷺ narrated to me.'"

And I heard 'Abdullāh bin 'Abdur-Raḥmān saying: "We do not know of Al-Muttalib hearing from any one of the Companions of the Prophet ﷺ." 'Abdullāh said: "Alī bin Al-Madīnī rejected the idea that Al-Muttalib heard from Anas."

(المعجم ١٩) - بَابُ [لَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ أُوتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا] (التحفة ١٩)

٢٩١٦ - حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ المَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ [قَالَ:] وَذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ: فَلَمْ يَعْرِفْهُ وَاسْتَغْرَبَهُ. قَالَ مُحَمَّدٌ: وَلَا أَعْرِفُ لِلْمُطَّلِبِ بْنِ عَبْدِ اللهِ ابْنِ حَنْطَبٍ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلَّا قَوْلَهُ حَدَّثَنِي مَنْ شَهِدَ خُطْبَةَ النَّبِيِّ ﷺ [قَالَ:] وَسَمِعْتُ عَبْدَاللهِ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: لَا نَعْرِفُ لِلْمُطَّلِبِ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. قَالَ عَبْدُ اللهِ: وَأَنْكَرَ عَلِيُّ بْنُ المَدِينِيِّ أَنْ يَكُونَ الْمُطَّلِبُ سَمِعَ مِنْ أَنَسٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب كنس المسجد، ح:٤٦١ عن عبدالوهاب بن عبدالحكم به * ابن جريج عنعن ولم يسمع من المطلب شيئًا، والمطلب بن عبدالله لا يعرف له سماع عن أنس كما قال البخاري وغيره ومع ذلك صححه ابن خزيمة، ح:١٢٩٧ فقال الحافظ في النكت:١/٤٠٧ "غفل ابن خزيمة عن علته فأخرجه في المساجد من صحيحه" وله

شاهد ضعيف عند عبدالرحمن بن أحمد بن الحسن الرازي في فضائل القرآن وتلاوته، ح: ٥ فيه من لم أعرفه وعنعنة الثوري.

Comments:

Although this *Hadīth* is not authentic, yet forgetting the Words of Allāh intentionally and neglectfully, turning away from the blessed and virtuous Speech of Allāh is a very disliked act.

Chapter 20. 'Whoever Recites the Qur'ān, Then Let Him Ask Allāh By It'

(المعجم ٢٠) - بَابُ [مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ . . . .] (التحفة ٢٠)

2917. Al-Hasan narrated that 'Imrān bin Husain passed by a reciter reciting then he began begging. So he ('Imrān) said: 'Indeed we are from Allāh and to Him shall we return.' Then he said: 'I heard the Messenger of Allāh ﷺ saying: 'Whoever recites the Qur'ān, then let him ask Allāh by it. For indeed there will come a people, who will recite the Qur'ān, asking from the people because of it.''' (*Hasan*)

Mahmūd said: "This is Khaithamah (a narrator in the chain) Al-Basrī, the one that Jābir Al-Ju'fī reported from. It is not Khaithamah bin 'Abdur-Rahmān."

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* and this Khaithamah is from Al-Basrah, and his *Kunyah* is Abū Nasr. He reported narrations from Anas bin Mālik, and Jābir Al-Ju'fī reported from this Khaithamah as well.

٢٩١٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ الحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَارِئٍ يَقْرَأُ ثُمَّ سَأَلَ فَاسْتَرْجَعَ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ».

وَقَالَ مَحْمُودٌ: وهٰذَا خَيْثَمَةُ الْبَصْرِيُّ الَّذِي رَوَى عَنْهُ جَابِرٌ الجُعْفِيُّ وَلَيْسَ هُوَ خَيْثَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَخَيْثَمَةُ هٰذَا شَيْخٌ بَصْرِيٌّ يُكْنَى أَبَا نَصْرٍ قَدْ رَوَى عَنْ أَنَسِ بْنِ مالِكٍ أَحَادِيثَ، وَقَدْ رَوَى جَابِرٌ الْجُعْفِيُّ عَنْ خَيْثَمَةَ هٰذَا أَيْضًا.

تخريج: [حسن] وأخرجه أحمد: ٤/ ٤٣٩ عن أبي أحمد الزبيري به وسنده ضعيف وللحديث شواهد عند أبي عبيد والحاكم: ٤/ ٥٤٧ وأبي داود، ح: ٨٣٠ وغيرهم.

Comments:

The Qur'ān is the Words spoken by Allāh; it should be recited for the sake of Allāh's pleasure, one should only beg of Allāh alone. Reciting the Qur'ān just

for the sake of amusing people and to make it a means of begging of people is incorrect, because thus it will be a test and create corruption in matters of spirituality.

2918. Ṣuhaib narrated that the Messenger of Allāh ﷺ said: "He does not believe in the Qur'ān who makes lawful what it prohibits." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This chain for this *Ḥadīth* is not that strong. Wakī' was contradicted in his narration. Muḥammad said: "There is no harm in (taking) the narrations of Abū Farwah Yazīd bin Sinān Ar-Rahāwī, except what his son Muḥammad reported from him, for he reported *Munkar* narrations from him."

[Abū 'Eīsā said:] Muḥammad bin Sinān reported this *Ḥadīth* from his father, and added in this chain: "From Mujāhid, from Sa'eed bin Al-Musayyab, from Ṣuhaib." And no one corroborated Muḥammad bin Yazīd in his narration, and he is weak. Abū Al-Mubārak is an unknown narrator.

٢٩١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو فَرْوَةَ يَزِيدُ ابْنُ سِنَانٍ عَنْ أَبِي الْمُبَارَكِ عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا آمَنَ بِالْقُرْآنِ مَنِ اسْتَحَلَّ مَحَارِمَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَاكَ. وَقَدْ خُولِفَ وَكِيعٌ فِي رِوَايَتِهِ. وقَالَ مُحَمَّدٌ: أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ الرَّهَاوِيُّ لَيْسَ بِحَدِيثِه بَأْسٌ إِلَّا رِوَايَةَ ابْنِهِ مُحَمَّدٍ عَنْهُ فَإِنَّهُ يَرْوِي عَنْهُ مَنَاكِيرَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى مُحَمَّدُ بْنُ سِنَانٍ عَنْ أَبِيهِ هٰذَا الحَدِيثَ فَزَادَ فِي هٰذَا الإِسْنَادِ عَنْ مُجَاهِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ صُهَيْبٍ، وَلَا يُتَابَعُ مُحَمَّدُ بْنُ يَزِيدَ عَلَى رِوَايَتِهِ وَهُوَ ضَعِيفٌ وَأَبُو الْمُبَارَكِ رَجُلٌ مَجْهُولٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٠/ ٥٣٧، ح: ١٠٢٥٠ عن وكيع به * يزيد ابن سنان: ضعيف وأبو المبارك: مجهول * حديث محمد بن يزيد بن سنان: أخرجه الطبراني في الكبير: ٨/ ٣٦، ح: ٧٢٩٥.

Comments:

The demand of acknowledging the Qur'ān as Words of Allāh is that its prohibitions must not be committed; and he who carelessly violates its prohibition, this is a proof that his *Īmān* in the Qur'ān is false; and if he considers the prohibition of the Qur'ān as lawful, then this is a proof that he does not believe it as the Words of Allāh Almighty.

2919. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The one who recites the Qur'ān aloud is like the one who

٢٩١٩ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ

gives charity publicly, and the one who recites the Qur'ān quietly is like the one who gives charity secretly." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. The meaning of this *Hadīth* is that the one who is quiet with his recitation of the Qur'ān is better than the one who is loud with his recitation of the Qur'ān, because secret charity is more virtuous according to the people of knowledge than public charity. The meaning of this, according to the people of knowledge, is only for the sake of keeping a man safe from arrogance, because it is not feared that the one who does his deeds in secret would suffer from arrogance, as it is feared he would when doing so publicly.

خالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالمُسِرُّ بِالْقُرْآنِ كَالمُسِرِّ بِالصَّدَقَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَمَعْنَى هٰذَا الحَدِيثِ أَنَّ الَّذِي يُسِرُّ بِقِرَاءَةِ القُرْآنِ أَفْضَلُ مِنَ الَّذِي يَجْهَرُ بِقِرَاءَةِ القُرْآنِ لِأَنَّ صَدَقَةَ السِّرِّ أَفْضَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ صَدَقَةِ الْعَلَانِيَةِ. وَإِنَّمَا مَعْنَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ لِكَيْ يأْمَنَ الرَّجُلُ مِنَ الْعُجْبِ لِأَنَّ الَّذِي يُسِرُّ بِالْعَمَلِ لَا يُخَافُ عَلَيْهِ بِالْعُجْبِ مَا يُخَافُ عَلَيْهِ فِي العَلَانِيَةِ.

تخريج: [حسن] وأخرجه أبو داود، التطوع، باب رفع الصوت بالقراءة في صلاة الليل، ح:١٣٣٣ من حديث إسماعيل بن عياش به وتابعه معاوية بن صالح عند النسائي وغيره ورواه سليمان بن موسى عن كثير بن مرة به وصححه ابن حبان، ح:٦٥٨، ١٧٩١ وللحديث شواهد كثيرة عند الحاكم: ١/ ٥٥٥ وغيره.

Comments:

If recitation aloud and giving of charity openly poses the danger of doing so for the sake of showing off or for pride, then it is better to perform these deeds secretly; where there is no risk of showing off and it is rather a source of urging others for it, performing it then publicly is better. The risk of showing off or having pride is involved in both the obligatory and voluntary charity.

Chapter 21. Reciting *Sūrah Banī Isrā'īl* And *Az-Zumar* Prior To Sleeping

(المعجم ٢١) - بَابُ [قِرَاءَةِ سُورَةِ بَنِي إِسْرَائِيلَ وَالزُّمَرِ قَبْلَ النَّوْمِ....]

(التحفة ٢١)

2920. 'Āishah narrated: "The Prophet ﷺ would not sleep until he recited *Sūrat Banī Isrā'īl* and *Az-Zumar*." (*Hasan*)

٢٩٢٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِاللهِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عائِشَةُ: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ بَنِي

إِسْرَائِيلَ وَالزُّمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو لُبَابَةَ شَيْخٌ بَصْرِيٌّ قَدْ رَوَى عَنْهُ حَمَّادُ بْنُ زَيْدٍ غَيْرَ حَدِيثٍ وَيُقَالُ اسْمُهُ: مَرْوَانُ. حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي كِتَابِ التَّارِيخِ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Abū Lubābah (a narrator in the chain) is a *Shaikh* from Al-Basrah, Hammād bin Zaid reported other narrations from him, and it is said that his name is Marwān. Muhammad bin Ismā'īl reported that to us in *Kitāb At-Tārīkh*.

تخريج: [**إسناده حسن**] وأخرجه النسائي: ٤/ ١٩٩، ح: ٢٣٤٩ (الصيام، باب صوم النبي ﷺ بأبي هو وأمي ... إلخ) وأحمد: ٦/ ٦٨ والحاكم: ٢/ ٤٣٤ من حديث حماد بن زيد به وصححه ابن خزيمة، ح: ١١٦٣ * أبو لبابة هو مروان العقيلي البصري، وقول البخاري في التاريخ الكبير: ٧/ ٣٧٢، ت: ١٥٩٣.

٢٩٢١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بِلَالٍ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ [وَ] يَقُولُ: «إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

2921. 'Irbād bin Sāriyah narrated that the Prophet ﷺ would recite the *Musabbihāt*[1] before sleep and say: "Indeed there is an *Āyah* in them that is better than one thousand *Āyāt*." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [**حسن**] وأخرجه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٧ من حديث بقية به وصرح بالسماع عند أحمد: ٤/ ١٢٨ وله طريق آخر في مسند الشاميين للطبراني: ٣/ ٣٩١، ح: ٢٥٣١.

Comments:

The Messenger of Allāh would recite various *Sūrah* prior to sleep, sometimes all the routine *Sūrah* and sometimes some of them; therefore the narrations are not contradictory.

Chapter 22. Regarding The Virtues Of Reciting The End of *Sūrat Al-Hashr*

(المعجم ٢٢) - **بَابٌ: [فِي فَضْلِ قِرَاءَةِ آخِرِ سُورَةِ الْحَشْرِ]** (التحفة ٢٢)

٢٩٢٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

2922. Ma'qil bin Yasār narrated

[1] Those that begins with *'Sabbih* (Glorified is) or a form of it in them. "They are seven: *Subhān Alladhī Asrā*, *Al-Hadīd*, *Al-Hashr*, *As-Saff*, *Al-Jumu'ah*, *At-Tāghābun*, and *Al-A'la*." (*Tuhfat Al-Ahwadhī*).

أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ أَبُو الْعَلَاءِ الْخَفَّافُ: حَدَّثَنِي نَافِعُ بْنُ أَبِي نَافِعٍ عَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَّلَ اللهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ، وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا، وَمَنْ قَالَهَا حِينَ يُمْسِي كَانَ بِتِلْكَ الْمَنْزِلَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

that the Prophet ﷺ said: "Whoever says three times when he gets up in the morning: *'A'ūdhu Billāhis-Samī' Al-'Alīm Min Ash-Shaiṭānir-Rajīm'* and he recites three *Āyāt* from the end of *Sūrat Al-Ḥashr* – Allāh appoints seventy-thousand angels who say *Ṣalāt* upon him until the evening. If he dies on that day, he dies a martyr, and whoever says them when he reaches the evening, he holds the same status." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد:٥/٢٦ عن أبي أحمد الزبيري به * خالد بن طهمان صدوق ضعيف من جهة حفظه ولم يثبت أنه حدث بهذا الحديث قبل الاختلاط.

Comments:

The Last three Verses of *Sūrat Al-Ḥashr* are about the Majestic Attributes and Irresistible Power of Allāh Almighty, so the recitation of these Verses is virtuous; but the narration is not authentic.

(المعجم ٢٣) - بَابُ مَا جَاءَ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ (التحفة ٢٣)

Chapter 23. What Has Been Related About How The Prophet ﷺ Recited

٢٩٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ وَصَلَاتِهِ، فَقَالَتْ: مَا لَكُمْ وَصَلَاتَهُ؟ وَكَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ، ثُمَّ نَعَتَتْ قِرَاءَتَهُ، فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا.

2923. Ya'lā bin Mamlak narrated that he asked Umm Salamah, the wife of the Prophet ﷺ, about the recitation of the Prophet ﷺ and his *Ṣalāt*. She said: "What can you do compared to his *Ṣalāt*? He would pray and then sleep as long as he had prayed. Then he would pray as long as he had slept. Then he slept as long as he had prayed until the morning.' Then she described his recitation. So she described his recitation as word by word." ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Laith bin Sa'd, from Ibn Abī Mulaikah, from Ya'lā bin Mamlak, from Umm Salamah.

Ibn Juraij reported this *Ḥadīth* from Ibn Abī Mulaikah, from Umm Salamah, that the Prophet ﷺ would separate (word from word in) his recitation, and the narration, of Al-Laith is more correct.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ ابْنِ سَعْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ سَلَمَةَ.

وَقَدْ رَوَى ابْنُ جُرَيْجٍ هٰذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَطِّعُ قِرَاءَتَهُ وَحَدِيثُ اللَّيْثِ أَصَحُّ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح:١٤٦٦ من حديث الليث بن سعد به وصححه ابن خزيمة، ح:١١٥٨ * يعلى بن مملك وثقه الترمذي وابن حبان فحديثه لا ينزل عن درجة الحسن وانظر، ح:٢٩٢٧.

Comments:

The Prophet would perform the night prayer in various forms, in order to make it easy and light for those who would follow him in the night prayer. They might follow whatever way they like. He would recite slowly and word for word, each word and letter would be heard and understood.

2924. 'Abdullāh bin Abī Qais [a man from Al-Baṣrah] narrated: "I asked 'Āishah about the *Witr* of the Messenger of Allāh ﷺ, how would he perform *Witr*, was it during the first part of the night or the end of it? She said: 'All of that. Sometimes he would perform *Witr* during the first part of the night, and sometimes he would perform *Witr* during the end of it.' So I said: 'All praise is due to Allāh who made the matter accommodating.' I said: 'How was his recitation, was he quite with his recitation or loud?' She said: 'He would do all of that. Sometimes he would recite quietly and sometimes aloud.' I said: 'All praise is due to Allāh who made the matter

٢٩٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ [هُوَ رَجُلٌ بَصْرِيٌّ] قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللهِ ﷺ كَيْفَ كَانَ يُوتِرُ، مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ فَقَالَتْ: كُلَّ ذٰلِكَ قَدْ كَانَ يَصْنَعُ رُبَّمَا أَوْتَرَ مِنْ أَوَّلِ اللَّيْلِ، وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ، فَقُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً. فَقُلْتُ: كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ: كُلَّ ذٰلِكَ [قَدْ] كَانَ يَفْعَلُ، قَدْ كَانَ رُبَّمَا أَسَرَّ، وَرُبَّمَا جَهَرَ، قَالَ: فَقُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً. قَالَ: قُلْتُ: فَكَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ

accommodating. He said: 'I said: 'How would he deal with sexual impurity? Would he perform *Ghusl* prior to sleeping or would he sleep prior to *Ghusl*?' She said: 'He would do all of that. Sometimes he would perform *Ghusl* then sleep, and sometimes he would perform *Wuḍū'* and then sleep.' I said: 'All praise is due to Allāh who made the matter accommodating.''' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلَّ ذَٰلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: وأخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح:٣٠٧ عن قتيبة به.

Comments:

The night prayer of the Prophet, which is called *Witr* prayer too, he performed it in all parts of the night, in the beginning, middle and in the end; and he ﷺ would normally sleep after the night prayer except during the month of Ramaḍan, he would then get up for the morning prayer. As for the last days of his life, he would perform the night prayer in the last part of the night.

Chapter 24. 'Which Man Will Bring Me To His People To Convey The Speech Of My Lord'

(المعجم ٢٤) بَابٌ: [أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ لِأُبَلِّغَ كَلَامَ رَبِّي] (التحفة ٢٥)

2925. Jābir bin 'Abdullāh said: "During the *Mawqif*,[1] the Prophet ﷺ would present himself and say: 'Which man will bring me to his people? For indeed the Quraish have prevented me from conveying the Speech of my Lord.''' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ النَّبِيُّ ﷺ قَدْ يَعْرِضُ نَفْسَهُ بِالْمَوْقِفِ، فَقَالَ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَن أُبَلِّغَ كَلَامَ رَبِّي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

[1] Meaning during the *Ḥajj* season. See *Tuḥfat Al-Aḥwadhī*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القرآن، ح: ٤٧٣٤ عن محمد ابن كثير به * سالم بن أبي الجعد مذكور في المدلسين ولا يثبت هذا عنه والله أعلم.

Comments:

Since Allāh commanded the Prophet ﷺ to preach and spread the message of Islam openly; in the season of *Ḥajj*, he would visit the tents and dwellings of the various Arab tribes in the very well known Arab markets: 'Ukaẓ, Majinnah and Dhul-Majāz; and he would call them to Islam. These markets would be held one after another until the 8th of Dhul-Ḥijjah, thereafter the people would be free for performing the rituals of *Ḥajj*; and on the 9th of Dhul-Ḥijjah, he would call to Islam in the valley of 'Arafāt. He would keep it continuing during the days of Minā, however eventually the people of Yathrib (now Al-Madīnah) became determined to take him, so he migrated to Al-Madīnah and settled there.

Chapter 25.

(المعجم ٢٥) - **بَابٌ** (التحفة...)

2926. 'Aṭiyyah narrated from Abū Sa'eed, that the Messenger of Allāh ﷺ said: "The Lord, Blessed and Most High is He, has said: 'Whoever is too busy with the Qur'ān for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allāh's Speech over the speech of others is like the virtue of Allāh over His creation." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ: أَخْبَرَنَا مُحَمَّدُ ابْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضْلُ كَلَامِ اللهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللهِ عَلَى خَلْقِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه عبدالرحمن بن أحمد بن الحسن الرازي في فضائل القرآن وتلاوته، ح: ٧٦ من حديث شهاب بن عباد والدارمي: ٢/ ٤٤١، ح: ٣٣٥٩ من حديث محمد بن الحسن بن أبي يزيد به وهو ضعيف (تقريب) وعطية العوفي ضعيف مدلس مشهور وللحديث شواهد عند البخاري في التاريخ الكبير: ٢/ ١١٥ وخلق أفعال العباد: ٥٤٤ وغيره.

Comments:

The person who has dedication and relation with the Words of Allāh to the extent that he is engaged out of sincerity and with undivided attention, by day and night, in its recitation, memorization, reflecting and contemplating on it, learning and teaching it, preaching and spreading it, due to this permanent busy commitment, he does not get the opportunity for Allāh's remembrance, glory and praise or to beg of Allāh anything for himself; Allāh grants him better than those who beg of Him.

In the Name of Allāh,
the Merciful, the Beneficent

بسم الله الرحمن الرحيم

43. The Chapters On Recitation From The Messenger Of Allāh ﷺ

(المعجم ٤٣) - أبواب القراءات عن رسول الله ﷺ (التحفة ٣٩)

Chapter 1. Regarding *Fātihatil-Kitāb*

(المعجم ١) [بَابٌ: فِي فَاتِحَةِ الْكِتَابِ] (التحفة ١)

2927. Ibn Abī Mulaikah narrated that Umm Salamah said: "The Messenger of Allāh ﷺ would separate his recitation reciting: '*Al-Ḥamdulillāhi Rabbil-'Ālamīn*' then he would stop. '*Ar-Raḥmānir-Raḥmīm*' then he would stop. And he would recite it: '*Maliki Yawmid-Dīn*.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Abū 'Ubaid recited accordingly and prefered it.[1] This is how it was reported by Yaḥyā bin Sa'eed Al-Awawī and others from Ibn Juraij, from Ibn Abī Mulaikah from Umm Salamah. But its chain is not connected because Al-Laith bin Sa'd reported this *Ḥadīth* from Ibn Abī Mulaikah, from Ya'lā bin Mamlak from Umm Salamah; that she described the recitation of the Prophet ﷺ as word by word. The narration of Al-Laith is more correct and Al-Laith's narration does not contain: "He would recite it: '*Maliki Yawmid-Dīn*'."

٢٩٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأَمَوِيُّ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَطِّعُ قِرَاءَتَهُ يَقْرَأُ: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ. ثُمَّ يَقِفُ. الرَّحْمٰنِ الرَّحِيمِ. ثُمَّ يقِفُ. وَكَانَ يَقْرَأُهَا: (مَلِكِ يَوْمِ الدِّينِ).

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَبِهِ يَقْرَأُ أَبُو عُبَيْدٍ وَيَخْتَارُهُ، هٰكَذَا رَوَى يَحْيَى ابْنُ سَعِيدٍ الْأُمَوِيُّ، وَغَيْرُهُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ لأَنَّ اللَّيْثَ بْنَ سَعْدٍ رَوَى هٰذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا وَصَفَتْ قِرَاءَةَ النَّبِيِّ ﷺ حَرْفًا حَرْفًا. وَحَدِيثُ اللَّيْثِ أَصَحُّ وَلَيْسَ فِي حَدِيثِ اللَّيْثِ: وَكَانَ يَقْرَأُ مَلِكِ يَوْمِ الدِّينِ.

[1] That is Al-Qāsim Ibn Sallām.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٦/ ٣٠٢، ح: ٢٧١١٨ عن يحيى بن سعيد الأموي به وصححه ابن خزيمة، ح: ٤٩٣ والنووي والحاكم: ٢/ ٢٣٢ على شرط الشيخين ووافقه الذهبي وله شاهد تقدم: ٢٩٢٣ وللحديث لون آخر عند أبي داود، ح: ٤٠٠١، ابن جريج عنعن وحديث أحمد ٦/ ٢٨٨ يغني عنه.

2928. Anas narrated that the Prophet ﷺ, Abū Bakr, and 'Umar – and I think he said – and 'Uthmān would recite: "*Māliki Yawmid-Dīn.*"[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it as a narration of Az-Zuhrī from Anas bin Mālik except through the narration of this *Shaikh* Ayyūb bin Suwaid Ar-Ramlī. Some of the companions of Az-Zuhrī reported this *Ḥadīth* from Az-Zuhrī: "That the Prophet ﷺ, Abū Bakr, and 'Umar would recite: '*Māliki Yawmid-Dīn*'"

And 'Abdur-Razzāq reported from Ma'mar, from Az-Zuhrī from Sa'eed bin Al-Musayyab: "The Prophet ﷺ, Abū Bakr, and 'Umar would recite: '*Māliki Yawmid-Dīn*'"

٢٩٢٨ - حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ الرَّمْلِيُّ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأُرَاهُ قَالَ: وَعُثْمَانَ كَانُوا يَقْرَؤُونَ: مَالِكِ يَوْمِ الدِّينِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ إِلَّا مِنْ حَدِيثِ هٰذَا الشَّيْخِ أَيُّوبَ بْنِ سُوَيْدٍ الرَّمْلِيِّ. وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَؤُونَ ﴿مَـٰلِكِ يَوْمِ ٱلدِّينِ﴾ [الفاتحة: ٤] وَ[قَدْ] رَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَءُونَ: ﴿مَـٰلِكِ يَوْمِ ٱلدِّينِ﴾.

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار تحفة الأخيار: ٨/ ٢٠٣، ح: ٥٨٦٦ من حديث أيوب بن سويد به ❊ أيوب بن سويد ضعيف وحديث الزهري عن سالم عن أبيه أخرجه ابن أبي داود في المصاحف، ص: ١٠٣ وغيره وفيه "مخبر" مجهول، وحديث عبدالرزاق رواه أبو داود، ح: ٤٠٠٠ وهو ضعيف لإرساله.

2929. Anas bin Mālik narrated: "The Prophet ﷺ would recite: '*Anin-Nafsu Bin-Nafsi Wal-'Aīnu Bil-'Aīn*'"[2] (*Ḍa'īf*)

٢٩٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ أَبِي عَلِيٍّ ابْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ:

[1] Referring to *Al-Fātiḥah* 1:4.

[2] See *Al-Mā'idah* no. 5:45, "...life for a life and an eye for an eye."

أَنَّ النَّبِيَّ ﷺ قَرَأَ: (أَنِ النَّفْسُ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ).

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُاللهِ] ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ بِهٰذَا الْإِسْنَادِ نَحْوَهُ. وَأَبُو عَلِيِّ بْنُ يَزِيدَ هُوَ أَخُو يُونُسَ بْنِ يَزِيدَ وَهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. قَالَ مُحَمَّدٌ: تَفَرَّدَ ابْنُ الْمُبَارَكِ بِهٰذَا الْحَدِيثِ عَنْ يُونُسَ بْنِ يَزِيدَ، وَهٰكَذَا قَرَأَ أَبُو عُبَيْدٍ: الْعَيْنُ بِالْعَيْنِ اتِّبَاعًا لِهٰذَا الْحَدِيثِ.

(Another chain) with similar. And Abū 'Alī bin Yazīd is the brother of Yūnus bin Yazīd. This *Ḥadīth* is *Ḥasan Gharīb*. Muḥammad said: "Ibn Al-Mubārak is alone with this *Ḥadīth* from Yūnus bin Yazīd." And this is how Abū 'Ubaid recited it: "*Al-'Aīnu Bil-'Aīn*" following this *Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب:١، ح:٣٩٧٧ من حديث ابن المبارك به وتفرد به يونس كما قال الطبراني في الأوسط، ح:١٥٣ * الزهري عنعن.

Comments:

The noun of *Anna 'Al-Nafs'* is originally at a place to be read with *Dhammah* at the last letter, though it is with *Fatḥah* because of it being a noun of *Anna*. Therefore some of the reciters read *'Al-'Aīn'* with *Dhammah* due to the original place of *Nafs*.

٢٩٣٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ، عَنْ عُتْبَةَ بْنِ حُمَيْدٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: «هَلْ تَسْتَطِيعُ رَبَّكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ. وَرِشْدِينُ بْنُ سَعْدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ زِيَادِ بْنِ أَنْعُمٍ الإِفْرِيقِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

2930. Mu'ādh bin Jabal narrated: "The Prophet ﷺ would recite: '*Hal Tastaṭī'u Rabbak*'" **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of Rishdīn bin Sa'd, and its chain is not strong. Rishdīn bin Sa'd and 'Abdur-Raḥmān bin Ziyād bin An'am Al-Afrīqī were both graded weak in *Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٢٠/٦٩، ح:١٢٨ من حديث رشدين ابن سعد به * عبدالرحمن بن زياد ضعيف ورشدين مثله.

Comments:

Meaning; *Āyat* 112 of *Sūrat Al-Mā'idah*, what is popular is *"Hal yastaṭī' rabbuka"* with *Yā* and with *Dhammah* on the *Bā* of *Rabbuka*.

Chapter 2. Regarding *Sūrat Hūd*

(المعجم ٢) - [بَابٌ: وَمِنْ سُورَةِ هُودٍ]

(التحفة ٢)

2931. Umm Salamah narrated: "The Prophet ﷺ would recite: *'Innahu 'Amila Ghaira Ṣāliḥ'*" **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* was reported by more than one narrator from Thābit Al-Bunānī, similar to this.

This *Ḥadīth* was also reported by Shahr bin Ḥawshab, from Asmā' bint Yazīd. [He said:] I heard 'Abd bin Ḥumaid saying: "Asmā' bint Yazīd is Umm Salamah Al-Anṣāriyyah."

[Abū 'Eīsā said: To me, both of them are the same *Ḥadīth*. Shahr bin Ḥawshab has reported other *Aḥādīth* from Umm Salamah Al-Anṣāriyyah – and she is Asmā' bint Yazīd. Similar to this has been reported from 'Āishah from the Prophet ﷺ.

٢٩٣١ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ: أَخْبَرَنَا عَبْدُاللهِ بْنُ حَفْصٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَؤُهَا (إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ).

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ نَحْوَ هٰذَا، وَهُوَ حَدِيثُ ثَابِتٍ الْبُنَانِيِّ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ أَيْضًا عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ [قَالَ:] وَسَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ، يَقُولُ: أَسْمَاءُ بِنْتُ يَزِيدَ هِيَ أُمُّ سَلَمَةَ الأَنْصَارِيَّةُ.

[قَالَ أَبُو عِيسَى:] كِلَا الْحَدِيثَيْنِ عِنْدِي وَاحِدٌ، وَقَدْ رَوَى شَهْرُ بْنُ حَوْشَبٍ، غَيْرَ حَدِيثٍ، عَنْ أُمِّ سَلَمَةَ الأَنْصَارِيَّةِ، وَهِيَ أَسْمَاءُ بِنْتُ يَزِيدَ، وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب:١، ح:٣٩٨٢، ٣٩٨٣ من حديث ثابت به.

Comments:

According to this method, recital of the word *'Amila'* (he did) is a past verb and *'ghayra Ṣāliḥ'* [unrighteous deed) is its object; but according to our recital pronunciation *'Amalun'* is an infinitive verb and *'Ṣāliḥ'* is its adjective due to which it ends with *Dhammah*; as incoming in the following *Ḥadīth*.

2932. [Umm Salamah narrated: "The Messenger of Allāh ﷺ recited this *Āyah*: *'Innahu 'Amalun Ghairu Ṣāliḥ'*"[1]] (***Ḥasan***)

٢٩٣٢ - [حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ وَحَبَّانُ بْنُ هِلَالٍ، قَالَا: حَدَّثَنَا هَارُونُ النَّحْوِيُّ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ هَذِهِ الآيَةَ ﴿إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾ [هود: ٤٦].

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/ ٢٩٤ عن وكيع به.

Chapter .3 Regarding *Sūrat Al-Kahf*

(المعجم ٣) - [بَابٌ: وَمِنْ سُورَةِ الْكَهْفِ] (التحفة ٣)

2933. Ibn 'Abbās narrated from 'Ubayy bin Ka'b, that the Prophet ﷺ would recite: *"Qad Balaghta Min Lladunnī 'Udhra"*[2] with heaviness (*Muthaqqalah*).[3] (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Umayyah bin Khālid is trustworthy, Abū Al-Jāriyah Al-'Abdī is an unknown *Shaikh*. [I do not know who he is] and we do not know his name.

٢٩٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ: أَخْبَرَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا﴾ [الكهف: ٧٦] مُثَقَّلَةً.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَأُمَيَّةُ بْنُ خَالِدٍ ثِقَةٌ، وَأَبُو الْجَارِيَةِ الْعَبْدِيُّ شَيْخٌ مَجْهُولٌ [لَا أَدْرِي مَنْ هُوَ] وَلَا نَعْرِفُ اسْمَهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٥ من حديث أمية بن خالد به.

Comments:

Ladunnī is read with *Tashdīd* at *Nūn* and without *Tashdīd* '*Ladunī*'.

2934. Ibn 'Abbās narrated from Ubayy bin Ka'b that the Prophet ﷺ recited: *"Fī 'Aīnin Ḥami'ah."*[4] (***Ḍa'īf***)

٢٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ عَنْ

[1] Referring to *Hūd* 11:46.
[2] Referring to *Al-Kahf* 18:76.
[3] Meaning with *Tashdīd* on the *Nūn* in "*Lladunnī*"
[4] Referring to *Al-Kahf* 18:86.

سَعْدِ بْنِ أَوْسٍ، عَنْ مِصْدَعٍ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿فِي عَيْنٍ حَمِئَةٍ﴾ [الكهف: ٨٦].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَالصَّحِيحُ مَا رُوِيَ عَنِ ابْنِ عَبَّاسٍ قِرَاءَتُهُ، وَيُرْوَى أَنَّ ابْنَ عَبَّاسٍ وَعَمْرَو بْنَ الْعَاصِ اخْتَلَفَا فِي قِرَاءَةِ هَذِهِ الآيَةِ وَارْتَفَعَا إِلَى كَعْبِ الأَحْبَارِ فِي ذَلِكَ. فَلَوْ كَانَتْ عِنْدَهُ رِوَايَةٌ عَنِ النَّبِيِّ ﷺ لَاسْتَغْنَى بِرِوَايَتِهِ، وَلَمْ يَحْتَجْ إِلَى كَعْبٍ.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* we do not know of it except through this route. What is correct is what has been reported about Ibn 'Abbās' recitation. It has been reported that Ibn 'Abbās and 'Amr bin Al-'Āṣ disagreed over the recitation of this *Āyah* and they went to ask Ka'b Al-Aḥbār about that. So if he had a narration about that from the Prophet ﷺ, then there would be no need for his narration, nor to ask Ka'b.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، أيضًا، ح:٣٩٨٦ من حديث محمد بن دينار به واختلط في آخر عمره ونيل المقصود، ح:٢٣٨٦ وباقي السند حسن وللحديث شواهد ضعيفة عند الحاكم: ٢/ ٢٤٤ وغيره.

Comments:

One pronunciation of this word is *'Ain nin Ḥā-mi-yah'* and the other *'Ain-nin Ḥami'ah'; Ḥā-mi-yah* means hot, and *Hami'ah* is black mud. Ka'b was a great and prominent successor, who was very knowledgeable in the Torah.

Chapter 4. Regarding *Sūrat Ar-Rūm*

(المعجم ٤) - [بَابٌ: وَمِنْ سُورَةِ الرُّومِ] (التحفة ٤)

٢٩٣٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَنَزَلَتْ ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ إِلَى قَوْلِهِ ﴿يَفْرَحُ ٱلْمُؤْمِنُونَ﴾ [الروم: ١-٤] قال: فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

2935. Abū Sa'eed narrated: "On the Day of (the battle of) Badr, the Romans had a victory over the Persians. So the believers where pleased with that, then the following was revealed: *Alif Lām Mīm*. The Romans have been defeated..." up to His saying: '....the believers will rejoice."[1] He said: "So the believers were happy with the victory of the Romans over the Persians." (***Hasan***)

[1] Referring to *Ar-Rūm* 30:1-4.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. It is recited: "*Ghalabat*" and "*Ghulibat*" and it is said: "They were defeated then victorious." This is how Naṣr bn 'Alī recited it: "*Ghalabat*." (See nos. 3191, 3194.)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ وَيُقْرَأُ: غَلَبَتْ، وَغُلِبَتْ، يَقُولُ: كَانَتْ غُلِبَتْ ثُمَّ غَلَبَتْ. هٰكَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ غَلَبَتْ.

تخريج: [حسن] وأخرجه الطبراني في تفسيره: ٢١/ ١٥ من حديث سليمان الأعمش به وسنده ضعيف وللحديث شواهد كثيرة، انظر: ٣١٩٣، ٣١٩٤ وغيرهما.

Comments:

Sūrat Ar-Rūm was revealed in Makkah before *Hijrah*, the Romans were the people of the book and were defeated at that time. So the polytheists of Makkah rejoiced because the Persians were the idol worshippers like the people of Makkah, but it aggrieved the Muslims. Thereafter this prophesy was revealed in the Qur'ān that the Romans, the people of the book, would eventually overcome and the Muslims would rejoice their victory; this victory coincided with the victory at the battle of Badr, so the Muslims rejoiced dually. See any book of commentary for further details of the background of its revelation. The meaning of it having been revealed at the time of victory at Badr is not that it was regarding Badr, but in fact it was revealed concerning the defeat of Romans and thereafter about their victory over the Persians.

2936. Ibn 'Umar narrated that he recited the following to the Prophet ﷺ: "Who created you in weakness (*Min Ḍa'f*) " So he said: "*Min Ḍu'f*" (*Ḍa'īf*)

(Another chain) with similar in meaning.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Fuḍail bin Marzūq.

٢٩٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا نُعَيْمُ بْنُ مَيْسَرَةَ النَّحْوِيُّ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنِ ابْنِ عُمَرَ: أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ ﴿خَلَقَكُم مِّن ضَعْفٍ﴾ [الروم: ٥٤] فَقَالَ: (مِنْ ضُعْفٍ).

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٢/ ٢٤٧ من حديث فضيل بن مرزوق به وسنده ضعيف وهو في القراءة المتواترة عطية ضعيف.

Comments:

The word *'Dha'f'* is pronounced both with *Fathah* at *Ḍād* and *Dhammah* as well.

Chapter (...) Regarding *Sūrat Al-Qamar*

(المعجم . . .) [بَابٌ: وَمِنْ سُورَةِ الْقَمَرِ] (التحفة ٥)

2937. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ would recite: Then is there anyone who would remember?[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٣٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ. حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله عزوجل: ﴿ولقد أرسلنا نوحًا إلى قومه﴾، ح: ٣٣٤١ من حديث أبي أحمد ومسلم، ح: ٨٢٣ من حديث أبي إسحاق به.

Comments:

Muddakir originally is *Muddakir*, letter *Tā* was changed into *Dāl* and it became *Muddakir*, then letter *Dhāl* was changed into *Dāl* and both *Dāl* immersed into each other, so it became Muddakir. This is the known pronunciation of Imām Ḥafṣ.

Chapter (...) Regarding *Sūrat Al-Wāqi'ah*

(المعجم. . .) [بَابٌ: وَمِنْ سُورَةِ الْوَاقِعَةِ] (التحفة ٦)

2938. 'Aishah narrated that the Prophet ﷺ would recite: "*Furūḥun Wa Raiḥānun Wa Jannatu Na'īm*"[2] **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥarūn Al-A'war.

٢٩٣٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ هَارُونَ الْأَعْوَرِ، عَنْ بُدَيْلٍ [ابْنِ مَيْسَرَةَ]، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ (فَرُوحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ).

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَارُونَ الْأَعْوَرِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩١ من حديث هارون الأعور به وصححه الحاكم على شرط الشيخين: ٢/ ٢٣٦، ٢٥٠ ووافقه الذهبي.

[1] *Al-Qamar* 54:17.
[2] Referring to *Al-Wāqi'ah* 56:89.

Chapter 5. Regarding *Sūrat Al-Lail*

(المعجم ٥) - [بَابٌ: وَمِنْ سُورَةِ اللَّيْلِ] (التحفة ٧)

2939. 'Alqamah said: "We arrived in Ash-Shām and we went to Abū Ad-Dardā'. So he said: 'Is there any among you who can recite for me according to the recitation of 'Abdullāh?'" He said: "They pointed to me, so I said: 'Yes, [I (can recite)].' He said: 'How did you hear 'Abdullāh recite this *Āyah*: By the night as it envelopes?'" He said: "I said: 'I heard him recite it: "*Wal-Laili Idhā Yaghshā, Wadh-Dhakari Wal-Unthā*" Abū Ad-Dardā' said: 'Me too. By Allāh, this is how I heard the Messenger of Allāh ﷺ reciting it. But these people want me to recite it: *Wa Mā Khalaqa* but I will not follow them.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. This is how 'Abdullāh bin Mas'ūd recited it: *Wal-Laili Idhā Yaghshā. Wan-Nahāri Idhā Tajalla. Wadh-Dhakari Wal-Unthā.*

٢٩٣٩ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ، فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ اللهِ؟ قَالَ: فَأَشَارُوا إِلَيَّ، فَقُلْتُ: نَعَمْ [أَنَا]، قَالَ: كَيْفَ سَمِعْتَ عَبْدَ اللهِ يَقْرَأُ هَذِهِ الآيَةَ: ﴿وَالَّيْلِ إِذَا يَغْشَىٰ﴾ [الليل: ١] قَالَ: قُلْتُ: سَمِعْتُهُ يَقْرَؤُهَا. (وَاللَّيْلِ إِذَا يَغْشَى وَالذَّكَرِ وَالأُنْثَى) فَقَالَ أَبُو الدَّرْدَاءِ: وَأَنَا وَاللهِ هٰكَذَا سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَقْرَؤُهَا، وَهٰؤُلَاءِ يُرِيدُونَنِي أَنْ أَقْرَأَهَا: وَمَا خَلَقَ، فَلَا أُتَابِعُهُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهٰكَذَا قِرَاءَةُ عَبْدِ اللهِ بْنِ مَسْعُودٍ: (وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذَّكَرِ وَالأُنْثَى).

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب ما يتعلق بالقراءات، ح:٨٢٤ من حديث أبي معاوية والبخاري، ح:٤٩٤٣، ٤٩٤٤ من حديث الأعمش به.

Comments:

Wa mā Khalaqa before *'Wadh-Dhakari wal-Unthā* is not recited in the reading of 'Abdullāh bin Mas'ūd, and the people of Al-Kūfah read according to 'Abdullāh bin Mas'ūd. The Syrians learned their recitation from Abū Ad-Dardā', despite that the people of Al-Kūfah and the Syrian read '*Wa mā Khalaqadh-Dhakara wal Unthā*'; and are all agreed on this recital pronunciation. 'Abdullāh bin Mas'ūd and Abū Ad-Dardā did not know so they kept reading as they heard the Messenger of Allāh.

Chapter 6. Regarding *Sūrat Adh-Dhāriyāt*

(المعجم ٦) - [بَابٌ: وَمِنْ سُورَةِ الذَّارِيَاتِ] (التحفة ٨)

2940. 'Abdullāh narrated: "The Messenger of Allāh ﷺ recited to me: Indeed Allāh is the Provider, the Possessor of power, the Firm."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٤٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ [بْنُ مُوسَى] عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللهِ ﷺ: ﴿إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾ [الذاريات: ٥٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩٣ من حديث إسرائيل به وله طريق صحيح عند ابن حبان، ح: ١٧٦٢ وغيره.

Comments:

The reading of 'Abdullāh bin Mas'ūd is *'Innī Anar-Razzāqu Dhul Quwwatil-Matīn'*.

Chapter 7. Regarding *Sūrat Al-Ḥajj*

(المعجم ٧) - [بَابٌ: وَمِنْ سُورَةِ الْحَجِّ] (التحفة ٩)

2941. 'Imrān bin Ḥuṣain narrated: "The Prophet ﷺ recited: You shall see mankind as if in a drunken state, yet they will not be in a drunken state."[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. This is how Al-Ḥakam bin 'Abdul-Malik reported it from Qatādah. And we do not know that Qatādah heard from any of the Companions of the Prophet ﷺ except from Anas and Abū Aṭṭufail. To me, this *Ḥadīth* is abridged. It was actually only reported from Qatādah, from Al-Ḥasan from 'Imrān bin Ḥuṣain who said: "We were with the Prophet

٢٩٤١ - حَدَّثَنَا أَبُو زُرْعَةَ وَ الفَضْلُ بْنُ أَبِي طَالِبٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ عَنِ الْحَكَمِ بْنِ عَبْدِ المَلِكِ، عَنْ قَتَادَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ ﴿وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ﴾ [الحج: ٢٢].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ، وهٰكَذَا رَوَى الْحَكَمُ بْنُ عَبْدِ المَلِكِ عَنْ قَتَادَةَ وَلَا نَعْرِفُ لِقَتَادَةَ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلَّا مِنْ أَنَسٍ وَأَبِي الطُّفَيْلِ، وهٰذَا عِنْدِي حَدِيثٌ مُخْتَصَرٌ إِنَّمَا

[1] Referring to *Adh-Dhāriyat* 51:58.

[2] *Al-Ḥajj* 22:2

ﷺ on a journey and he recited: O you people! Have *Taqwā* of your Lord,[1] and he mentioned the *Ḥadīth* in its entirety. So to me, the narration of Al-Ḥakam bin 'Abdul-Mālik is an abbreviation of this *Ḥadīth*.

يُرْوَى عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَرَأَ ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ﴾ [الحج:٢٢] الْحَدِيثَ بطولِهِ، وَحَدِيثُ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ عِنْدِي مختَصَرٌ مِنْ هٰذَا الْحَدِيثِ.

تخريج: [صحيح] رواه النسائي في الكبرى:٦/ ٤١٠، ح:١١٣٤٠ من حديث قتادة عن الحسن عن عمران بن حصين به وله شاهد عند البخاري، ح:٤٧٤١ وغيره.

Comments:

Some of the reciters read *'Sakra'* and some *'Sukāra'* (drunk).

Chapter 8. 'Be Mindful Of The Qur'ān'

(المعجم ٨) - [بَابٌ: فَاسْتَذْكِرُوا الْقُرْآنَ] (التحفة ١٠)

2942. 'Abdullāh narrated that the Prophet ﷺ said: "How horrible it is for one of them – or – one of you to say: 'I have forgotten such and such *Āyah*,' rather he was made to forget. So be mindful of the Qur'ān, for – by the One in Whose Hand is my soul – it escapes from men's hearts faster than a camel from its fetter." **(*Ṣaḥīḥ*)**

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٤٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ: سَمِعْتُ أَبَا وَائِلٍ عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «بِئْسَمَا لِأَحَدِهِمْ أَوْ لِأَحَدِكُمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ فَاسْتَذْكِرُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ».

هٰذَا حديثٌ حسنٌ صحيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاهده، ح:٥٠٣٢ من حديث شعبة ومسلم، ح:٧٩٠ من حديث منصور به.

Comments:

A person saying, 'I have forgotten such and such Verse' points out that he was neglectful in remembering the Qur'ān; due to his negligence and laziness he forgot those Verses. Any Muslim's way of treating the Qur'ān like this is incorrect; he should be mindful and regular in reciting the Qur'ān.

[1] *Al-Ḥajj* 22:1.

Chapter 9. What Has Been Related About 'The Qur'ān Was Revealed In Seven Modes Of Recitation'

2943. 'Umar bin Al-Khaṭṭāb narrated: "I passed by Hishām bin Ḥakīm bin Ḥizām while he was reciting *Sūrat Al-Furqān* during the lifetime of the Messenger of Allāh ﷺ. I listened to his recitation and noticed that he recited it in several different ways, which the Messenger of Allāh ﷺ had not taught me. I was about to jump over him during his *Ṣalāt*, but waited until he said the *Salām*. When he had said the *Salām*, I strangled him with his upper-garment and said: 'Who taught you this *Sūrah* which I heard you reciting?' He said: 'The Messenger of Allāh ﷺ taught it to me.' I said to him: 'You lie! By Allāh! The Messenger of Allāh ﷺ taught me this *Sūrah* which you were reciting.' I dragged him to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I heard this one reciting *Sūrat Al-Furqān* in a manner different from how you taught me, and you taught me *Sūrat Al-Furqān*.' The Prophet ﷺ said: 'Release him O 'Umar! Recite O Hishām.' So he recited it for him as I had heard him reciting. Then the Prophet ﷺ said to me: 'This is how it was revealed.' Then the Prophet ﷺ said to me, 'Recite O 'Umar.' So I recited the recitation which the Prophet ﷺ taught me. The Prophet ﷺ said: 'This is how it was revealed.' Then the Prophet ﷺ

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ (التحفة ١١)

٢٩٤٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمٰنِ ابْنِ عَبْدٍ الْقَارِيِّ أَخْبَرَاهُ أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: مَرَرْتُ بِهِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ، وَهُوَ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللهِ ﷺ فَاسْتَمَعْتُ قِرَاءَتَهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللهِ ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَنَظَرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ لَبَّبْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا؟ فَقَالَ: أَقْرَأَنِيهَا رَسُولُ اللهِ ﷺ قُلْتُ لَهُ: كَذَبْتَ وَاللهِ إِنَّ رَسُولَ اللهِ ﷺ لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي تَقْرَؤُهَا، فَانْطَلَقْتُ أَقُودُهُ إِلَى رَسُولِ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، فَقَالَ النَّبِيُّ ﷺ: «أَرْسِلْهُ يَا عُمَرُ، اقْرَأْ يَا هِشَامُ» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُ، فَقَالَ النَّبِيُّ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِي النَّبِيُّ ﷺ: «اقْرَأْ يَا عُمَرُ». فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي النَّبِيُّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «هٰكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ النَّبِيُّ

ﷺ: «إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْمِسْوَرَ بْنَ مَخْرَمَةَ.

said: 'Indeed this Qur'ān was revealed in seven modes, so recite of it what is easier for you.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

Mālik bin Anas reported it similarly with this chain, from Az-Zuhrī, except that he did not mention Al-Miswar bin Makhramah in it.

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح:٨١٨ من حديث عبدالرزاق والبخاري، ح:٧٥٥٠ من حديث الزهري به * حديث مالك في الموطإ:١/ ٢٠١ ومن طريقه أخرجه البخاري، ح:٢٤١٩ ومسلم، ح:٨١٨/ ٢٧٠.

Comments:

What is the meaning that the Qur'ān was revealed in seven *Ḥurūf* (dialects)? The best interpretation and explanation is that seven *Hurūf* are the seven different forms or types of pronunciations.

٢٩٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: لَقِيَ رَسُولُ اللهِ ﷺ جِبْرَئِيلَ، فَقَالَ: «يَا جِبْرَئِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّينَ مِنْهُمُ الْعَجُوزُ، وَالشَّيْخُ الْكَبِيرُ، وَالْغُلَامُ وَالْجَارِيَةُ، وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ» قَالَ: يَا مُحَمَّدُ! إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ.

وفِي الْبَابِ عَنْ عُمَرَ وَحُذَيْفَةَ بْنِ الْيَمَانِ وأَبِي هُرَيْرَةَ وَأُمِّ أَيُّوبَ وَهِيَ امْرَأَةُ أَبِي أَيُّوبَ الأَنْصَارِيِّ وَسَمُرَةَ، وَابْنِ عَبَّاسٍ وَأَبِي جُهَيْمِ ابْنِ الْحَارِثِ بْنِ الصِّمَّةِ [وعَمْرِو بْنِ الْعَاصِ وأَبِي بَكْرَةَ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

2944. Ubayy bin Ka'b said: "The Messenger of Allāh ﷺ met Jibra'īl and said: 'O Jibra'īl! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.' He said: 'O Muḥammad! Indeed the Qur'ān was revealed in seven modes.'" (*Ḥasan*)

There is something on this topic from 'Umar, Ḥudhaifah bin Al-Yamān, Abū Hurairah, Umm Ayyūb – and she was the wife of Abū Ayyūb Al-Anṣārī – Samurah, Ibn 'Abbās, Abū Juhaim bin Al-Ḥārith bin Aṣ-Ṣimmah, ['Amr bin Al-'Āṣ and Abū Bakrah].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Ubayy bin Ka'b through other routes.

وقَدْ رُوِيَ عَنْ أُبَيِّ بْنِ كَعْبٍ مِنْ غَيْرِ وَجْهٍ .

تخريج: [إسناده حسن] وأخرجه أحمد: ١٣٢/٥ من حديث عاصم بن أبي النجود به وصححه ابن حبان (الإحسان): ٧٣٦ * وفي الباب عن عمر [تقدم: ٢٩٤٣] وحذيفة بن اليمان [أحمد: ١٣٢/٥، ٣٨٥، ٣٩١، ٤٠٠، ٤٠٥] وأبي هريرة [أحمد: ٣٠٠/٢، ٣٣٢] وأم أيوب [أحمد: ٤٣٣/٦ والحميدي، ح: ٣٤١] وسمرة [أحمد: ١٦/٥] وابن عباس [البخاري، ح: ٤٩٩١ ومسلم، ح: ٨١٩] وأبي جهيم بن الحارث بن الصمة [أحمد: ١٦٩/٤] وعمرو بن العاص [أحمد: ٢٠٤/٤] وأبي بكرة [أحمد: ٤١/٥، ٥١].

Comments:

This *Ḥadīth* proves that the real purpose and objective of seven types of pronunciations, is that the Prophet ﷺ was sent to an illiterate nation that included all types of people. If the recitation of the Qur'ān was defined just with one pronunciation, then the *Ummah* would suffer from hardship.

Chapter 10. 'No People Sit In A *Masjid* Reciting Allāh's Book, Except That Tranquility Descends Upon Them'

(المعجم ١٠) - **بَابٌ: [مَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللهِ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ]** (التحفة ١٢)

2945. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever alleviates a burden among the burdens of the world for his brother, Allāh alleviates a burden among the burdens of the Day of Judgement for him. And whoever covers (the faults) of a Muslim, Allāh covers him in the world and in the Hereafter. And whoever makes things easy for one in dire straits, Allāh makes things easy for him in the world and the Hereafter. Allāh is helping as long as the (His) Slave is helping his brother. And whoever takes a path to gain knowledge, Allāh makes a path to Paradise easy for him. And no people sit in a *Masjid* reciting Allāh's Book, studying it among themselves, except that the tranquility descends upon them and

٢٩٤٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، واللهُ فِي عَوْنِ العَبْدِ مَا كَانَ العَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ المَلَائِكَةُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

they are enveloped in the mercy, and surrounded by the angels. And whoever is slow in his deeds, his lineage shall not speed him up."[1] (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] هٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هٰذَا الْحَدِيثِ، وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ، قَالَ: حُدِّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هٰذَا الْحَدِيثِ.

[Abū 'Eīsā said:] This is how it was reported by more than one narrator from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ, and it is similar to this *Ḥadīth*. Asbāṭ bin Muḥammad reported from Al-A'mash, that he said: "It has been narrated to me, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ" and he mentioned part of this *Ḥadīth*.

تخريج: وأخرجه مسلم، الذكر والدعاء باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح:٢٦٩٩ من حديث أبي أسامة به والأعمش صرح بالسماع عنده.

Comments:

Many good results of many deeds and lots of worldly and religious benefits have been mentioned in this *Ḥadīth*. (1) All humans are Allāh's creation. Therefore, removing any calamity and difficulty from them is a means of warding off one's own troubles on the Last Day; because Allāh will recompense a Muslim according to his deeds. (2) He who keeps hidden the sins of a good, noble and simple person, that he has done neglectfully, mistakenly or forgetfully, due to his human weakness, and he is ashamed of the sins, he is afraid of the sins being disclosed; whoever knows about all this, he does not disgrace and debase his brother by disclosing and revealing his mistakes and sins.

Chapter 11. In How Much Time May One Recite The Qur'ān?

(المعجم ١١) - بَابٌ: [فِي: كَمْ أَقْرَأُ الْقُرْآنَ؟] (التحفة ١٣)

2946. 'Abdullāh bin 'Amr said: "I said: 'O Messenger of Allāh! In how much time may I recite the Qur'ān?' He said: 'Complete it in one month.' I said: 'I am able to do more than that.' He said: 'Then

٢٩٤٦ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! فِي كَم

[1] See nos. 1425, 2646.

complete it in twenty (days).' I said: 'I am able to do more than that.' He said: 'Then finish it in fifteen (days).' I said: 'I am able to do more than that.' He said: 'Finish it in ten (days).' I said: 'I am able to do more than that.' He said: 'Finish it in five (days).' I said: 'I am able to do more than that.'" He ('Abdullāh bin 'Amr) said: "But he did not permit me." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route], it is considered *Gharīb* as a narration of Abū Burdah from 'Abdullāh bin 'Amr.

This *Ḥadīth* has been reported through other routes from 'Abdullāh bin 'Amr. And it has been reported from 'Abdullāh bin 'Amr from the Prophet ﷺ that he said: "He who recites the Qur'ān in less than three (days), he does not understand it."

And it has been reported from 'Abdullāh bin 'Amr that the Prophet ﷺ said: "Recite the Qur'ān in forty (days)." Isḥāq bin Ibrāhīm said: "We do not like more than forty days to pass upon a man and he has not recited the Qur'ān due to this *Ḥadīth*." Some of the people of knowledge said that the Qur'ān is not to be recited in less than three (days), due to the *Ḥadīth* reported from the Prophet ﷺ, and some of the people of knowledge permitted it. It has been related that 'Uthmān bin 'Affān would recite the Qur'ān in the *Rak'ah* which he performed in *Witr*. And it has been reported that Sa'eed bin Jubair would recite

أَقْرَأُ الْقُرْآنَ؟ قَالَ: «اخْتِمْهُ فِي شَهْرٍ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمْهُ فِي عِشْرِينَ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمْهُ فِي خَمْسَةَ عَشَرَ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: «اخْتِمْهُ فِي عَشْرٍ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمْهُ فِي خَمْسٍ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: فَمَا رَخَّصَ لِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ] يُسْتَغْرَبُ مِنْ حَدِيثِ أَبِي بُرْدَةَ عَنْ عَبدِ اللهِ بْنِ عَمْرٍو.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو وَرُوِيَ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ» وَرُوِيَ عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «اقْرَإِ الْقُرْآنَ فِي أَرْبَعِينَ» وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: وَلَا نُحِبُّ لِلرَّجُلِ أَنْ يَأْتِيَ عَلَيْهِ أَكْثَرُ مِنْ أَرْبَعِينَ يَوْمًا، وَلَمْ يَقْرَإِ الْقُرْآنَ بِهٰذَا الْحَدِيثِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَقْرَأُ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ. لِلْحَدِيثِ الَّذِي رُوِيَ عَنِ النَّبِيِّ ﷺ وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ. وَرُوِيَ عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ كَانَ يَقْـرَأُ الْقُرْآنَ فِي رَكْعَةٍ يُوتِرُ بِهَا. وَرُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ فِي الْكَعْبَةِ. وَالتَّرْتِيلُ فِي الْقِرَاءَةِ أَحَبُّ إِلَى أَهْلِ الْعِلْمِ.

the Qur'ān in a *Rak'ah* in the *Ka'bah*. And reciting the Qur'ān with *Tartīl* (a slow and pleasant style) is more recommended to the people of knowledge.

تخريج: [**إسناده ضعيف**] وأخرجه النسائي في الكبرى، ح:٨٠٦٥ من حديث أسباط بن محمد به * أبو إسحاق عنعن وحديث: "لم يفقه من قرأ القرآن في أقل من ثلاث"، يأتي:٢٩٤٩ وحديث: "اقرإ القرآن في أربعين" يأتي:٢٩٤٧.

Comments:

Islamic teachings and laws have been defined taking the majority of the people into consideration, and no such deed or task has been legislated that the majority of people cannot perform easily and flexibly. Therefore, taking care for the people's worldly and religious needs, no minimal period is specified to complete the reading of the whole Qur'ān; because a large number of people would not be able to do so due to their struggle for their livelihood.

2947. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "Recite the Qur'ān in forty (days)." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them have reported from Ma'mar, from Simāk bin Al-Faḍl, from Wahb bin Munabbih, that the Prophet ﷺ ordered 'Abdullāh bin 'Amr to recite the Qur'ān in forty (days).

٢٩٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ الْبَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ [وهُوَ ابْنُ شَقِيقٍ] عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «اقْرَإِ الْقُرْآنَ فِي أَرْبَعِينَ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وقَدْ رَوَى بَعْضُهُمْ عَنْ مَعْمَرٍ، عَنْ سِمَاكِ بْنِ الفَضْلِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ عَبْدَ اللهِ بْنَ عَمْرٍو أَنْ يَقْرَأَ الْقُرْآنَ فِي أَرْبَعِينَ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، شهر رمضان، باب تخريب القرآن، ح:١٣٩٥ من حديث معمر به مطولاً وللحديث طرق.

2948. Ibn 'Abbās said: "A man said: 'O Messenger of Allāh! Which deed is most virtuous to Allāh?' He said: *'Al-Ḥāllul-Murtaḥil'* [He said: 'What is *Al-Ḥāllul-Murtaḥil*?' He said: 'The one

٢٩٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْهَيْثَمُ بْنُ الرَّبِيعِ: حَدَّثَنَا صَالِحٌ الْمُرِّيُّ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللهِ! أَيُّ الْعَمَلِ أَحَبُّ

إِلَى اللهِ؟ قَالَ: «الْحَالُّ الْمُرْتَحِلُ» [قَالَ: وَمَا الْحَالُّ الْمُرْتَحِلُ؟ قَالَ: «الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ»].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ [حَدِيثِ] ابْنِ عَبَّاسٍ إِلَّا مِنْ هٰذَا الْوَجْهِ [وَإِسْنَادُهُ لَيْسَ بِالْقَوِيِّ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا صَالِحٌ الْمُرِّيُّ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] وَهٰذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ نَصْرِ بْنِ عَلِيٍّ عَنِ الْهَيْثَمِ بْنِ الرَّبِيعِ.

who recites from the beginning of the Qur'ān to the end of it, every time he sets out (on a trip).''' (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb,* we do not know of it as a narration of Ibn 'Abbās except from this route. [And its chain is not strong].

(Another chain) Zurārah bin Awfā from the Prophet ﷺ, with similar in meaning, and he did not mention in it: "From Ibn 'Abbās."

[Abū 'Eīsā said:] This is more correct to me than the narration of Naṣr bin 'Alī from Al-Haitham bin Ar-Rabī' (no. 2940).

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١/ ٥٦٨ من حديث صالح المري به وهو ضعيف (تقريب) وقال الذهبي في تلخيص المستدرك: "صالح متروك" وله شاهد ضعيف جدًّا عند الحاكم لا يستشهد به ✱ مرسل زرارة، أخرجه الدارمي: ٢/ ٤٦٩، ح: ٣٤٧٩ من حديث صالح المري به.

٢٩٤٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

2949. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "He who recites the Qur'ān in less than three (days), he does not understand it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh.*

(Another chain) with similar in meaning.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب في كم يستحب يختم القرآن، ح: ١٣٤٧ من حديث شعبة وأبو داود، ح: ١٣٩٤ من حديث قتادة به وصححه ابن حبان (الإحسان): ٧٥٥.

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

44. The Chapters On The *Tafsīr* Of The Qur'ān From The Messenger Of Allāh ﷺ

(المعجم ٤٤) - أَبْوَابُ تَفْسِيرِ الْقُرْآنِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٤٠)

Comments:

According to the definition of Allāmah Ālūsī: 'The knowledge of the commentary of the Qur'ān is such knowledge in which the pronunciation of the words of the Qur'ān and the methods of reading, their meanings and messages, of words individually, and their grammatical composition and structure, and to define their meaning according to the structural forms are discussed. Also the completion of their meanings, i.e., knowledge of abrogating Verses and the abrogated ones, background of the Revelation, and the ambiguous stories and events are clarified.' [*Rūḥ Al-Ma'ānī,* vol. 1, p. 1]. Now this knowledge has expanded further. But to say something according to one's own intellect and opinion while ignoring the Qur'ān, the *Sunnah* and the Principles of Commentary is to make oneself the fuel of Hell.

Chapter (...) What Has Been Related About The One Who Interprets The Qur'ān According To His Own Opinion

(المعجم ...) - بَابُ مَا جَاءَ فِي الَّذِي يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ (التحفة ١)

2950. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Whoever says (something) about the Qur'ān without knowledge, then let him take his seat in the Fire." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٥٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح:٨٠٨٥ من حديث سفيان الثوري به * عبد الأعلى الثعلبي ضعيف مشهور.

2951. Ibn 'Abbās narrated that the Prophet ﷺ said: "Beware of

٢٩٥١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

عَبْدِ الأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] انظر الحديث السابق لعلته.

narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur'ān according to his (own) opinion, then let him take his seat in the Fire." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan.*

Comments:

Without the vast and deep knowledge of the Qur'ān and the *Sunnah* and the expertise in the Islamic *Sharī'ah*, ignoring the understanding of the people of the language and the understanding of the native Arab people, overlooking the rules of commentary of the scholars; explaining the meaning of the Qur'ān merely relying on one's intellect and opinion is called *Tafsīr* according to one's (own) views. [For detail see: *Tuḥfat Al-Aḥwadhī*, vol. 4, p. 56]

٢٩٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللهِ - وَهُوَ ابْنُ أَبِي حَزْمٍ أَخُو حَزْمٍ الْقُطَعِيِّ -: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ».

هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي سُهَيْلِ بْنِ أَبِي حَزْمٍ.

[قَالَ أَبُو عِيسَى:] وهٰكَذَا رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّهُمْ شَدَّدُوا فِي هٰذَا فِي أَنْ يُفَسَّرَ الْقُرْآنُ بِغَيْرِ عِلْمٍ، وَأَمَّا الَّذِي رُوِيَ عَنْ مُجَاهِدٍ وَقَتَادَةَ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ فَسَّرُوا الْقُرْآنَ فَلَيْسَ الظَّنُّ بِهِمْ أَنَّهُمْ قَالُوا فِي الْقُرْآنِ أَوْ فَسَّرُوهُ بِغَيْرِ عِلْمٍ أَوْ مِنْ قِبَلِ أَنْفُسِهِمْ، وَقَدْ

2952. Jundab bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever says (something) about the Qur'ān according to his opinion and he is correct, yet he has committed a mistake." (*Ḍa'īf*)

This *Ḥadīth* is *Gharīb*. Some of the people of *Ḥadīth* have criticized Suhail bin Abī Ḥazm.

[Abū 'Eīsā said:] This is how it has been reported from some of the people of knowledge among the Companions of the Prophet ﷺ, and others. They were very stern about this – about explaining the Qur'ān without knowledge. As for what has been related from Mujāhid, Qatādah and others, among the people of knowledge, that they would interpret the Qur'ān, then it should not be thought about them that they

رُوِيَ عَنْهُمْ مَا يَدُلُّ عَلَى مَا قُلْنا، أَنَّهُمْ لَمْ يَقُولُوا مِنْ قِبَلِ أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ.

حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتادَةَ قَالَ: مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَقَدْ سَمِعْتُ فِيهَا بِشَيْءٍ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَعْمَشِ قَالَ: قَالَ مُجاهِدٌ: لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابْنِ مَسْعُودٍ لَمْ أَحْتَجْ إِلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ.

would say something about the Qur'ān, or interpret it without knowledge, or according to to their own intellect. Rather that which proves what we have said has been reported from them, that they would say something from themselves without knowledge. Ḥusain bin Mahdī Al-Baṣrī narrated to us (he said: "'Abdur-Razzāq narrated to us, from Ma'mar, from Qatādah who said: 'There is no *Āyah* in the Qur'ān except that I have heard something about it.'"

Ibn Abī 'Umar narrated to us (he said): "Sufyān bin 'Uyainah narrated to us, from Al-A'mash who said: 'Mujāhid said: If you recited the recitation of Ibn Mas'ūd, you would not need to ask Ibn 'Abbās about much of what you ask him regarding the Qur'ān."

تخريج: [إسناده ضعيف] وأخرجه أبو داود، العلم، باب الكلام في كتاب الله بلا علم، ح:٣٦٥٢ من حديث سهيل بن عبدالله به وهو ضعيف (تقريب) ولبعض الحديث شواهد ضعيفة * قول قتادة، صحيح عنه وهو في تفسير عبدالرزاق:١/ ٦٠، ح:٨ وقول الأعمش، سنده ضعيف، سفيان بن عيينة والأعمش لم يصرحا بالسماع.

(المعجم ١) - [بَابٌ:] وَمِنْ سُورَةِ فَاتِحَةِ الْكِتَابِ (التحفة ٢)

Chapter 1. Regarding *Sūrah Fātiḥatil-Kitāb*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - **٢٩٥٣ - حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا

1-2953. Al-'Alā' bin 'Abdur-Raḥmān narrated from his father, from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur'ān* in it, then it is aborted, it is

aborted, not complete." He said: "I said: 'O Abū Hurairah! Sometimes I am behind an *Imām*.' He said: 'O Ibn Al-Fārisī! Then recite it to yourself. For indeed I heard the Messenger of Allāh ﷺ saying: Allāh, the Most High said: "I have divided the *Ṣalāt* between Myself and My slaves into two halves. Half of it is for Me, and half of it is for My slave, and My slave shall have what he asks for. My slave stands and says: All praise is due to Allāh, the Lord of all that exists." So Allāh, Blessed is He and Most High says: "My slave has expressed his gratitude to Me." He says: The Merciful, the Beneficent. So He says: "My slave has praised Me." He says: Owner of the Day of Reckoning. He says: "My slave has glorified Me. And this is for Me, and between Me and My slave is: It is You alone whom we worship and it is You alone from whom we seek aid" until the end of the *Sūrah* "This is for My slave and My slave shall have what he asks for." So he says: Guide us to the straight path. The path of those upon whom You have bestowed your favor, not those with whom is Your wrath, nor those who are astray."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(Other chains of narrations)

(Another chain) from Abū Hurairah that the Prophet ﷺ said: "Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur'ān* in it, then it is aborted, [it is aborted,] then it is aborted, not

بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» قَالَ: قُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الإِمَامِ قَالَ: يَا ابْنَ الفَارِسِيِّ فَاقْرَأْهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، يَقُومُ العَبْدُ فَيَقُولُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾، فَيَقُولُ اللهُ تَبَارَكَ وتَعَالَى: حَمِدَنِي عَبْدِي، فَيَقُولُ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾. فَيَقُولُ اللهُ: أَثْنَى عَلَيَّ عَبْدِي، فَيَقُولُ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾، فَيَقُولُ: مَجَّدَنِي عَبْدِي، وَهٰذَا لِي، وَبَيْنِي وَبَيْنَ عَبْدِي ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. وَآخِرُ السُّورَةِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، يَقُولُ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [٢-٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى شُعْبَةُ وَإِسْمَاعِيلُ بْنُ جَعْفَرٍ وَغَيْرُ وَاحِدٍ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا الْحَدِيثِ. وَرَوَى ابْنُ جُرَيْجٍ وَمَالِكُ بْنُ أَنَسٍ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ، عَنْ أَبِي هُرَيْرَة عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا، وَرَوَى ابْنُ أَبِي أُوَيْسٍ عَنْ أَبِيهِ، عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ عَنْ أَبِي هُرَيْرَةَ عَنِ

complete."

And in Ismā'īl bin Abī Uwais' Hadīth there is no more than this. I asked Abū Zur'ah about this Hadīth, he said: "Both of the Hadīth are Ṣaḥīḥ." And he argued this with the narrations of Ibn Abī Uwais from his father from Al-'Alā'.

النَّبِيِّ ﷺ نَحْوَ هٰذَا.

حَدَّثَنَا بِذَٰلِكَ مُحَمَّدُ بْنُ يَحْيَى وَيَعْقُوبُ بْنُ سُفْيَانَ الفَارِسِيُّ قَالَا: حَدَّثَنَا [إِسْمَاعِيلُ] بْنُ أَبِي أُوَيْسٍ عَنْ أَبِيهِ، عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ وَكَانَا جَلِيسَيْنِ لأَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ القُرْآنِ فَهِيَ خِدَاجٌ [فَهِيَ خِدَاجٌ] فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» وَلَيْسَ فِي حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي أُوَيْسٍ أَكْثَرُ مِنْ هٰذَا. وَسأَلْتُ أَبَا زُرْعَةَ عَنْ هٰذَا الْحَدِيثِ، فَقَالَ: كِلَا الْحَدِيثَيْنِ صَحِيحٌ وَاحْتَجَّ بِحَدِيثِ ابْنِ أَبِي أُوَيْسٍ عَنْ أَبِيه، عَنِ العَلَاءِ.

تخريج: وأخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... إلخ، ح: ٣٩٥ من حديث العلاء به.

2-2953. (Another chain) from 'Adī bin Ḥātim who said: "I went to the Prophet ﷺ while he was sitting in the *Masjid*, the people said: 'This is 'Adī bin Ḥātim.' And I came without having a treaty nor a writ. When I was brought to him, he took my hand. Prior to that he had said: 'I hope that Allāh will place his hand in my hand.'" He said: "He stood with me, and a woman and a boy met him and said: 'We have a need from you.' He stood with them, until he was finished dealing with what they wanted. Then he took me by the hand until he brought me to his house. A slave girl brought him a cushion to

(٢) - ٢٩٥٣ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدٍ: أَخْبَرَنَا عَمْرُو ابْنُ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ ابْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ جَالِسٌ فِي المَسْجِدِ فَقَالَ الْقَوْمُ: هٰذَا عَدِيُّ بْنُ حَاتِمٍ، وَجِئْتُ بِغَيْرِ أَمَانٍ وَلَا كِتَابٍ. فَلَمَّا دُفِعْتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَالَ قَبْلَ ذَٰلِكَ: «إِنِّي لأَرْجُو أَنْ يَجْعَلَ اللهُ يَدَهُ فِي يَدِي»، قَالَ: فَقَامَ بِي فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا فَقَالَا: إِنَّ لَنَا عَلَيْكَ حَاجَةً. فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا، ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَأَلْقَتْ لَهُ

sit on, and I sat in front of him. He expressed thanks and praise for Allāh then said: 'What has caused you to flee from saying *Lā Ilāha illallāh*? Do you know of another god other than Him?'" He said: "I said: 'No.'" He said: "Then he talked for some time, and then said: 'You refuse to say *Allāhu Akbar* because you know that there is something greater than Allāh?'" He said: "I said: 'No.' He said: 'Indeed the Jews are those who Allāh is wrath with, and the Christians have strayed.'" He said: "I said: 'Indeed I am a Muslim, *Ḥanīf*.'" He said: "I saw his face smiling with happiness." He said: "Then he ordered that I stop with him at the home of man from the *Anṣār*, whom he would frequently visit in the mornings and the evenings. When I was with him at night, a people in woolen garments of these *Nimār*[1] came. Then he performed *Ṣalāt* and stood to encourage them (the people) to give (charity) to them. Then he said: 'Even if with a *Ṣā'* or half a *Ṣā'*, or a handful or part of a handful, to save the face of one of you from the heat of Hell, or the Fire. And even if it be by a date or part of a date – for indeed one of you shall meet Allāh and it shall be said to him what I say to you: "Have I not given hearing and seeing to you?" He shall say: "Of course." It will be said: "Have I not given you wealth and children?"

الْوَلِيدَةُ وِسَادَةً فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا يُفِرُّكَ أَنْ تَقُولَ: لَا إِلَهَ إِلَّا اللهُ، فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللهِ؟» قَالَ: قُلْتُ: لَا. قَالَ: ثُمَّ تَكَلَّمَ سَاعَةً ثُمَّ قَالَ: «إِنَّمَا تَفِرُّ أَنْ تَقُولَ: اللهُ أَكْبَرُ، وَتَعْلَمُ [أَنَّ] شَيْئًا أَكْبَرُ مِنَ اللهِ؟» قَالَ: قُلْتُ: لَا، قَالَ: «فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضُلَّالٌ»، قَالَ: قُلْتُ: فَإِنِّي حَنِيفٌ مُسْلِمٌ. قَالَ: فَرَأَيْتُ وَجْهَهُ تَبَسَّطَ فَرَحًا. قَالَ: ثُمَّ أَمَرَ بِي فَأُنْزِلْتُ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ جَعَلْتُ أَغْشَاهُ طَرَفَي النَّهَارِ، قَالَ: فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنَ الصُّوفِ مِنْ هَذِهِ النِّمَارِ. قَالَ: فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ. ثُمَّ قَالَ: «وَلَوْ صَاعٌ وَلَوْ بِنِصْفِ صَاعٍ وَلَوْ قُبْضَةٌ وَلَوْ بِبَعْضِ قُبْضَةٍ يَقِي أَحَدُكُمْ وَجْهَهُ حَرَّ جَهَنَّمَ أَوِ النَّارِ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لَاقِي اللهِ وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا فَيَقُولُ: بَلَى. فَيَقُولُ: أَلَمْ أَجْعَلْ لَكَ مَالًا وَوَلَدًا؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَيْنَ مَا قَدَّمْتَ لِنَفْسِكَ؟ فَيَنْظُرُ قُدَّامَهُ وَبَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. ثُمَّ لَا يَجِدُ شَيْئًا يَقِي بِهِ وَجْهَهُ حَرَّ جَهَنَّمَ. لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لَا أَخَافُ عَلَيْكُمُ الفَاقَةَ فَإِنَّ اللهَ نَاصِرُكُمْ

[1] A cloth with certain patterns, and the word appeared before.

وَمُعْطِيكُمْ حَتَّى تَسِيرَ الظعِينَةُ فِيمَا بَيْنَ يَثْرِبَ وَالْحِيرَةِ أَوْ أَكْثَرَ، مَا يُخَافُ عَلَى مَطِيَّتِهَا السَّرَقُ»، [قَالَ:] فَجَعَلْتُ أَقُولُ فِي نَفْسِي فَأَيْنَ لُصُوصُ طَيِّىءٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سِمَاكِ بْنِ حَرْبٍ وَرَوَى شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ بْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ الْحَدِيثَ بِطُولِهِ.

He shall say: "Of course." It will be said: "So where is what you have sent forth for yourself?" He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date, and if he does not find that, then with a good statement. For indeed I do not fear poverty for you – Allāh will aid you and grant you, such that a woman can travel on her camel *howda* from Yathrib to Al-Ḥīrah, or further, without fear of being robbed.' I began thinking to myself: 'Where would the thieves of Ṭaiy' be then?'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Simāk bin Ḥarb. Shu'bah reported the *Ḥadīth* from Simāk bin Ḥarb, from 'Abbād bin Ḥubaish, from 'Adī bin Ḥātim from the Prophet ﷺ in its entirety.

تخريج: **[إسناده حسن]** وأخرجه البغوي في الأنوار من الشمائل النبي المختار، ح: ٢٠٠ من حديث عبد بن حميد به وسماك بن حرب حدث به قبل اختلاطه، وحديث شعبة في المسند لأحمد: ٤/ ٣٧٨، ٣٧٩ وصححه ابن حبان، ح: ٢٢٧٩ .

Comments:

This *Ḥadīth* proves:

1. The Messenger of Allāh ﷺ desired that the chiefs of the various tribes should accept Islam in order to make it easy for the tribesmen to embrace Islam. 'Adī was a son of a known generous scholar, Ḥātim Aṭ-Ṭāi'. He was chief of his people. So the Prophet ﷺ desired for him to accept Islam; and Allāh Almighty fulfilled his desire.
2. The Prophet ﷺ talked to 'Adī in privacy in order to avoid any disruption, it was impossible to clarify his doubt and uncertainty in the gathering.

2954. 'Adiyy bin Ḥātim narrated that the Prophet ﷺ said: "The Jews are those who Allāh is wrath with, and the Christians have strayed." (***Hasan***)

He then mentioned the *Ḥadīth* in its entirety.

٢٩٥٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ ابْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ والنَّصَارَى ضُلَّالٌ».

فَذَكَرَ الْحَدِيثَ بِطُولِهِ.

تخريج: [إسناده حسن] وانظر الحديث السابق.

Chapter 2. Regarding *Sūrat Al-Baqarah*

(المعجم ٢) - [بَابٌ:] وَمِنْ سُورَةِ الْبَقَرَةِ (التحفة ٣)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 2955. Abū Mūsā Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Most High created Ādam from a handful that He took from all of the earth. So the children of Ādam come in accordance with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy and the clean."' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - **٢٩٥٥** - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ ابْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ قَالُوا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الأَعْرَابِيُّ عَنْ قَسامَةَ بْنِ زُهَيْرٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الأَرْضِ، فَجَاءَ مِنْهُمُ الأَحْمَرُ وَالأَبْيَضُ وَالأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القدر، ح:٤٦٩٣ من حديث يحيى القطان به وصححه ابن حبان، ح:٢٠٨٣ وابن الجوزي والحاكم:٢/ ٢٦١، ٢٦٢ ووافقه الذهبي.

Comments:

Ādam ﷺ was created with an extract of soil from the whole earth. The various parts of the earth are different in color, nature and reality, and the effect of the various colors and natures exist distinctively in the human created from them. Basic colors are only red, white and black. Other colors are made of their mixture and combination.

(2). 2956. Abū Hurairah narrated, that the Messenger of Allāh ﷺ said, regarding Allāh's saying: Enter the gate in prostration:[1] "They entered dragging their behinds" meaning they distorted it, and with this chain, from the Prophet ﷺ: But those who did wrong changed the word from that which had been told to them for another.[2] – "They said: *Ḥabbah* (a seed) in *Sha'īrah* (in barely)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٢٩٥٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿ادْخُلُوا الْبَابَ سُجَّدًا﴾ [٥٨] قَالَ: «دَخَلُوا مُتَزَحِّفِينَ عَلَى أَوْرَاكِهِمْ» أَيْ مُنْحَرِفِينَ وَبِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ ﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ﴾ [٥٩] قالَ: «قَالُوا: حَبَّةٌ فِي شَعِيرَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب:١، ح:٣٤٠٣ ومسلم، ح:٣٠١٥ من حديث عبدالرزاق به.

Comments:

The stubbornness of the Jews is mentioned in this *Ḥadīth*, they opposed both verbally and physically, they entered the holy land with pride, crawling on their buttocks instead of prostrating with humility and humbleness; they distorted the words of pardon and seeking forgiveness into mockery saying, 'a grain in barely'.

(3). 2957. 'Abdullāh bin 'Āmir bin Rabī'ah narrated from his father who said: "We were with the Messenger of Allāh ﷺ on a journey on a very dark night and we did not know where the *Qiblah* was. So each man among us prayed in his own direction. In the morning when we mentioned that

(٣) - ٢٩٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَشْعَثُ السَّمَّانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ، فَلَمَّا

[1] *Al-Baqarah* 2:58.

[2] *Al-Baqarah* 2:59.

أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِرَسُولِ اللهِ ﷺ فَنَزَلَتْ ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [١١٥].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَشْعَثَ السَّمَّانِ أَبِي الرَّبِيعِ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ. وَأَشْعَثُ يُضَعَّفُ فِي الْحَدِيثِ.

to the Messenger of Allāh ﷺ, then the following was revealed: "So wherever you turn, there is the Face of Allāh."[1] (*Ḍa'īf*)

Abū 'Eīsā said: This *Ḥadīth* is [*Ḥasan*] *Gharīb*. We do not know of it except as a narration of Ash'ath As-Sammān Abū Ar-Rabī'ah from 'Āṣim bin 'Ubaidullāh. And Ash'ath is weak in *Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب من يصلي لغير القبلة وهو لا يعلم، ح:١٠٢٠ من حديث أشعث السمان به وتابعه عمرو بن قيس عند الطيالسي، ح:١١٤٥ * عاصم بن عبيدالله: ضعيف وله شاهد ضعيف عند البيهقي وغيره.

Comments:

This *Ḥadīth* proves that if due to darkness, and it being overcast, or because of clouds, the prayer is performed unknowingly to a direction other than the *Qiblah*, then this prayer will be valid.

(٤) - ٢٩٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ تَطَوُّعًا حَيْثُمَا تَوَجَّهَتْ بِهِ وَهُوَ جَاءٍ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، ثُمَّ قَرَأَ ابْنُ عُمَرَ هَذِهِ الْآيَةَ ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾ الآية [١١٥]. وقَالَ ابْنُ عُمَرَ: فِي هَذَا أُنْزِلَتْ هَذِهِ الآيَةُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى عَنْ قَتَادَةَ أَنَّهُ قَالَ فِي هَذِهِ الآيَةِ: ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [قَالَ قَتَادَةُ:] هِيَ مَنْسُوخَةٌ نَسَخَهَا [قَوْلُهُ]: ﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [١٤٤] أَيْ تِلْقَاءَهُ.

(4). 2958. Ibn 'Umar said: "The Messenger of Allāh ﷺ would perform voluntary *Ṣalāt* upon his mount facing whichever direction he was headed, while he was coming from Makkah to Al-Madīnah." Then Ibn 'Umar recited: To Allāh belong both the east and the west."[2]

And Ibn 'Umar said: "It was about this that the *Āyah* was revealed." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported from Qatādah that he said about this *Āyah*: To Allāh belong both the east and the west, so wherever you turn, there is the Face of Allāh. [Qatādah said:] "It is abrogated, it was abrogated by [His saying]: So

[1] *Al-Baqarah* 2:115. This preceded under no. 345.
[2] *Al-Baqarah* 2:115.

turn your face in the direction of *Al-Masjid Al-Ḥarām*.[1] Meaning: facing it."

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠ من حديث عبدالملك به * أثر قتادة: ضعيف عنه، سعيد بن أبي عروبة عنعن، وأثر مجاهد، سنده حسن.

Comments:

The aim of the first verse is that no direction or side from among the directions is specified with Allāh Almighty, the real purpose is to obey and follow Allāh's command. The second Verse abrogates the rule of directing the face to the House in Jerusalem in prayer, instead it commands to turn the face in prayer to the Sacred Mosque in Makkah.

(5). (A chain for that) from Qatādah. (***Ḍa'īf***)

And it has been reported that Mujāhid said about this *Āyah*: "So wherever you turn, there is the Face of Allāh"[2] : "So there is the direction of Allāh." (***Ḥasan***)

(A chain for the above narration).

(٥) - حَدَّثَنَا بِذٰلِكَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. وَيُرْوَى عَنْ مُجَاهِدٍ فِي هٰذِهِ الآيَةِ ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ قَالَ: فَثَمَّ قِبْلَةُ اللهِ.

حَدَّثَنَا بِذٰلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنِ النَّضْرِ بْنِ عَرَبِيٍّ، عَنْ مُجَاهِدٍ بِهٰذَا.

(6). 2959. Anas narrated that 'Umar bin Al-Khaṭṭāb said: "O Messenger of Allāh ﷺ! I wish that we could perform *Ṣalāt* behind the *Maqām*. So the following was revealed: And take you the *Maqām* of Ibrāhīm as a place of *Ṣalāt*."[3] (***Ṣaḥīḥ***)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٦) - ٢٩٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَارَسُولَ اللهِ! لَوْ صَلَّيْنَا خَلْفَ الْمَقَامِ، فَنَزَلَتْ ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [١٢٥].

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الصلاة، باب ما جاء في القبلة، ومن لم ير الإعادة على من سها فصلى إلى غير القبلة، ح: ٤٠٢ من حديث حميد الطويل به.

[1] *Al-Baqarah* 2:144.
[2] *Al-Baqarah* 2:115.
[3] *Al-Baqarah* 2:125.

Comments:

The Station of Ibrāhīm is a stone, on which Prophet Ibrāhīm ﷺ stood when building the House of Allāh; the two *Rak'ah* after *Tawāf* should be performed behind it facing the *Qiblah*.

(7). 2960. Anas narrated that 'Umar bin Al-Khattāb [may Allāh be pleased with him] said: "I said: 'O Messenger of Allāh ﷺ! I wish that you could perform *Salāt* behind the *Maqām* of Ibrāhīm.' So the following was revealed: And take you the *Maqām* of Ibrāhīm as a place of *Salāt*."[1] **(*Sahīh*)**

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. And there is something on this topic from Ibn 'Umar.

(٧) - ٢٩٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ]: قُلْتُ: يارَسُولَ اللهِ! لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَنَزَلَتْ ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

تخريج: وأخرجه البخاري، أيضًا، ح:٤٠٢ من حديث هشيم به * وفي الباب عن ابن عمر [الطبراني في الكبير: ١٢/ ٤٠٠، ح: ١٣٤٧٥].

(8). 2961. Abū Sa'eed narrated that about Allāh's saying: Thus we have made you a *Wasata* nation – the Prophet said ﷺ: "The meaning of *Wasata* is just." **(*Sahīh*)**

[Abū 'Eīsā said: This *Hadīth* is [*Hasan*] *Sahīh*.

(Another chain) From Abū Sa'eed who narrated that: "The Messenger of Allāh ﷺ said: 'Nūh will be called and it will be said: "Did you deliver (the Message)? "He will say: "Yes" and his people will be called and it will be said: "Did he call you?" They will say: "No warner came to us. No one came to us.' It will be said: "Who will testify for you?" So it is said: "Muhammad and his

(٨) - ٢٩٦١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ [١٤٣] قَالَ: عَدْلًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُدْعَى نُوحٌ فَيُقَالُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيُقَالُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: مَا أَتَانَا

[1] *Al-Baqarah* 2:125.

Ummah (community)." He ﷺ said: You will be brought to testify that he delivered (the Message) and that is His saying: Thus, we have made you a *Wasaṭa* nation that you will be witnesses over mankind and the Messenger (Muḥammad) will be a witness over you.'[1] And *Al-Wasaṭ* is "Just." (***Ṣaḥīḥ***)

Abu 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) with a similar narration.

مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ. فَيُقَالُ: مَنْ شُهُودُكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قَالَ: فَيُؤْتَى بِكُمْ تَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ فَذَلِكَ قَوْلُ اللهِ تَبَارَكَ وَتَعَالَى: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ وَالْوَسَطُ: الْعَدْلُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنِ الأَعْمَشِ نَحْوَهُ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب: الأرواح جنود مجندة، ح:٣٣٣٩، ٤٤٨٧، ٧٣٤٩ من حديث الأعمش به وهو في نسخة وكيع عن الأعمش، ح:٢٦.

Comments:

The Muslim *Ummah* is in between the negligence of the Jews and the exaggeration and immoderation of the Christians. Therefore it is called the Middle *Ummah*, and that which is in the middle, it will be on the middle course and the path of moderation.

(9). 2962. Al-Barā' bin 'Āzib said: ""When the Messenger of Allāh ﷺ arrived in Al-Madīnah, he performed *Ṣalāt* facing the direction of Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months. The Messenger of Allāh ﷺ longed to face toward the Ka'bah, so Allāh, Mighty and Sublime is He revealed: Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* that shall please you, so turn your face in the direction of *Al-Masjid Al-Ḥarām*.[2] So he faced the direction of the Ka'bah and he had longed for that. (One day) a

(٩) - ٢٩٦٢ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ [ابْنِ عَازِبٍ] قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [١٤٤] فَوُجِّهَ نَحْوَ الْكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ، فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرَ قَالَ: ثُمَّ مَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ

[1] *Al-Baqarah* 2:143.

[2] *Al-Baqarah* 2:144.

man performed *Ṣalāt Al-'Aṣr* along with him." He said: "Then he passed by some people from the *Anṣār* performing *Ṣalāt Al-'Aṣr*, while they were bowing toward Bait Al-Maqdis. He told them that he testifies that he performed *Ṣalāt* with the Messenger of Allāh ﷺ, and he had faced the direction of the Ka'bah." He said: "So they turned while they were bowing."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān Ath-Thawrī has reported it from Abū Isḥāq.

نَحْوَ بَيْتِ المَقْدِسِ فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ وَأَنَّهُ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ، قَالَ: فَانْحَرَفُوا وَهُمْ رُكُوعٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخريج: متفق عليه، وأخرجه البخاري، أخبار الآحاد، باب ما جاء في إجازة الواحد الصدوق في الأذان والصلاة والصوم والفرائض والأحكام، ح:٧٢٥٢ من حديث وكيع ومسلم، ح:٥٢٥ من حديث أبي إسحاق به.

Comments:

The Prophet ﷺ was sent to follow the Monotheism of Prophet Ibrāhīm ﷺ, the *Qiblah* of Ibrāhīm was that of his. Ibrāhīm prayed for the advent of the Prophet Muḥammad ﷺ, so he remained waiting for the direction of the *Qiblah* to be changed; when someone's arrival is awaited, the gaze follows his path of arrival again and again; so the Prophet ﷺ would look up towards the heaven again and again, eventually the direction changed on 15th Rajab 2 AH.

(10). 2963. Ibn 'Umar said: "They were bowing during *Ṣalāt Al-Fajr*."[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(١٠) - ٢٩٦٣ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانُوا رُكُوعًا فِي صَلَاةِ الْفَجْرِ.

وفِي الْبَابِ عَنْ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ وَابْنِ عُمَرَ وَعُمَارَةَ بْنِ أَوْسٍ وَأَنَسِ بْنِ مالِكٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري ح:٤٤٨٨ من حديث سفيان الثوري ومسلم، ح:٥٢٦ من حديث عبدالله بن دينار به * وفي الباب عن عمرو بن عوف المزني [البخاري في التاريخ

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[1] This preceded under no. 340.

[2] This preceded under no. 341.

الكبير:٦/٣٠٧] وابن عمر [تقدم:٢٩٦٢] وعمارة بن أوس [أبو نعيم في معرفة الصحابة:٤/ ٢٠٧٩، ح:٥٢٢٩] وأنس بن مالك [مسلم، ح:٥٢٧].

Comments:

People of a mosque got this news in the *'Aṣr* prayer while the people of the other mosque were told in the morning prayer, its detail has already passed.

(11). 2964. Ibn 'Abbās narrated: "When the Prophet ﷺ began facing the Ka'bah they said: 'O Messenger of Allāh! How about our brothers who died while they were praying toward Bait Al-Maqdis?' So Allāh Most High revealed: Allāh would not allow your faith to be wasted."[1] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١١) - ٢٩٦٤ - حَدَّثَنَا هَنَّادٌ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا وُجِّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ بِإِخْوَانِنَا الَّذِين مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللهُ تَعَالَى ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ الآيَةَ [١٤٣].

[قَالَ أَبُو عِيسَى:] حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أبو داود، السنة، باب الدليل على زيادة الإيمان ونقصانه، ح:٤٦٨٠ من حديث سماك به وصححه الحاكم:٢/ ٢٦٩ والذهبي:٢/ ٢٦٩ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

Comments:

The prayer, here, is called *Īmān*, which proves that the deeds are part and *Īmān*.

(12). 2965. Az-Zuhrī narrated that 'Urwah said: "I said to 'Āishah: 'I do not see anything wrong if someone does not go between Aṣ-Ṣafā and Al-Marwah, nor any harm if I do not go between them.' She said: 'How horrible is what you have said O my nephew! The Messenger of Allāh ﷺ would go between them, and the Muslims go between them. It was only that the people who asumed *Iḥrām* in the name of the false deity Mannāh, which was in Al-Mushallal, would

(١٢) - ٢٩٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَى عَلَى أَحَدٍ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئًا وَمَا أُبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا، فَقَالَتْ: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، طَافَ رَسُولُ اللهِ ﷺ وَطَافَ الْمُسْلِمُونَ، وَإِنَّمَا كَانَ مَنْ أَهَلَّ لِمَنَاةَ الطَّاغِيَةِ الَّتِي بِالْمُشَلَّلِ لا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿فَمَنْ حَجَّ

[1] *Al-Baqarah* 2:143.

ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَاۚ﴾ [١٥٨] وَلَوْ كَانَتْ كَمَا تَقُولُ لَكَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا.

قَالَ الزُّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَام فَأَعْجَبَهُ ذَلِكَ وَقَالَ: إِنَّ هٰذَا لَعِلْمٌ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لَا يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ آخَرُونَ مِنَ الأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ الله تَعَالَى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ قَالَ أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ: فَأُرَاهَا قَدْ نَزَلَتْ فِي هٰؤُلَاءِ وَهٰؤُلَاءِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

not go between Aṣ-Ṣafā and Al-Marwah. So, Allāh Blessed and Most High revealed: So it is not a sin for those who perform *Ḥajj* or *'Umrah* to the House to go between them.[1] And if it were as you say, then it would be: "Then there is no harm on him if he does not go between them."

Az-Zuhrī said: "I mentioned that to Abū Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām. He was surprised at that and he said: 'Indeed this is knowledge. I had heard some men among the people of knowledge saying that those Arabs who would not go between Aṣ-Ṣafā and Al-Marwah said, that going between these two rocks is a matter from *Jāhiliyyah*. And others among the *Anṣār* said: "We have only been ordered with going around the House, we were not ordered to do so with Aṣ-Ṣafā and Al-Marwah." So Allāh Most High revealed: Indeed Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh..'[2] Abū Bakr bin 'Abdur-Raḥmān said: 'So I thought that it was revealed about these people, and those people.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب بيان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به، ح:١٢٧٧ عن محمد بن أبي عمر والبخاري، ح:٤٨٦١ من حديث سفيان بن عيينة به.

Comments:

Sa'i is a pillar of *Ḥajj* according to the majority, *Ḥajj* is not valid without it. Imām Ash-Shāfi'ī has the same opinion, and also a known statement of Imām

[1] *Al-Baqarah* 2:158.
[2] *Al-Baqarah* 2:158.

Mālik, the most authentic saying of Imām Aḥmad, Imām Isḥāq and Abū Thawr hold exactly the same opinion. According to Imām Abū Ḥanīfah and Ath-Thawrī, *Sa'i* is *Wājib*, if missed it can be expiated by offering a sacrifice.

(13). 2966. 'Āṣim Al-Aḥwal narrated: "I asked Anas bin Mālik about Aṣ-Ṣafā and Al-Marwah, and he said: 'They were among the rites of *Jāhiliyyah*.' He said: 'So during Islam, we refrained from them, then Allāh, Blessed and Most High, revealed: Indeed Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin for those who perform *Ḥajj* or *'Umrah* to the House to go between them.'[1] He said: 'So it is voluntary to do so: And whoever does good voluntarily then verily, Allāh is the All-Recogniser, the All-Knowing.'"[2] ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٣) - ٢٩٦٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ الأَحْوَلِ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ الصَّفَا وَالمَرْوَةِ فَقَالَ: كَانَا مِنْ شَعَائِرِ الجَاهِلِيَّةِ، قَالَ: فَلَمَّا كَانَ الإِسْلَامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ قَالَ: هُمَا تَطَوُّعٌ ﴿وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾ [١٥٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله تعالى: ﴿إن الصفا والمروة من شعائر الله﴾، ح:٤٤٩٦ من حديث سفيان الثوري ومسلم، ح:١٢٧٨ من حديث عاصم الأحول به.

Comments:

This *Ḥadīth* informs about a group of *Ansār*, who, in the pre-Islamic period, used to make *Sa'i* between of Aṣ-Ṣafā and Al-Marwah for the sake of idols, Isāf and Nā'ilah.

(14). 2967. Jābir bin 'Abdullāh narrated: "When the Messenger of Allāh ﷺ arrived in Makkah, performing *Ṭawāf* around the House seven times, I heard him reciting: And take the *Maqām* of Ibrāhīm as a place of prayer.[3] So he performed *Ṣalāt* behind the *Maqām*, then he came to the

(١٤) - ٢٩٦٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا فَقَرَأَ ﴿وَٱتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [١٢٥] فَصَلَّى خَلْفَ المَقَامِ، ثُمَّ أَتَى الْحَجَرَ

[1] *Al-Baqarah* 2:158.
[2] *Al-Baqarah* 2:158.
[3] *Al-Baqarah* 2:125.

فَاسْتَلَمَهُ، ثُمَّ قَالَ: «نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ» وَقَرَأَ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(Black) Stone, then he said: 'We begin with what Allāh began with.' So he began at Aṣ-Ṣafā and recited: Indeed Aṣ-Ṣafā and Al-Marwah are among the Symbols of Allāh."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب:١، ح:٣٩٦٩ وابن ماجه، ح:١٠٠٨ والنسائي، ح:٢٩٦٤ من حديث جعفر بن محمد به وأصله في صحيح مسلم، ح:١٢١٨ بطوله.

Comments:

The *Sa'i* between Aṣ-Ṣafā and Al-Marwah will begin from Aṣ-Ṣafā, because Allāh Almighty named Aṣ-Ṣafā first in the Qur'ān.

(١٥) ٢٩٦٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ بْنِ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ ابْنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِمًا فَلَمَّا حَضَرَهُ الإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ: هَلْ عِنْدَكِ طَعَامٌ؟ فَقَالَتْ؟ لَا، وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ - وَكَانَ يَوْمَهُ يَعْمَلُ - فَغَلَبَتْهُ عَيْنُهُ وَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ: خَيْبَةً لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾ فَفَرِحُوا بِهَا فَرَحًا شَدِيدًا ﴿وَكُلُوا وَٱشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ [١٨٧].

(15). 2968. Al-Barā' bin 'Āzib said: "It was the custom among the Companions of Muḥammad ﷺ, that if any of them was fasting and the food was presented but he had slept before eating, he would not eat that night, nor the following day until the evening. Qais bin Ṣirmah Al-Anṣārī fasted and came to his wife at the time of *Ifṭār*, and said to her: 'Do you have any food?' She said: 'No, but I will go and bring something for you.' He worked during the day, so his eyes (sleep) overcame him. Then his wife came, and when she saw him she said: 'You shall be disappointed.' About the middle of the next day he fainted. That was mentioned to the Prophet ﷺ, so this *Āyah* was revealed: 'It is made lawful for you to have sexual relations with your women on the night of the fasts. So they were very happy about that. 'And eat and

[1] *Al-Baqarah* 2:158. This narration preceded under no. 862.

drink until the white thread (light) of dawn appears distinct to you from the black thread (of night).'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التفسير، باب: ﴿أحل لكم ليلة الصيام الرفث إلى نسائكم . . ﴾ إلخ، ح:٤٥٠٨ عن عبيدالله بن موسى به.

Comments:

When Qays bin Sirmah was home, there was nothing at home other than the dates. He asked his wife for food other than the dates; so his wife went to get food from someone in exchange for dates. He had slept because of fatigue and weariness before she came. Now eating food was impossible. Due to this incident, these Verses were revealed to make it easy and flexible for the Companions, and then this routine principle came to existence which we follow to this days. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 1]

(16). 2969. An-Nu'mān bin Bashīr narrated from the Prophet ﷺ, regarding Allāh's saying: Your Lord said: Invoke Me, I shall respond to you.[2] – he said: "The supplication is the worship." And he recited: 'Your Lord said: Invoke Me, I shall respond to you.' up to His saying: 'in humiliation.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, [Manṣūr (also) reported it].

(١٦) - ٢٩٦٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعٍ الكِنْدِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر:٦٠] وقَالَ: «الدُّعَاءُ هُوَ العِبَادَةُ وَقَرَأَ ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ إِلَى قَوْلِهِ ﴿دَاخِرِينَ﴾».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [رَوَاهُ مَنْصُورٌ].

تخريج: [صحيح] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح:٣٨٢٨ من حديث الأعمش، وأبو داود، ح:١٤٧٩ من حديث ذر به وصححه ابن حبان، ح:٢٣٩٦ والحاكم:١/ ٤٩٠، ٤٩١ ووافقه الذهبي.

Comments:

It is a part of a Verse of *Sūrah Ghāfir*: "Those who scorn My worship they will surely enter Hell in humiliation..." thus not invoking is interpreted with scorning worship; so the Prophet said, 'The supplication is worship'.

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[1] *Al-Baqarah* 2:187.

[2] *Ghāfir* 40:60. It appears that the author intended to apply it to *Al-Baqarah* 2:186. See *Tuhfat Al-Ahwadhī*.

(17).2970. 'Adī bin Ḥātim narrated: When 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' was revealed, the Prophet ﷺ said to me: 'That only refers to the whiteness of the day from the blackness of the night."' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) similar to that.

(١٧) - ٢٩٧٠ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ، حَدَّثَنَا عَدِيُّ بْنُ حَاتِمٍ، قَالَ: لَمَّا نَزَلَتْ ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ [١٨٧] قَالَ لِيَ النَّبِيُّ ﷺ: «إِنَّمَا ذَلِكَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

تخريج: متفق عليه، وأخرجه البخاري، الصوم، باب قول الله تعالى: ﴿وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر...﴾ إلخ: ١٩١٦ من حديث هشيم ومسلم، ح: ١٠٩٠ من حديث حصين به.

(18). 2971. 'Adī bin Ḥātim narrated: "I asked the Messenger of Allāh ﷺ about the fast, he said: 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)"' – he said: "So I took two ropes, one white and the other black to look at them. So the Messenger of Allāh ﷺ said to me" – it was something that Sufyān (a sub narrator) did not remember – so he said: "It is only the night and the day."' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīḍth* is *Ḥasan Ṣaḥīḥ*.

(١٨) - ٢٩٧١ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّوْمِ فَقَالَ: ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ قَالَ: فَأَخَذْتُ عِقَالَيْنِ أَحَدُهُمَا أَبْيَضُ وَالآخَرُ أَسْوَدُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِمَا، فَقَالَ لِي رَسُولُ اللهِ ﷺ شَيْئًا لَمْ يَحْفَظْهُ سُفْيَانُ، فَقَالَ: «إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، التفسير، باب: ﴿كلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر﴾، ح: ٤٥١٠ ومسلم، ح: ١٠٩٠ من حديث الشعبي به انظر الحديث السابق.

Comments:

When 'Adī bin Ḥātim embraced Islam, the Prophet ﷺ recited to him the Qur'ānic Verse mentioned in this *Ḥadīth*, who understood its literal meaning.

He put a black string and a white one under his pillow at night, and slept. He kept looking at both strings to find out the time to end the predawn meal. What a long and wide pillow was it that hid the darkness of night and the whiteness under itself! The Prophet ﷺ then explained, 'This Verse means the darkness of night and the glow of morning'.

(19). 2972. Aslam bin 'Imrān At-Tujībī said: "We were in a Roman city, when a large column of Romans came out to us. So about the same number or more of the Muslims went towards them. The commander of the people of Egypt was 'Uqbah bin 'Āmir, and the commander of the (our) group was Faḍālah bin 'Ubaid. One man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming: '*Subḥān Allāh!* He has thrown himself into destruction!' Abū Ayyūb Al-Anṣārī said: 'O you people! You give this interpetation for this *Āyah*, while this *Āyah* was only revealed about us, the people among the *Anṣār*, when Allāh made Islam mighty, and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allāh ﷺ: "Our wealth has been ruined, and Allāh has strengthened Islam, and increased its supporters, so if we tend to our wealth then what we lost of it shall be revitalized for us." So Allāh, Blessed and Most High, revealed to His Prophet ﷺ, rebuking what we said: 'And spend in the cause of Allāh, and do not throw yourselves into destruction.'[1] So the destruction

(١٩) - ٢٩٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ النَّبِيلُ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ التُّجِيبِيِّ قَالَ: كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيمًا مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ وَعَلَى الْجَمَاعَةِ فَضَالَةُ بْنُ عُبَيْدٍ فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى صَفِّ الرُّومِ حَتَّى دَخَلَ عَلَيْهِمْ فَصَاحَ النَّاسُ وَقَالُوا: سُبْحَانَ اللهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ، فَقَامَ أَبُو أَيُّوبَ الأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ لَتُأَوِّلُونَ هَذِهِ الآيَةَ هٰذَا التَّأْوِيلَ، وَإِنَّمَا نَزَلَتْ هَذِهِ الآيَةُ فِينَا مَعْشَرَ الأَنْصَارِ لَمَّا أَعَزَّ اللهُ الإِسْلَامَ وَكَثُرَ نَاصِرُوهُ. فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا دُونَ رَسُولِ اللهِ ﷺ: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَإِنَّ اللهَ قَدْ أَعَزَّ الإِسْلَامَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَقَمْنَا فِي أَمْوَالِنَا فَأَصْلَحْنَا مَا ضَاعَ مِنْهَا، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ يَرُدُّ عَلَيْنَا مَا قُلْنَا ﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [١٩٥] فَكَانَتِ التَّهْلُكَةُ الإِقَامَةَ عَلَى الأَمْوَالِ وَإِصْلَاحَهَا وَتَرْكَنَا الغَزْوَ. فَمَا زَالَ أَبُو أَيُّوبَ شَاخِصًا فِي سَبِيلِ اللهِ حَتَّى دُفِنَ

[1] *Al-Baqarah* 2:195.

was tending to the wealth and maintaining it.' Abū Ayyūb did not cease traveling in Allāh's cause, until he was buried in the land of the Romans." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

بِأَرْضِ الرُّومِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب في قوله عزوجل: ﴿ولا تلقوا بأيديكم إلى التهلكة﴾، ح:٢٥١٢ من حديث حيوة بن شريح به وصححه ابن حبان، ح:١٦٦٧ والحاكم على شرط الشيخين: ٢/ ٢٧٥ ووافقه الذهبي وللحديث طرق كثيرة في تاريخ دمشق لابن عساكر وغيره * قوله: "وعلى الجماعة فضالة بن عبيد" كذا في رواية الترمذي والصواب: "وعلى الجماعة عبدالرحمن بن خالد بن الوليد" أو هذه حملة أخرى غير حملة عبدالرحمن والله أعلم.

Comments:

This *Ḥadīth* proves that a person showing courage, bravery and boldness, making the enemies fearful and scared, breaking through the rows of the enemy, is correct. But it will be regarded incorrect if done so merely for the purpose to ignite the fire of war and to fuel it needlessly. Being engaged for the betterment of one's wealth and business by giving up *Jihād* and military expedition is to provide opportunity to the enemy to overcome; therefore it leads to destruction, devastation and helplessness, which is totally wrong.

(20). 2973. Mujāhid narrated that Ka'b bin 'Ujrah said: "By the One in Whose Hand is my soul! This *Āyah* was revealed refering to my case: 'And whosovever of you is ill or has an ailment on his scalp (necessitating shaving) he must pay a *Fidyah* of either fasting, or giving charity, or a sacrifice.'"[1]

He said: "We were with the Messenger of Allāh ﷺ at Al-Ḥudaibiyyah and we were in a state of *Iḥrām*. The idolaters had held us back, and I had a good deal of hair, and the lice were falling on my face. The Prophet ﷺ passed by me and said: 'The lice on your

(٢٠) - ٢٩٧٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا مُغِيرَةُ عَنْ مُجَاهِدٍ قَالَ: قَالَ كَعْبُ بْنُ عُجْرَةَ: وَالَّذِي نَفْسِي بِيَدِهِ لَفِيَّ أُنْزِلَتْ هٰذِهِ الآيَةُ وَلِإِيَّايَ عَنَى بِهَا ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [١٩٦] قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْحُدَيْبِيَةِ وَنَحْنُ مُحْرِمُونَ، وَقَدْ حَصَرَنَا الْمُشْرِكُونَ وَكَانَتْ لِي وَفْرَةٌ فَجَعَلَتِ الْهَوَامُّ تَسَاقَطُ عَلَى وَجْهِي فَمَرَّ بِيَ النَّبِيُّ ﷺ فَقَالَ لِي: «كَأَنَّ هَوَامَّ رَأْسِكَ تُؤْذِيكَ» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «فَاحْلِقْ». وَنَزَلَتْ هٰذِهِ الآيَةُ.

[1] *Al-Baqarah* 2:196.

head are bothering you?'" He said: "I said: 'Yes.' He said: 'Then shave.' And this *Āyah* was revealed."

Mujāhid said: "The fasting is for three days, the feeding is six needy people, and the sacrifice is a sheep or more." (*Ṣaḥīḥ*)

(Another chain) from 'Abdur-Raḥmān bin Abī Lailā, from Ka'b bin 'Ujrah from the Prophet ﷺ with similar.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from 'Abdullāh bin Ma'qil as well, from Ka'b bin 'Ujrah from the Prophet ﷺ with similar to this.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

'Abdur-Raḥmān bin Al-Aṣbahānī reported [similar to this] from 'Abdullāh bin Ma'qil.

قَالَ مُجَاهِدٌ: الصِّيَامُ ثَلَاثَةُ أَيَّامٍ وَالطَّعَامُ لِسِتَّةِ مَسَاكِينَ وَالنُّسُكُ شَاةٌ فَصَاعِدًا.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ ذٰلِكَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَشْعَثَ بْنِ سَوَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ ابْنِ مَعْقِلٍ أَيْضًا، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هٰذَا.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى عَبْدُ الرَّحْمٰنِ بْنُ الأَصْبَهَانِيِّ عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ [نَحْوَ هٰذَا].

تخريج: [**صحيح**] متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح:٤١٩١ من حديث هشيم عن أبي بشر، ومسلم، ح:١٢٠١ من حديث مجاهد به * حديث عبدالله بن معقل: رواه البخاري، ح:١٨١٦ ومسلم، ح:١٢٠١/ ٨٥ من حديث عبدالرحمن بن الأصبهاني عنه.

(21). 2974. 'Abdur-Raḥmān bin Abī Lailā reported from Ka'b bin 'Ujrah who said: "The Messenger of Allāh ﷺ came to me while I was lighting a fire under a pot, and lice were falling on my face, or on my eye-brows. He said: 'Are your lice bothering you?'" [He said:] "I said: 'Yes.' He said: 'Then shave your head and offer a sacrifice, or fast three days, or feed six needy people.'"

Ayyub said: "I do not know which of them he started with." (*Ṣaḥīḥ*)

(٢١) - **٢٩٧٤ - حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَتَى عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أُوقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ يَتَنَاثَرُ عَلَى جَبْهَتِي - أَوْ قَالَ: حَاجِبِي - فَقَالَ: «أَتُؤْذِيكَ هَوَامُّكَ؟» [قَالَ:] قُلْتُ: نَعَمْ، قَالَ: «فَاحْلِقْ رَأْسَكَ وَانْسُكْ نَسِيكَةً أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ» قَالَ أَيُّوبُ: لَا أَدْرِي

بِأَيَّتِهِنَّ بَدَأَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤١٩٠ ومسلم، ح: ١٢٠١/ ٨٣ من حديث أيوب السختياني به.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Comments:

It is proven from this *Ḥadīth*, if the head has to be shaved due to a reason, in the state of *Iḥrām*, then the expiation has to be carried out, which is: fasting for three days or feeding six poor persons, or to sacrifice a goat. The person carrying out the expiation has the choice to choose any of the three.

(٢٢) - ٢٩٧٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَجُّ عَرَفَاتٌ، الْحَجُّ عَرَفَاتٌ، الْحَجُّ عَرَفَاتٌ. أَيَّامُ مِنًى ثَلَاثٌ ﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾ [٢٠٣] وَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ».

قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: وَهٰذَا أَجْوَدُ حَدِيثٍ رَوَاهُ الثَّوْرِيُّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَاهُ شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ عَطَاءٍ.

تخريج: [صحيح] تقدم: ٨٨٩، ٨٩٠.

(22). 2975. 'Abdur-Raḥmān bin Ya'mar narrated that the Messenger of Allāh ﷺ said: "The *Ḥajj* is 'Arafāt, the *Ḥajj* is 'Arafāt, the *Ḥajj* is 'Arafāt. The days of Minā are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him.[1] And whoever sees (attends) 'Arafah before the rising of *Fajr*, then he has performed the *Ḥajj*."

Ibn Abī 'Umar said: "Sufyān bin 'Uyainah said: 'This is the best *Ḥadīth* that Ath-Thawrī reported.'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Shu'bah also reported it from Bukair bin 'Aṭā', and we do not know of it except as a narration of Bukair bin 'Aṭā'.

Comments:

This *Ḥadīth* proves that if a pilgrim does not arrive at the valley of 'Arafah before the dawn of the 10th of *Dhul-Ḥijjah*, his *Ḥajj* will be invalid. The stay at Minā after the 10th of *Dhul-Ḥijjah* is three days. If a person stays at Minā for the 11th and 12th of *Dhul-Ḥijjah, and leaves after two days without staying on the 13th for stoning the Jamarāt*, his *Ḥajj* will have no disruption, though staying until the 13th is better.

[1] *Al-Baqarah* 2:203.

(23). 2976. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The most hated man to Allāh is the most quarrelsome." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth is Hasan.*

(٢٣) - ٢٩٧٦ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَبْغَضُ الرِّجَالِ إِلَى اللهِ الأَلَدُّ الْخَصِمُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: "وهو ألد الخصام"، ح:٤٥٢٣ من حديث سفيان بن عيينة ومسلم، ح:٢٦٦٨ من حديث ابن جريج به.

Comments:

According to Imām *At-Tirmidhī, this Hadīth* is the explanation of *Sūrat Al-Baqarah's* Verse: '...he is most quarrelsome of the opponents'; i.e. arguing without a reason and need, and to prolong it is an extremely detestable behaviour.

(24). 2977. Anas said: "When the women among the Jews menstruated, they would not eat with them, nor drink with them, nor mingle with them in their homes. The Prophet ﷺ was asked about that, so Allāh, Blessed and Most High, revealed: 'They ask you about menstruation. Say: It is a *Adha* (harmful matter).'[1] So the Messenger of Allāh ﷺ told them to eat with them, drink with them and to remain in the houses with them, and to do everything besides intercourse with them. The Jews said: 'He does not want to leave any matter of ours without opposing us in it.'" He said: "Then 'Abbād bin Bishr and Usaid bin Hudair came to the Messenger of Allāh ﷺ to inform him about that. They said: 'O Messenger of Allāh! Should we not (then) have intercourse with them during their menstruation?' The face of the

(٢٤) - ٢٩٧٧ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ امْرَأَةٌ مِنْهُمْ لَمْ يؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبُيُوتِ، فَسُئِلَ النَّبِيُّ ﷺ، عَنْ ذَلِكَ فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ [٢٢٢] فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَأَنْ يَكُونُوا مَعَهُنَّ فِي الْبُيُوتِ وَأَنْ يَفْعَلُوا كُلَّ شَيْءٍ مَا خَلَا النِّكَاحَ. فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. قَالَ: فَجَاءَ عَبَّادُ بْنُ بِشْرٍ وَأُسَيْدُ ابْنُ حُضَيْرٍ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَاهُ بِذَلِكَ. وَقَالَا: يَا رَسُولَ اللهِ! أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَعَّرَ وَجْهُ رَسُولِ اللهِ ﷺ حَتَّى ظَنَنَّا أَنَّهُ قَدْ غَضِبَ عَلَيْهِمَا، فَقَامَا فَاسْتَقْبَلَتْهُمَا

[1] *Al-Baqarah* 2:222.

هَدِيَّةٌ مِنْ لَبَنٍ فَأَرْسَلَ النَّبِيُّ ﷺ فِي أَثَرِهِمَا فَسَقَاهُمَا فَعَلِمْنَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Messenger of Allāh ﷺ changed color, until they thought that he was angry with them. So they left, and afterwards the Prophet ﷺ was given some milk as a gift, so he sent some of it to them to drink. Then they knew that he was not angry with them." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: وأخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله وطهارة سؤرها ... إلخ، ح:٣٠٢ من حديث حماد بن سلمة به.

Comments:

This *Hadīth* is a proof that crossing the limits of the *Sharī'ah* to oppose someone in anger of being criticised and abused is incorrect. As, according to the *Sharī'ah*, sexual intercourse with the wife is prohibited during the menstruation period; but having sexual intercourse just for the sake of opposing the Jews is unlawful.

(٢٥) - ٢٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرًا يَقُولُ: كَانَتِ الْيَهُودُ تَقُولُ: مَنْ أَتَى امْرَأَتَهُ فِي قُبُلِهَا مِنْ دُبُرِهَا كَانَ الْوَلَدُ أَحْوَلَ، فَنَزَلَتْ ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [٢٢٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(25). 2978. (Another chain) with similar in meaning.

(Another chain) from Jābir who said: "The Jews would say: 'Whoever goes into his wife's vagina from behind her, then his child will be cross-eyed.' So Allāh revealed: Your wives are a tilth for you, so go to your tilth when or how you will."[1] (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: [صحيح] وانظر الحديث السابق، وأخرجه البخاري، التفسير، باب: ﴿نساؤكم حرث لكم فأتوا حرثكم أنى شئتم﴾، ح:٤٥٢٨ ومسلم، ح:١٤٣٥ من حديث سفيان بن عيينة به.

Comments:

The wife of a person is a means of having children, the place of sowing the

[1] *Al-Baqarah* 2:223.

seed (for children) is a woman's vagina, her front private part. So this is the intended place for intercourse, but no form and style is specified for it. Sexual intercourse may be made making her lie on her back, and may be from behind, but nevertheless the place of entering for intercourse is particular, which is only the vagina.

(26). 2979. Umm Salamah narrated from the Prophet ﷺ, regarding: Your wives are a tilth for you, so go to your tilth when or how you will.[1] (He ﷺ said): "Meaning one valve." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ibn Khuthaim is 'Abdullāh bin 'Uthmān bin Khuthaim. Ibn Sābiṭ is 'Abdur-Raḥmān bin 'Abdullāh bin Sābiṭ Al-Jumaḥī Al-Makkī, and Ḥafṣah is the daughter of 'Abdur-Raḥmān bin Abī Bakr Aṣ-Ṣiddīq (narrators in the chain). And it has been reported as: "In one hole."

(٢٦) - ٢٩٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ خُثَيْمٍ، عَنِ ابْنِ سَابِطٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ يَعْنِي صِمَامًا وَاحِدًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَابْنُ خُثَيْمٍ هُوَ عَبْدُ اللهِ بْنُ عُثْمَانَ ابْنِ خُثَيْمٍ. وَابْنُ سَابِطٍ هُوَ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ سَابِطٍ الْجُمَحِيُّ المَكِّيُّ وَحَفْصَةُ هِيَ بِنْتُ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، وَيُرْوَى فِي سِمَامٍ وَاحِدٍ.

تخريج: [صحيح] وأخرجه أحمد:٦/٣١٨ عن ابن مهدي به ورواه وهيب عن عبدالله بن عثمان بن خثيم (أحمد:٦/ ٣٠٥) وسنده حسن وللحديث شواهد كثيرة.

(27). 2980. Ibn 'Abbās narrated: "Umar came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I am ruined!' He said: 'Why are you ruined?' He said: 'I turned my mount during the night.'"[2] He said: "So the Messenger of Allāh ﷺ did not say anything in reply to him. Then Allāh revealed this *Āyah* to the Messenger of Allāh ﷺ: 'Your wives are a tilth for you, so go to your tilth when or how you

(٢٧) - ٢٩٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللهِ الأَشْعَرِيُّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! هَلَكْتُ، قَالَ: «وَمَا أَهْلَكَكَ؟» قَالَ: حَوَّلْتُ رَحْلِيَ اللَّيْلَةَ، قَالَ: فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللهِ ﷺ شَيْئًا، قَالَ: فَأُنْزِلَتْ عَلَى

[1] *Al-Baqarah* 2:223.

[2] Meaning that he went into his wife from behind her.

رَسُولِ اللهِ ﷺ هَذِهِ الآيَةَ ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [٢٢٣] أَقْبِلْ وَأَدْبِرْ وَاتَّقِ الدُّبُرَ وَالْحَيْضَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَيَعْقُوبُ بْنُ عَبْدِ اللهِ الأَشْعَرِيُّ هُوَ يَعْقُوبُ الْقُمِّيُّ.

will.'[1] From the front, the back, avoiding the anus, and menstuation." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, Ya'qūb bin 'Abdullāh Al-Asha'rī (a narrator in the chain) is Ya'qūb Al-Qummī.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:٨٩٧٧ من حديث يعقوب بن عبدالله به وصححه ابن حبان (الإحسان): ٤١٩٠.

Comments:

This *Hadīth* proves that having intercourse from the behind through the vagina and from the front is allowed, but doing so in the back side (anus) is unlawful.

(٢٨) - ٢٩٨١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ الْقَاسِمِ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلًا مِنَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَكَانَتْ عِنْدَهُ مَا كَانَتْ، ثُمَّ طَلَّقَهَا تَطْلِيقَةً لَمْ يُرَاجِعْهَا حَتَّى انْقَضَتِ الْعِدَّةُ فَهَوِيَهَا وَهَوِيَتْهُ، ثُمَّ خَطَبَهَا مَعَ الْخُطَّابِ فَقَالَ لَهُ: يَا لُكَعُ أَكْرَمْتُكَ بِهَا وَزَوَّجْتُكَهَا فَطَلَّقْتَهَا، وَاللهِ لَا تَرْجِعُ إِلَيْكَ أَبَدًا آخِرُ مَا عَلَيْكَ، قَالَ: فَعَلِمَ اللهُ حَاجَتَهُ إِلَيْهَا وَحَاجَتَهَا إِلَى بَعْلِهَا، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ﴾ إِلَى قَوْلِهِ ﴿وَأَنتُمْ لَا تَعْلَمُونَ﴾ [٢٣٢] فَلَمَّا سَمِعَهَا مَعْقِلٌ قَالَ: سَمْعًا لِرَبِّي وَطَاعَةً، ثُمَّ دَعَاهُ فَقَالَ: أُزَوِّجُكَ وَأُكْرِمُكَ.

(28). 2981. Al-Hasan reported from Ma'qil bin Yasār that he married his sister to a man among the Muslims during the time of the Messenger of Allāh ﷺ. She remained with him as long as she did, then he divorced her once without taking her back until her *'Iddah* elasped, but they desired each other again. Then he proposed again. He (Ma'qil) said to him: 'You ingrate! I honored you by marrying her to you, then you divorced her. By Allāh! She will never be returned to you again.' Allāh knew of his need for her and her need for a husband, so Allāh, Blessed and Most High, revealed: 'And when you have divorced women and they have fulfilled the term of their prescribed period...' up to His saying: '...and you do not know.'[2] So when Ma'qil heard that he said:

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[1] *Al-Baqarah* 2:223.

[2] *Al-Baqarah* 2:232.

'I heard my Lord and obey.' Then he called for him and said: 'I marry you, and honor you.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Al-Ḥasan, and that is reported from Hasan is *Gharīb*. And in this *Ḥadīth*, there is proof that marriage is not allowed without a *Walī*, because Ma'qil bin Yasār's sister was not a virgin, so if the matter was up to her, not her *Walī*, then she could have married herself, and she would have had no need for Ma'qil bin Yasār to act as the *Walī* for her. And Allāh only addressed the *Walī* in this *Āyah*, saying: Do not prevent them from marrying their (former) husbands. – so in this *Āyah* is the evidence that the authority is with the *Walī* in marrying (women) with their consent.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ الْحَسَنِ، وَهُوَ عَنِ الْحَسَنِ غَرِيبٌ. وَفِي هٰذَا الْحَدِيثِ دَلَالَةٌ عَلَى أَنَّهُ لَا يَجُوزُ النِّكَاحُ بِغَيْرِ وَلِيٍّ لِأَنَّ أُخْتَ مَعْقِلِ بْنِ يَسَارٍ كَانَتْ ثَيِّبًا، فَلَوْ كَانَ الأَمْرُ إِلَيْهَا دُونَ وَلِيِّهَا لَزَوَّجَتْ نَفْسَهَا وَلَمْ تَحْتَجْ إِلَى وَلِيِّهَا مَعْقِلِ بْنِ يَسَارٍ. وَإِنَّمَا خَاطَبَ اللهُ فِي هَذِهِ الآيَةِ الأَوْلِيَاءَ فَقَالَ: ﴿فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ﴾ فَفِي هَذِهِ الآيَةِ دَلَالَةٌ عَلَى أَنَّ الأَمْرَ إِلَى الأَوْلِيَاءِ فِي التَّزْوِيجِ مَعَ رِضَاهُنَّ.

تخريج: [صحيح] وأخرجه البخاري، التفسير، باب: ﴿وإذا طلقتم النساء فبلغن أجلهن فلا تعضلوهن أن ينكحن أزواجهن﴾، ح:٤٥٢٩ من حديث الحسن البصري به.

Comments:

In case of the marriage of a widow or divorced woman, the guardian and the woman both are commanded to decide the matter of marriage by mutual consent and agreement. None of the two parties is allowed to do so without the consent of the other party. That is why, sometimes the matter of marriage is referred to the guardians and sometimes to the women in order to make both participate and they should not look to ignore each other.

(29). 2982. Abū Yūnus, the freed slave of 'Āishah, said: "Āishah ordered me to write a *Muṣḥaf* for her, and she said: 'When you get to this *Āyah* then tell me: Guard stricly (the five obligatory) prayers, and the middle *Ṣalāt*.[1] So when I

(٢٩) - ٢٩٨٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ ابْنِ أَنَسٍ؛ ح: وحَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ قَالَ: أَمَرَتْنِي عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]

[1] *Al-Baqarah* 2:238.

أَنْ أَكْتُبَ لَهَا مُصْحَفًا فَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَآذِنِّي ﴿حَـٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [٢٣٨] فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَلَيَّ: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا للهِ قَانِتِينَ). وَقَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ.

وَفِي الْبَابِ عَنْ حَفْصَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle *Ṣalāt*, and *Ṣalāt Al-'Aṣr*. And stand before Allāh with obedience.' She said: 'I heard that from the Messenger of Allāh ﷺ." (***Ṣaḥīḥ***)

There is something on this topic from Ḥafṣah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح:٦٢٩ من حديث مالك به وهو في الموطإ: ١/١٣٨ (يحيى) * وفي الباب عن حفصة [مالك: ١/١٣٩].

Comments:

This topic preceded under chapter 19 in the chapters on *Ṣalāt*, and in it that the view of 'Āishah is that *Al-Wusṭā* refers to the *Ẓuhr* prayer, and this narration indicates her reason for that.

(٣٠) - ٢٩٨٣ - **حَدَّثَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] تقدم: ١٨٢.

(30). 2983. Samurah bin Jundab narrated: "The Prophet of Allāh ﷺ said: 'The middle *Ṣalāt* is *Ṣalāt Al-'Aṣr*.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣١) - ٢٩٨٤ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الأَعْرَجِ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ أَنَّ عَلِيًّا حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الأَحْزَابِ: «اللَّهُمَّ امْلَأْ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا شَغَلُونَا، عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

(31). 2984. 'Ubaidah As-Salmānī narrated that 'Alī narrated to him that on the Day of Al-Aḥzāb the Prophet ﷺ said: "O Allāh! Fill their graves and their homes with fire as they have kept us busy from *Ṣalāt Al-Wusṭā* (the middle prayer) until the sun set." (***Ṣaḥīḥ***)

صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَلِيٍّ. وَأَبُو حَسَّانَ الأَعْرَجُ اسْمُهُ مُسْلِمٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from 'Alī, and Abū Ḥassān Al-A'raj's name is Muslim.

تخريج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: "الصلاة الوسطى هي صلاة العصر"، ح:٦٢٧ من حديث سعيد بن أبي عروبة به.

Comments:

The sun sets after *'Aṣr* prayer, this is a clear evidence that the middle prayer is *'Aṣr* prayer. The Prophet was so cautious of it being missed, that he made the supplication against those who caused him to miss it. This is the correct opinion, that the middle prayer is *'Aṣr* prayer.

(٣٢) - ٢٩٨٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ وَأَبُو دَاوُدَ عَنْ مُحَمَّدِ ابْنِ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

وفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَأَبِي هَاشِمِ ابْنِ عُتْبَةَ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(32). 2985. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "*Ṣalāt Al-Wusṭa* is *Ṣalāt Al-'Aṣr*." (***Ṣaḥīḥ***)

There are narrations on this topic from Zaid bin Thābit, Abū Hāshim bin 'Utbah and Abū Hurairah.

تخريج: وأخرجه مسلم، أيضًا، ح:٦٢٨ من حديث محمد بن طلحة به * وفي الباب عن زيد بن ثابت [أبو داود، ح:٤١١] وأبي هاشم بن عتبة [ابن جرير: ٢/٣٤٦] وأبي هريرة [ابن خزيمة، ح:١٣٣٨ وابن جرير في تفسيره: ٢/٣٤٦].

(٣٣) - ٢٩٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ وَيَزِيدُ بْنُ هَارُونَ وَمُحَمَّدُ بْنُ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا نَتَكَلَّمُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي الصَّلَاةِ فَنَزَلَتْ ﴿وَقُومُوا لِلَّهِ قَـٰنِتِينَ﴾ [٢٣٨] فَأُمِرْنَا بِالسُّكُوتِ.

(33). 2986. Zaid bin Arqam said: "During the time of the Messenger of Allāh ﷺ, we would talk during *Ṣalāt*, so 'And stand before Allāh with obedience'[1] was revealed, ordering us to be silent." (***Ṣaḥīḥ***)

[1] *Al-Baqarah* 2:238.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وقوموا لله قانتين﴾، ح:٤٥٣٤ ومسلم، ح:٥٣٩ من حديث إسماعيل بن أبي خالد به.

Comments:

This *Ḥadīth* tells us that making conversation in the prayer was allowed until this Verse was revealed; and *Sūrat Al-Baqarah* was revealed in Al-Madīnah, according to the consensus. Zaid bin Arqam is also an *Anṣārī* and Madenite Companion.

(٣٤) - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ نَحْوَهُ وَزَادَ فِيهِ: «وَنُهِينَا عَنِ الْكَلَامِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَاسٍ.

(34). (Another chain) with similar, but he aded: "And we were forbidden from talking."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Amr Ash-Shaibānī's name is Sa'd bin Iyās.

(٣٥) - ٢٩٨٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ، عَنِ الْبَرَاءِ: ﴿وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ [٢٦٧] قَالَ: نَزَلَتْ فِينَا مَعْشَرَ الأَنْصَارِ كُنَّا أَصْحَابَ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنْوِ وَالْقِنْوَيْنِ فَيُعَلِّقُهُ فِي الْمَسْجِدِ، وَكَانَ أَهْلُ الصُّفَّةِ لَيْسَ لَهُمْ طَعَامٌ فَكَانَ أَحَدُهُمْ إِذَا جَاءَ أَتَى الْقِنْوَ فَضَرَبَهُ بِعَصَاهُ فَيَسْقُطُ الْبُسْرُ وَالتَّمْرُ فَيَأْكُلُ، وَكَانَ نَاسٌ مِمَّنْ لَا يَرْغَبُ فِي الْخَيْرِ يَأْتِي الرَّجُلُ، بِالْقِنْوِ فِيهِ الشِّيصُ وَالْحَشَفُ وَبِالْقِنْوِ قَدِ انْكَسَرَ فَيُعَلِّقُهُ، فَأَنْزَلَ اللهُ تَبَارَكَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ

(35). 2987. Abū Mālik narrated from Al-Barā' (regarding): And do not aim at that which is bad to spend from it[1] – he said: "It was revealed about us, the people of the *Anṣār* who were date-palm owners. A man would bring the amount of dates that he could from his date-palms, either a lot or a little. A man would bring a cluster or two and hang it in the *Masjid*. The people of *Aṣ-Ṣuffah* did not have food, so one of them would go up to the cluster and hit it with his stick, and unripe and ripe dates would fall, and he would eat. Some people did not hope for good, so a man would bring a cluster with pitless and hard dates, and a cluster with damaged dates, and hang it. So Allāh, Blessed and Most High, revealed: O you who believe! Spend of the good things

[1] *Al-Baqarah* 2:267.

which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it.[1] They said: 'If one of you were given similar to what he gave, he would not take it except bashfully with your eyes closed.' So after that, one of us would bring the best that we had." ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. Abū Mālik is Al-Ghifārī, and it is said that his name is Ghazwān. Sufyan Ath-Thawrī reported something similar to this from As-Suddī.

ٱلْأَرْضِ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ﴾ قَالُوا: لَوْ أَنَّ أَحَدَكُمْ أُهْدِيَ إِلَيْهِ مِثْلُ مَا أَعْطَى لَمْ يَأْخُذْهُ إِلَّا عَلَى إِغْمَاضٍ أَوْ حَيَاءٍ. قَالَ: فَكُنَّا بَعْدَ ذَلِكَ يَأْتِي أَحَدُنَا بِصَالِحِ مَا عِنْدَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو مَالِكٍ هُوَ الغِفَارِيُّ وَيُقَالُ اسْمُهُ: غَزْوَانُ وَقَدْ رَوَى [سُفْيَانُ] الثَّوْرِيُّ عَنِ السُّدِّيِّ شَيْئًا مِنْ هٰذَا.

تخريج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٣/٢٢٦، ح:١٠٧٨٧ عن عبيدالله بن موسى به ورواه ابن ماجه، ح:١٨٢٢ من حديث البراء بن عازب به وصححه الحاكم:٢/ ٢٨٥ والذهبي والبوصيري.

Comments:

This Qur'ānic Verse and the *Hadīth* prove that such best and valuable things should be given in the path of Allāh, that a person will accept for himself willfully, happily and without hesitation. The bunches being hung in the mosque also prove that, for the general benefit of the public and for the people's need, hanging electric fans, tube-lights, bulbs and clocks are allowed; such other necessities as well.

(36). 2988. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Indeed the *Shaitān* has an effect on the son of Ādam, and the angel also has an effect. As for the *Shaitān*, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the turth. Whoever finds that, let him know that it is from Allāh, and let him praise Allāh for it. Whoever finds the

(٣٦) - ٢٩٨٨ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُرَّةَ الْهَمْدَانِيِّ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيعَادٌ بِالشَّرِّ وَتَكْذِيبٌ بِالْحَقِّ، وَأَمَّا لَمَّةُ المَلَكِ فَإِيعَادٌ بِالْخَيْرِ وَتَصْدِيقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللهِ فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ

[1] *Al-Baqarah* 2:267.

other then let him seek regue with Allāh from the *Shaitān* [the outcast] then recite: *Shaitān* threatens you with poverty and orders you to commit *Fahishā'*."[1] ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. It is a narration of Abū Al-Ahwas, we do not know of it being *Marfū'* except through the narration of Abū Al-Ahwas.

الأُخْرَى فَلْيَتَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ [الرَّجِيمِ] ثُمَّ قَرَأَ: ﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ﴾ الآيَةَ [٢٦٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَهُوَ حَدِيثُ أَبِي الأَحْوَصِ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَبِي الأَحْوَصِ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح:١١٠٥١ عن هناد به وصححه ابن حبان، ح:٤٠ * عطاء بن السائب اختلط والراوي عنه سمع منه بعد اختلاطه.

Comments:

This *Hadīth* informs that Satan creates illusions of fear, of poverty and starvation for a person in case of spending in the path of good, but urges for spending on the causes of evil and immorality. Therefore a person needs to be cautious and mindful of satanic whispering and illusions.

(37). 2989. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "O you people! Indeed Allāh is *Tayyib* (good) and he does not accept but what is good. And indeed Allāh ordered the believers with what He ordered the Messengers. He ﷻ said: 'O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do.'[2] And He said: 'O you who believe! Eat from the good things We have provided for you.[3] "' He said: "And he mentioned a man: 'Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: "O Lord! O Lord!" Yet his

(٣٧) - ٢٩٨٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ طَيِّبٌ [وَ]لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٢٣] وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ [١٧٢] قَالَ: «وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى

[1] *Al-Baqarah* 2:268.
[2] *Al-Mu'minūn* 23:51.
[3] *Al-Baqarah* 2:172.

يُسْتَجَابُ لِذَلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ. وَأَبُو حَازِمٍ هُوَ الأَشْجَعِيُّ اسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الأَشْجَعِيَّةِ.

food is from the unalwful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. We only know of it as a narration of Fudail bin Marzūq, and Abū Hāzim is Al-Ashja'ī – his name is Salmān, the freed slave of 'Azzah Al-'Ashjaiyyah.

تخريج: وأخرجه مسلم، الزكاة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح:١٠١٥ من حديث فضيل بن مرزوق به.

Comments:

When the lawful earning is not in consumption at all, and a person is nourished with unlawful earnings, his eating, drinking and dressing all are of unlawful wealth, in this case the person's humbleness, dishevelled hair, body covered with dust, and even being in the state of a journey, cannot be a means of the acceptance of the supplication. Because the condition for the definite acceptance is, 'let them obey Me'; when they do not accept and obey His Command, how will He then respond to their requests and invocations.

(٣٨) - ٢٩٩٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ﴾ الآيَةَ [٢٨٤]، أَحْزَنَتْنَا. قَالَ: قُلْنَا: يُحَدِّثُ أَحَدُنَا نَفْسَه فَيُحَاسَبُ بِهِ لَا نَدْرِي مَا يُغْفَرُ مِنْهُ وَمَا لَا يُغْفَرُ مِنْهُ فَنَزَلَتْ هَذِهِ الآيَةُ بَعْدَهَا فَنَسَخَتْهَا: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾ [٢٨٦].

(38). 2990. Isrā'īl narrated from As-Suddī who said: "Someone who heard from 'Alī, narrated about him saying: 'When this *Āyah* was revealed: "And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and He punishes whom He wills."[1] – we were very distressed about it.' He said: 'We said: "Something occurs in ourselves to one of us, and he will be taken to account for it, and we do not know what of it he will be pardoned for, and what of it he will not be pardoned for." So this *Āyah* was revealed: Allāh does not burden a

[1] *Al-Baqarah* 2:284.

soul beyond what it can bear, for it, is what it has earned, and against it, is what it has wrought.[1] (*Ḍa'īf*)[2]

تخريج: [إسناده ضعيف] * "من سمع" مجهول، وحديث مسلم، ح: ١٢٥/ ١٩٩ (الإيمان) وغيره يغني عنه.

Comments:

The revelation of this Verse and its apparent meaning demonstrated the fear of accountability of all types of thoughts, whims and imaginations, whether they were provoked or they came to the mind through oneself; so the noble Companions became worried, and the following Verse made a clear explanation. According to Ḥāfiẓ Ibn Al-Qayyim, the companion would implement the meaning of *Nasakh* (abrogation) for explanation as well; so 'Alī ﷺ interpreted the meaning of the abrogation in the explanation and description.

(39). 2991. Umayyah narrated that she asked 'Āishah about the saying of Allāh, Blessed and Most High: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.[3] And about His saying: And whoever does evil, he will be recompensed for it.[4] She said: "No one has asked me about it since I asked the Messenger of Allāh ﷺ, he said: 'This is Allāh's admonition for His slave regarding whatever he is striken with, of fever and problems, even the item that he has in the pocket of his shirt which he loses and worries about, until the slave's sins are removed, just as the red ore is removed from the bellows.'" (*Ḍa'īf*)

(٣٩) - ٢٩٩١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الحَسَنُ بْنُ مُوسَى وَرَوْحُ بْنُ عُبَادَةَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمَيَّةَ أَنَّهَا سَأَلَتْ عَائِشَةَ، عَنْ قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى: ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ﴾ وَعَنْ قَوْلِهِ: ﴿مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: ١٢٣] فَقَالَتْ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «هٰذِهِ مُعَاتَبَةُ اللهِ العَبْدَ فِيمَا يُصِيبُهُ مِنَ الحُمَّى وَالنَّكْبَةِ حَتَّى البِضَاعَةِ يَضَعُهَا فِي يَدِ قَمِيصِهِ فَيَفْقِدُهَا فَيَفْزَعُ لَهَا، حَتَّى إِنَّ العَبْدَ لَيَخْرُجُ مِنْ ذُنُوبِهِ كَمَا يَخْرُجُ التِّبْرُ الأَحْمَرُ مِنَ الْكِيرِ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of 'Āishah, we do not know of it

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ

[1] *Al-Baqarah* 2:286.
[2] Its meaning is recorded by Muslim, while the chain for this version is weak.
[3] *Al-Baqarah* 2:284.
[4] *An-Nisā'* 4:123.

except through the narration of Ḥammād bin Salamah.

حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٦/٢١٨ من حديث حماد بن سلمة به * علي بن زيد بن جدعان: ضعيف وأمية مجهولة.

Comments:

'Āishah meant that the reckoning and punishment mentioned in these two Verses, it is not the reckoning and punishment in the Hereafter; instead it is worldly hardships and trials, so that a believer may become pure gold after passing through the furnace of worldly hardships and tests, and his sins will be forgiven. But this is all about the deeds that are in control of human.

(40). 2992. Ibn 'Abbās narrated: "When this *Āyah* was revealed: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.[1] Some things entered their hearts that had not entered them before. So they mentioned that to the Prophet ﷺ and he said: 'Say: "We hear and we obey." So Allāh put faith into their hearts and Allāh Blessed and Most High revealed the *Āyah*: The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers (and) Allāh does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. "Our Lord! Punish us not if we forget or fall into error."[2] He said: 'I have done so (as requested).' Our Lord! Lay not upon us a burden like that which You did upon those before us. He said: ['I have done so (as requested).'] Our Lord! Put not a burden upon us greater than we

(٤٠) - ٢٩٩٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ ابْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ﴾ قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهُ شَيْءٌ لَمْ يَدْخُلْ مِنْ شَيْءٍ، فَقَالُوا لِلنَّبِيِّ ﷺ: فَقَالَ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا» فَأَلْقَى اللهُ الإِيمَانَ فِي قُلُوبِهِم فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ﴾ الآيَةَ [٢٨٥] ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾ قَالَ: «قَدْ فَعَلْتُ» ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾ قَالَ: [قَدْ فَعَلْتُ] ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ﴾ الآيَةَ [٢٨٦]، قَالَ: «قَدْ فَعَلْتُ».

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ حَسَنٌ.

[1] *Al-Baqarah* 2:284.

[2] *Al-Baqarah* 2:286.

have strength for. Pardon us and grant us forgiveness. Have mercy on us.[1] He said: 'I have done so (as requested).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. This has been reported through routes other than this from Ibn 'Abbās.

There is something on this topic from Abū Hurairah. As for Ādam bin Sulaimān (a narrator in the chain), it is said that he is the father of Yaḥyā bin Ādam.

وقَدْ رُوِيَ هٰذَا مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنِ ابْنِ عَبَّاسٍ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. وَآدَمُ بْنُ سُلَيْمَانَ يُقَالُ: هُوَ وَالِدُ يَحْيَى بْنِ آدَمَ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان تجاوز الله تعالى عن حديث النفس والخواطر بالقلب إذا لم تستقر . . . إلخ، ح:١٢٦ من حديث وكيع به * وفي الباب عن أبي هريرة [مسلم، ح:١٢٥].

Comments:

The Prophet ﷺ taught his Companions the rule of 'we hear and obey'; because he ﷺ knew that only those thoughts and views would be held accountable that are in human control and the person intended and tried to practise them; therefore, there is no need to worry about the thoughts occurring in the mind, so long as they are not uttered or practised.

Chapter 3. Regarding *Sūrah Āl 'Imrān*

(المعجم ٣) - [بَابٌ:] وَمِنْ سُورَةِ آلِ عِمْرَانَ (التحفة ٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1).2993. 'Āishah narrated: "I asked the Messenger of Allāh ﷺ about Allāh's saying: So, as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Al-Fitnah* and seeking its *Ta'wīl*.[2]

(١) - ٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ الْخَزَّازُ ويَزِيدُ بْنُ إِبْرَاهِيمَ كِلَاهُمَا عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ يَزِيدُ عَنِ ابْنِ أَبِي

[1] *Al-Baqarah* 2:286.

[2] *Āl 'Imrān* 3:7.

مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرْ أَبُو عَامِرٍ الْقَاسِمَ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ قَوْلِهِ ﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾ [٧] قَالَ: «فَإِذَا رَأَيْتِيهِمْ فَاعْرِفِيهِمْ»، وَقَالَ يَزِيدُ: فَإِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ، قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

He said: 'When you see them, be aware of them."' Yazīd (one of the narrators in one chain) said: "When you see them, be aware of them' – she said it two or three times." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] وانظر الحديث الآتي وهو في مسند أبي داود الطيالسي، ح:١٤٣٣ عن يزيد بن إبراهيم به * عند الكل: "فاحذروهم" بدل "فاعرفوهم".

(٢) - **٢٩٩٤** - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ [الطَّيَالِسِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ هَذِهِ الآيَةِ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ إِلَى آخِرِ الآيَةِ [٧] فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّاهُمُ اللهُ فَاحْذَرُوهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرُوِيَ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. هٰكَذَا رَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرُوا فِيهِ، عَنِ الْقَاسِمِ بْنِ

(2). 2994. 'Āishah said: "The Messenger of Allāh ﷺ was asked about this *Āyah*: 'It is He who sent down to you the Book. In it are *Āyāt* that are entirely clear...'[1] until the end of the *Āyah*. So the Messenger of Allāh ﷺ said: 'When you see those who seek what is not entirely clear thereof, then it is they whom Allāh has described, so beware of them."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been related from Ayyūb, from Ibn Abī Mulaikah from 'Āishah. This is how more than one narrator reported this *Ḥadīth*; from Ibn Abī Mulaikah from 'Āishah and they did not mention in it: "From Al-Qāsim bin Muḥammad." Only Yazīd bin Ibrāhīm [At-Tustarī] mentioned: "From Al-Qāsim bin

[1] *Āl 'Imrān* 3:7.

Muhammad" in this *Hadīth*. Ibn Abī Mulaikah is 'Abdullāh bin 'Ubaidullāh bin Abī Mulaikah, and he heard from 'Āishah as well.

مُحَمَّدٍ وَإِنَّمَا ذَكَرَ يَزِيدُ بْنُ إِبْرَاهِيمَ [التُّسْتَرِيُّ] عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ فِي هٰذَا الْحَدِيثِ. وَابْنُ أَبِي مُلَيْكَةَ هُوَ عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ وقَدْ سَمِعَ مِنْ عَائِشَةَ أَيْضًا.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، سورة آل عمران، باب: ﴿منه آيات محكمات﴾: ٤٥٤٧ ومسلم، ح: ٢٦٦٥ من حديث يزيد بن إبراهيم به * حديث أيوب السختياني: رواه ابن حبان (الإحسان): ١/١٤٧، ح: ٧٦.

Comments:

Muhkamāt are those verses of the Qur'ān which are very clear and manifest in meaning, such Verses are called the Mother of the Book. These Verses have the status of being the central referral points for the rest of the Book. In case of any dispute or disagreement, it is decided in the light of the scale of these Verses. The people are invited to the Religion in these Verses; also in them are explained the fundamentals of Faith, worships and the Laws of *Sharī'ah*. *Mutashābihāt* are the Verses of the Holy Qur'ān that are beyond our observances and knowledge, or about matters which may be interpreted differently, and these Verses are mentioned for the matters of similitudes, parables and other lessons.

(3). 2995. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Every Prophet had a *Walī* among the Prophets. My *Walī* is my father Ibrāhīm the *Khalīl* of my Lord." Then he recited: Verily among mankind who have the best claim to Ibrāhīm, are those who followed him, and this Prophet and those who have believed. And Allāh is the *Walī* (protector) of the believers.[1] (*Da'īf*)

(Another chain) from the Prophet ﷺ with similar, but he (the narrator) did not say: "from Masrūq."

[Abū 'Eīsā said:] This is more correct than the narration of Abū Ad-Duha from Masrūq (narrators

(٣) ٢٩٩٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي أَبِي وَخَلِيلُ رَبِّي، ثُمَّ قَرَأَ: ﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا۟ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ﴾» [٦٨].

حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ فِيهِ عَنْ مَسْرُوقٍ.

[1] *Āl 'Imrān* 3:68.

[قَالَ أَبُو عِيسَى:] هٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الضُّحَى عَنْ مَسْرُوقٍ. وَأَبُو الضُّحَى اسْمُهُ مُسْلِمُ بْنُ صُبَيْحٍ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أَبِي نُعَيْمٍ وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ.

in the chain). Abū Aḍ-Ḍuḥa's name is Muslim bin Ṣubaiḥ.

(Another chain) from the Prophet ﷺ with similar to the narration of Abū Nu'aim, and "from Masrūq" is not in it.

تخريج: **[إسناده ضعيف]** وأخرجه الطحاوي في مشكل الآثار: ١/ ٤٤٤ من حديث أبي أحمد الزبيري محمد بن عبدالله بن الزبير به وصححه الحاكم على شرط الشيخين: ٢/ ٢٩٢ ووافقه الذهبي سفيان الثوري عنعن.

Comments:

This *Āyah* tells that the relationship and connection with the Messengers is not merely on the basis of family relations and family lineage; instead, this relationship is achieved with obedience and loyalty to their mission. Accordingly, the nearest to the Prophet Ibrāhīm is Muḥammad ﷺ and those who believed in him.

(٤) - **٢٩٩٦ - حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» فَقَالَ الأَشْعَثُ بْنُ قَيْسٍ: فِيَّ واللهِ كَانَ ذٰلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ»، فَقُلْتُ: يَا رَسُولَ اللهِ! إِذَنْ يَحْلِفَ فَيَذْهَبَ بِمَالِي، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الآيَةِ [٧٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

(4). 2996. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever takes a false oath to deprive a Muslim of his property, he will meet Allāh while He is angry with him." So Al-Ash'ath bin Qais said: "By Allāh! This was about me. There was a dispute between myself and a Jewish man who denied my right, and I complained against him to the Prophet ﷺ. So the Messenger of Allāh ﷺ said to me: 'Do you have any proof?' I said: 'No.' So he said to the Jew: 'Take an oath.' I said: 'O Messenger of Allāh!' If he takes an oath then I will lose my property.' So Allāh, Blessed and Most High, revealed: Verily, those who purchase a small gain at the cost of Allāh's covenant and their

صَحِيحٌ. وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى.

oaths... until the end of the *Āyah*."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Ibn Abī Awfā.

تخريج: وأخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح:٢٤١٦، ٢٤١٧ من حديث أبي معاوية الضرير به * وفي الباب عن ابن أبي أوفى [البخاري، ح:٢٠٨٨، ٢٦٧٥، ٤٥٥١].

Comments:

This *Ḥadīth* proves that if the plaintiff does not bring witnesses to prove his claim, the decision will then be made by relying on the defendant's oath; irrespective of whether his oath is true or false.

(٥) - ٢٩٩٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿لَن تَنَالُوا الْبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ﴾ [٩٢] أَوْ ﴿مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾ [البقرة:٢٤٥] قَالَ أَبُو طَلْحَةَ، وَكَانَ لَهُ حَائِطٌ: [فَقَالَ:] يَا رَسُولَ اللهِ! حَائِطِي للهِ وَلَوِ اسْتَطَعْتُ أَنْ أُسِرَّهُ لَمْ أُعْلِنْهُ، فَقَالَ: «اجْعَلْهُ فِي قَرَابَتِكَ أَوْ أَقْرَبِيكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ.

(5). 2997. Anas said: "When this *Āyah* was revealed: By no means shall you attain *Al-Birr* unless you spend of that which you love.[2] Or, '....Who is he that will lend to Allāh a goodly loan...'[3] Abū Ṭalḥah – who had a garden – said: 'O Messenger of Allāh! My garden is for Allāh, and if I was able to keep it secret I would not make it public.' So he said: 'Keep it for your relatives' or 'your close relatives.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas reported it from Isḥāq bin 'Abdullāh bin Abī Ṭalḥah from Anas bin Mālik.

تخريج: [صحيح] وأخرجه أحمد:٣/ ٢٦٢ عن عبدالله بن بكر به ورواه البخاري، ح:١٤٦١ ومسلم، ح:٩٩٨ من حديث أنس به وحديث مالك في الموطإ:٢/ ٩٩٥، ٩٩٦ (يحيى) ومن طريقه أخرجه البخاري، ح:١٤٦١ ومسلم، ح:٩٩٨ وغيرهما.

Comments:

An orchard is an apparent and open property, it cannot be concealed. So it is

[1] *Āl 'Imrān* 3:77.
[2] *Āl 'Imrān* 3:92.
[3] *Al-Baqarah* 2:245.

almost impossible to make a secret charity from the orchard's produce, though the secret charity is much better. It is proven from this Verse that the best charity is of something that is dearer and more valuable to the owner.

(6). 2998. Ibn 'Umar said: "A man stood before the Prophet ﷺ and said: 'Who is the (real) *Ḥajj* pilgrim, O Messenger of Allāh!' He said: 'The one with dishevelled hair who smells bad.' So another man stood and said: 'Which *Ḥajj* is most virtuous, O Messenger of Allāh?' He said: 'The one with loud voices and blood (of the sacrifice).' Another man stood and said: 'What is 'the means', O Messenger of Allāh?'[1] He said: 'Provisions and a mount.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* [as a narration of Ibn 'Umar] except through the narration of Ibrāhīm bin Yazīd Al-Khūzī Al-Makkī (a narrator in the chain). Some of the people of knowledge criticized Ibrāhīm bin Yazīd due to his memory.

(٦) - ٢٩٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيَّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: مَنِ الحَاجُّ يَا رَسُولَ اللهِ؟ قَالَ: «الشَّعِثُ التَّفِلُ»، فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: أَيُّ الْحَجِّ أَفْضَلُ يَا رَسُولَ اللهِ؟ قَالَ: «العَجُّ وَالثَّجُّ» فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: مَا السَّبِيلُ يَا رَسُولَ اللهِ؟ قَالَ: «الزَّادُ وَالرَّاحِلَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ [مِنْ حَدِيثِ ابْنِ عُمَرَ] إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ ابْنِ يَزِيدَ الْخُوزِيِّ الْمَكِّيِّ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي إِبْرَاهِيمَ بْنِ يَزِيدَ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يوجب الحج، ح:٢٨٩٦ من حديث إبراهيم بن يزيد الخوزي به وهو ضعيف وللحديث طرق عن أنس وعائشة وغيرهما وأسانيدها ضعيفة وانظر، ح:٨١٣.

Comments:

Allāh stated about *Ḥajj*: 'And Hajj to the House is a duty that mankind owes to Allāh, those who can afford the expenses'. Imām At-Tirmidhī reported this *Ḥadīth* as the commentary of this Verse that these things are to be cared for greatly in *Ḥajj*: away from beautification and adornment, calling *Talbiyah* aloud very often, offering sacrifice, the expense to reach the House of Allāh and the ride, one's own or hired.

(7). 2999. 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father who said: "When this *Āyah* was

(٧) - ٢٩٩٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ [هُوَ مَدَنِيٌّ

[1] Meaning the means by which *Ḥajj* is required.

ثِقَةٌ]، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وقَّاصٍ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿تَعَالَوْا نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ﴾ الآيَةَ [٦١] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا، فَقَالَ: «اللَّهُمَّ هٰؤُلَاءِ أَهْلِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

revealed: 'Come, let us call our sons and your sons, our women and your women...'[1] the Messenger of Allāh ﷺ called 'Alī, Fāṭimah, Ḥasan and Ḥusain and said: 'O Allāh! This is my family.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب، رضي الله عنه، ح: ٢٤٠٤ عن قتيبة به.

Comments:

The delegation of the Christians from Najrān came in 9AH. Only Fātimah from among the Prophet's daughters was alive then, his closest family member, as son-in-law, from the offspring of Banū Hāshim was only 'Alī. Therefore the Prophet sent for 'Alī along with the children of Fātimah for *Mubāhalah*.

(٨) - ٣٠٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ رَبِيعٍ - وهُوَ ابْنُ صَبِيحٍ - وَحَمَّادُ ابْنُ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَى أَبُو أُمَامَةَ رُءُوسًا مَنْصُوبَةً عَلَى دَرَجِ [مَسْجِدِ] دِمَشْقَ، فَقَالَ أَبُو أُمَامَةَ: كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ، ثُمَّ قَرَأَ: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ إِلَى آخِرِ الآيَةِ [١٠٦]. قُلْتُ لأَبِي أُمَامَةَ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا حَتَّى عَدَّ سَبْعًا مَا حَدَّثْتُكُمُوهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَأَبُو غَالِبٍ يُقَالُ اسْمُهُ: حَزَوَّرُ. وَأَبُو أُمَامَةَ

(8). 3000. Abū Ghālib said: "Abū Umāmah saw heads (of the Khawārij) hanging on the streets of Damascus. He said: 'The dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed.' He then recited: On the Day when some faces will become white and some faces will become black...[2] until the end of the *Āyah*. I said to Abū Umāmah: 'Did you hear it from the Messenger of Allāh ﷺ?' He said: 'If I had not heard it but one time, or two times, or three times, or four times – until he reached seven – I would not have narrated it to you.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is

[1] *Āl 'Imrān* 3:61.
[2] *Āl 'Imrān* 3:106.

Ḥasan. Abū Ghālib's name is said to be Ḥazawwar. Abū Umāmah Al-Bahlī's name is Ṣudaī bin 'Ajlān, and he was a chief of Bāhilah.

الْبَاهِلِيُّ اسْمُهُ صُدَيُّ بْنُ عَجْلَانَ وَهُوَ سَيِّدُ بَاهِلَةَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح:١٧٦ من حديث أبي غالب به.

Comments:

These people belong to a group of *Khawārij* called 'Azāriqah', who were referred to Nāfi' bin Azraq Khārijī. The Prophet ﷺ said this regarding the Khawārij. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 82]

(9). 3001. Bahz bin Ḥakīm narrated from his father, from his grandfather that he heard the Prophet ﷺ saying about Allāh, Most High saying: 'You are the best of peoples ever raised up for mankind...[1] He said: "You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allāh." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. More than one narrator reported this *Ḥadīth* from Bahz bin Ḥakīm similarly, but they did not mention 'You are the best of peoples ever raised up for mankind in it.'

(٩) - ٣٠٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي قَوْلِهِ تَعَالَى: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠] قَالَ: «أَنْتُم تُتِمُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ بَهْزِ ابْنِ حَكِيمٍ نَحْوَ هٰذَا وَلَمْ يَذْكُرُوا فِيهِ ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح:٤٢٨٧، ٤٢٨٨ من حديث بهز به مختصرًا وهو في تفسير عبدالرزاق: ١/ ١٣٥، ح:٤٤٥.

Comments:

Meaning: You are the moderate nation and the followers of the middle course; you will guide the people to the truth and will bear witness against them regarding Allāh's Religion, and only you are on the Right Path of Religion.

(10). 3002. Anas said: "On the Day of Uḥud, the incisors of the

(١٠) - ٣٠٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:

[1] *Āl 'Imrān* 3:110.

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشُجَّ وَجْهُهُ شَجَّةً فِي جَبْهَتِهِ حَتَّى سَالَ الدَّمُ عَلَى وَجْهِهِ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هٰذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللهِ؟ فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ﴾ إِلَى آخِرِهَا [١٢٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Prophet ﷺ were broken, and he had a facial wound in the area of the forehead, such that the blood flowed over his face. He said: 'How can a people that do this to their Prophet succeed, while he is calling them to Allāh?' So the following was revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them...[1] until its end." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٩٩، ح: ١١٩٧٨ عن هشيم به ورواه البخاري (المغازي، باب: ٢٢ تعليقًا) من حديث حميد الطويل، قبل، ح: ٤٠٦٩ ومسلم، ح: ١٧٩١ من حديث أنس به.

(١١) - ٣٠٠٣ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ شُجَّ فِي وَجْهِهِ وَكُسِرَتْ رَبَاعِيَتُهُ وَرُمِيَ رَمْيَةً عَلَى كَتِفِهِ فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ وَهُوَ يَمْسَحُهُ وَيَقُولُ: «كَيْفَ تُفْلِحُ أُمَّةٌ فَعَلُوا هٰذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللهِ؟» فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ﴾ [١٢٨].

سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ: غَلَطَ يَزِيدُ ابْنُ هَارُونَ فِي هٰذَا.

(11). 3003. Anas said: "The face of the Messenger of Allāh ﷺ was wounded, his incisors were broken, and he was struck by an arrow on his shoulder. While blood was flowing over his face and he was wiping it, he said: 'How can a nation succeed while they are doing this to their Prophet and he is calling them to Allāh?' So Allāh, Most High revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers."[2] (*Ṣaḥīḥ*)

I heard 'Abd bin Ḥumaid saying: "Yazīd bin Hārūn was mistaken in this."[3]

[1] *Āl 'Imrān* 3:128.

[2] *Āl 'Imrān* 3:128.

[3] He is one of the narrators. "What is apparent is that he was mistaken in his saying: 'and he was struck by an arrow on his shoulder.'" (*Tuḥfat Al-Aḥwadhī*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٢٠١ عن يزيد بن هارون وابن ماجه، ح: ٤٠٢٧ من حديث حميد الطويل به وتابعه ثابت (مسلم، ح: ١٧٩١) وصححه البوصيري وانظر الحديث السابق.

(١٢) - ٣٠٠٤ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ ابْنُ جُنَادَةَ بْنِ سَلْمٍ الْكُوفِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ أُحُدٍ: «اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ اللَّهُمَّ الْعَنِ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ صَفْوَانَ ابْنَ أُمَيَّةَ، قَالَ: فَنَزَلَتْ ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ [أَوْ يُعَذِّبَهُمْ]﴾ فَتَابَ [اللهُ] عَلَيْهِمْ فَأَسْلَمُوا فَحَسُنَ إِسْلَامُهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ يُسْتَغْرَبُ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْزَةَ عَنْ سَالِمٍ، [عَنْ أَبِيهِ]، وَكَذَا رَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ [لَمْ يَعْرِفْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْزَةَ، وَعَرَفَهُ مِنْ حَدِيثِ الزُّهْرِيِّ].

(12). 3004. Sālim bin 'Abdullāh bin 'Umar narrated from his father: "On the Day of Uḥud, the Messenger of Allāh ﷺ said: 'O Allāh! Curse Abū Sufyān! O Allāh! Curse Al-Ḥārith bin Hishām! O Allāh! Curse Ṣafwān bin Umayyah!' He said: 'So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them].[1] So Allāh turned in mercy towards them, they accepted Islām and their (adherence to) Islām was good." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, being *Gharīb* as a narration of 'Umar bin Ḥamzah from Sālim, [from his father]. This is how Az-Zuhrī reported it, from Sālim, from his father. [Muḥammad bin Ismā'īl did not know it as a narration of 'Umar bin Ḥamzah, he knew it as a narration of Az-Zuhrī].

تخريج: [صحيح] وأخرجه الطبري في تفسيره: ٤/ ٥٨ عن أبي السائب به وعنده: أحمد بن سفيان بدل أحمد بن بشير، ورواه أحمد: ٢/ ٩٣ من حديث عمر بن حمزة به مختصرًا وللحديث شواهد معنوية، انظر الحديث الآتي، وحديث الزهري عند البخاري، ح: ٤٠٦٩ * أبوسفيان والحارث وصفوان أسلموا يوم الفتح.

Comments:

The aim of this *Āyah* is that empowering a nation towards repentance and guidance, or to seize them for their mistakes and errors, is the sole authority of Allāh, irrespective, it is not in the authority of any human.

[1] *Āl 'Imrān* 3:128.

(13). 3005. 'Abdullāh bin 'Umar narrated: "The Messenger of Allāh ﷺ was supplicating against four people, so Allāh, Blessed and Most High, revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.[1] So Allāh guided them to Islām." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, being *Gharīb* from this route as a narration of Nāfi' from Ibn 'Umar. Yaḥyā bin Ayyūb reported it from Ibn 'Ajlān.

(١٣) - ٣٠٠٥ - **حَدَّثَنَا** يَحْيَى بْنُ حَبِيبِ ابْنِ عَرَبِيٍّ الْبَصْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو عَلَى أَرْبَعَةِ نَفَرٍ فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ﴾ فَهَدَاهُمُ اللهُ لِلْإِسْلَامِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ يُسْتَغْرَبُ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ. وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنِ ابْنِ عَجْلَانَ.

تخريج: [صحيح] وأخرجه أحمد: ٢/ ١٠٤ عن يحيى بن حبيب به وصححه ابن خزيمة، ح: ٦٢٣ وابن حبان (الإحسان): ١٩٨٥ والحديث السابق شاهد له، ورواه أسامة بن زيد عن نافع باختلاف يسير (أحمد: ٢/ ١١٨).

Comments:

This Verse and these *Aḥādīth* prove that the Prophet ﷺ did not have full authority over the universe, nor had he the power of causing benefit or harm. The Full Authoritative, Omnipotent, the Master of benefit and harm, is only Allāh. The people against whom the Prophet ﷺ would invoke, they were destined to embrace Islam in Allāh's plan; due to which Allāh stopped him from making the supplication.

(14). 3006. Asmā' bin Al-Ḥakam Al-Fazārī said: "I heard 'Alī saying: 'Indeed I am a man who, when I hear a *Ḥadīth* from the Messenger of Allāh ﷺ, then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me, about it, and when he swears an oath to me I trust him. And Abū Bakr

(١٤) - ٣٠٠٦ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: إِنِّي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَنِي اللهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ، وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قَالَ:

[1] *Āl 'Imrān* 3:128.

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَقُومُ فَيَتَطَهَّرُ، ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللهَ إِلَّا غَفَرَ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ﴾ إِلَى آخِرِ الآيَةِ [١٣٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ قَدْ رَوَاهُ شُعْبَةُ وَغَيْرُ وَاحِدٍ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَرَفَعُوهُ، وَرَوَاهُ مِسْعَرٌ وَسُفْيَانُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَلَمْ يَرْفَعَاهُ، [وقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مِسْعَرٍ فَأَوْقَفَهُ ورَفَعَهُ بَعْضُهُمْ، ورَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَأَوْقَفَهُ وَلَا نَعْرِفُ لِأَسْمَاءَ بْنِ الْحَكَمِ حَدِيثًا إِلَّا هٰذَا].

narrated to me – and Abū Bakr told the truth – he said: "I heard the Messenger of Allāh ﷺ saying: 'There is no man who commits a sin, then stands for purification, then performs *Ṣalāt*, then seeks forgiveness from Allāh, except that Allāh forgives him.' Then he recited this *Āyah*: Those who, when they have committed *Faḥishah* or wronged themselves with evil, remember Allāh...[1] until the end of the *Āyah*."[2] (***Hasan***)

[Abū 'Eīsā said:] Shu'bah and more than one other narrator reported this *Ḥadīth* from 'Uthmān bin Al-Mughīrah, in *Marfū'* form. Mis'ar and Sufyān reported it from 'Uthmān bin Al-Mughīrah and they did not narrate it in *Marfū'* form. [Some of them reported it from Mis'ar as *Mawqūf* and some of them as *Marfū'*. Sufyān Ath-Thawrī reported it from 'Uthmān bin Al-Mughīrah in *Mawqūf* form. And we do not know of a *Ḥadīth* from Asmā' bin Al-Ḥakam except for this one].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:١١٠٧٨ عن قتيبة، وأبو داود، ح:١٥٢١ وابن ماجه، ح:١٣٩٥ من حديث عثمان بن المغيرة به وصححه ابن حبان، ح:٢٤٥٤ وحسنه ابن عدي وابن كثير ووقفه بعض الرواة وهذه ليست بعلة قادحة.

Comments:

This *Ḥadīth* tells that after committing a sin and offence, remembering Allāh and seeking His forgiveness is a source of pardon and forgiveness. It is also known from this *Ḥadīth* that the best and practical form of Allāh's remembrance is offering prayer, thereafter the forgiveness is sought; this also informs that 'Alī ؓ had great trust in Abū Bakr ؓ.

[1] *Āl 'Imrān* 3:135.

[2] This preceded under no. 406.

(15).3007. Anas narrated that Abū Ṭalḥah said: "I raised my head to look around on the Day of Uḥud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allāh said about that: Then He sent down upon you – after the distress – a slumber of security.[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from Abū Az-Zubair with similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٥) - ٣٠٠٧ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: رَفَعْتُ رَأْسِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَنْظُرُ، وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلَّا يَمِيدُ تَحْتَ حَجَفَتِهِ مِنَ النُّعَاسِ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا﴾ [١٥٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:١١١٩٨ من حديث حماد بن سلمة به * حديث الزبير: سنده صحيح.

Comments:

Amanah is peace, tranquility and satisfaction; whereas *Nu'ās* is dozing and sleep. The sleep, after the defeat on the day of the battle of Uḥud and the grief of the misinformation of the Prophet's death, became a source of relief and peace, due to which the mind and intellect did not get dispersed.

(16). 3008. Anas narrated that Abū Ṭalḥah said: "We were overcome, and we were in our positions on the Day of Uḥud," and he narrated that he was among those who were overcome with slumber on that day. He said: "My sword kept falling from my hand and I would pick it up and it would fall from my hand and I would pick it up (again). The other party was that of the hypocrites, they had no concern but themselves, the most

(١٦) - ٣٠٠٨ - **حَدَّثَنَا** يُوسُفُ بْنُ حَمَّادٍ: حَدَّثَنَا عَبْدُ الأَعْلَى [ابْنُ عَبْدِ الأَعْلَى] عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ قَالَ: غُشِينَا وَنَحْنُ فِي مَصَافِّنَا يَوْمَ أُحُدٍ، حَدَّثَ أَنَّهُ كَانَ فِيمَنْ غَشِيَهُ النُّعَاسُ يَوْمَئِذٍ قَالَ: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَآخُذُهُ، وَيَسْقُطُ مِنْ يَدِي وَآخُذُهُ وَالطَّائِفَةُ الأُخْرَى الْمُنَافِقُونَ لَيْسَ لَهُمْ هَمٌّ إِلَّا أَنْفُسُهُمْ أَجْبَنَ

[1] *Āl 'Imrān* 3:154.

قَوْمٍ وَأَرْعَبَهُ وَأَخْذَلَهُ لِلْحَقِّ.

cowardly of people, the most frightened, fleeing from the truth." (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] دون قوله "والطائفة الأخرى . . . وأخذله للحق" وهو مدرج، وأخرجه البخاري، ح:٤٠٦٨ من حديث سعيد بن أبي عروبة به إلى "وآخذه".

Comments:

It happened when the Muslim soldiers could not maintain the systematic plan for fighting, several bodies with profound fatal wounds were struggling for life, the soldiers were broken down with severe injuries, and they had lost their senses because of the false news of the Prophet's death. In these circumstances, Allāh Almighty covered them with sleep and removed their fatigue. After this, the Companions gathered around the Prophet ﷺ and established the front for fighting; soon after the condition was clear and the enemies began fleeing away.

(١٧) - ٣٠٠٩ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ خُصَيْفٍ: حَدَّثَنَا مِقْسَمٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾ [١٦٥] فِي قَطِيفَةٍ حَمْرَاءَ افْتُقِدَتْ يَوْمَ بَدْرٍ، فَقَالَ بَعْضُ النَّاسِ: لَعَلَّ رَسُولَ اللهِ ﷺ أَخَذَهَا فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾ إِلَى آخِرِ الآيَةِ.

(17). 3009. Khuṣaif narrated from Miqsam that Ibn 'Abbās said: "This *Āyah*: It is not for a Prophet to illegally take a part of the booty...[1] was revealed about a red robe that was missing from the Day of Badr. Some of the people said: 'Perhaps the Messenger of Allāh ﷺ took it.' So Allāh, Blessed and Most High, revealed: It is not for a Prophet to illegally take a part of the booty... until the end of the *Āyah*." (***Ḍa'īf***)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ نَحْوَ هٰذَا. وَرَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، وَلَمْ يَذْكُرْ فِيهِ، عَنِ ابْنِ عَبَّاسٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. 'Abdus-Salām bin Ḥarb reported it from Khuṣaif similarly. Some of them reported this *Ḥadīth* from Khuṣaif, from Miqsam, without the mention of: "from Ibn 'Abbās" in it.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب:١، ح:٣٩٧١ عن قتيبة به وللحديث شواهد عند الواحدي في أسباب النزول، ص:١٠٧ وغيره وقوله "بعض الناس" أي بعض المنافقين كما في رواية الواحدي.

[1] *Āl 'Imrān* 3:161.

Comments:

Ghulūl means dishonesty, betrayal and disloyalty, which is contrary to sincerity. Sincerity is welfare and prosperity. The real aim of this is to make the Muslims fully aware of the Prophet's dignity, honor, trustworthiness and truthfulness. They must never think or imagine anything unsuitable and inappropriate towards the Prophet ﷺ because no Prophet is ever disloyal, unfaithful and dishonest with his people.

(18). 3010. Mūsā bin Ibrāhīm bin Kathīr Al-Anṣārī narrated: "I heard Ṭalḥah bin Khirāsh say: 'I heard Jābir bin 'Adullāh saying: "The Messenger of Allāh ﷺ met me and said to me: 'O Jābir! Why do I see you upset?' I said: 'O Messenger of Allāh! My father was martyred [on the Day of Uḥud] leaving family and debt behind."' "He (ﷺ) said: 'Shall I give you news of what your father met Allāh with?"' He said: "But of course O Messenger of Allāh!' He said: 'Allāh does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: "[O My slave!] Do you wish that I give You anything?' He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me That they shall not return."'[1] He said: "So this *Āyah* was revealed: Think not of those as dead who are killed in the way of Allāh."[2] (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. We do not know of it except as a

(١٨) - ٣٠١٠ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ ابْنِ عَرَبِيٍّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: لَقِيَنِي رَسُولُ اللهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ مَالِي أَرَاكَ مُنْكَسِرًا؟» قُلْتُ: يَا رَسُولَ اللهِ! اسْتُشْهِدَ أَبِي [قُتِلَ يَوْمَ أُحُدٍ] وَتَرَكَ عِيَالًا وَدَيْنًا، قَالَ: «أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ؟» قَالَ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابِهِ وَأَحْيَى أَبَاكَ فَكَلَّمَهُ كِفَاحًا، فَقَالَ: [يَا عَبْدِي] تَمَنَّ عَلَيَّ أُعْطِيكَ، قَالَ: يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً، قَالَ الرَّبُّ [تَبَارَكَ وَتَعَالَى] إِنَّهُ قَدْ سَبَقَ مِنِّي ﴿أَنَّهُمْ لَا يَرْجِعُونَ﴾ [الأنبياء: ٩٥] قال: وَأُنْزِلَتْ هَذِهِ الآيَةُ ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الآيَة [١٦٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ. وَرَوَاهُ عَلِيُّ بْنُ عَبْدِ اللهِ ابْنِ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ

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[1] *Al-Anbiyā'* 21:95

[2] *Āl 'Imrān* 3:169.

الْحَدِيثِ هٰكَذَا: عَنْ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرٍ شَيْئًا مِنْ هٰذَا.

narration of Mūsā bin Ibrāhīm. 'Alī bin 'Abdullāh bin Al-Madīnī and more than one of the great people of *Ḥadīth* reported it like this: "From Mūsā bin Ibrāhīm." And 'Abdullāh bin Muḥammad bin 'Aqīl reported some of this from Jābir.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح:١٩٠ عن يحيى بن حبيب به وصححه ابن حبان (الإحسان):٩/ ٨٣، ح:٦٩٨٣ والحاكم:٣/ ٢٠٣، ٢٠٤ وللحديث شواهد عند أحمد وغيره وحديث ابن عقيل عند أحمد:٣/ ٣٦١ والحميدي، ح:١٢٧٤.

Comments:

The martyrs in the Path of Allāh gain everlasting joyful life and the distinctive nearness to Allāh. They have high ranks and degrees and in the Neighborhood of their Lord's Mercy, they enjoy His favors. They rejoice and celebrate their good work; and they express their desire and wish to come to the worldly life to be martyred again.

(١٩) - ٣٠١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ﴾ [١٦٩] فَقَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذٰلِكَ فَأُخْبِرْنَا أَنَّ أَرْوَاحَهُمْ فِي طَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّكَ اطِّلَاعَةً، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدَكُمْ؟ قَالُوا: رَبَّنَا، وَمَا نَسْتَزِيدُ وَنَحْنُ فِي الْجَنَّةِ نَسْرَحُ حَيْثُ شِئْنَا؟ ثُمَّ اطَّلَعَ عَلَيْهِمُ الثَّانِيَةَ، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدَكُمْ؟ فَلَمَّا رَأَوْا أَنَّهُمْ لَا يُتْرَكُونَ قَالُوا: تُعِيدُ أَرْوَاحَنَا فِي أَجْسَادِنَا

(19). 3011. Masrūq narrated from 'Abdullāh that he was asked about Allāh's saying: Think not of those as dead who are killed in the way of Allāh. Nay they are alive, with their Lord.[1] So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you more?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want?' Then He looks at them a second time and says: 'Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that,

[1] *Āl 'Imrān* 3:169.

حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَنُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الإيمان، باب بيان أن أرواح الشهداء في الجنة وأنهم أحياء عند ربهم يرزقون، ح:١٨٨٧ من حديث الأعمش به.

(٢٠) - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عُبَيْدَةَ، عَنِ ابْنِ مَسْعُودٍ مِثْلَهُ وَزَادَ فِيهِ: وَتُقْرِئُ نَبِيَّنَا السَّلَامَ وَتُخْبِرُهُ أَنْ قَدْ رَضِينَا وَرُضِيَ عَنَّا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

(20). Abū 'Ubaidah narrated similar from Ibn Mas'ūd but he added: "Convey our *Salām* to our Prophet ﷺ and inform him that we are pleased, and You are pleased with us." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

تخريج: [**إسناده ضعيف لانقطاعه**] وفيه علة أخرى.

(٢١) - ٣٠١٢ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ - وَهُوَ ابْنُ أَبِي رَاشِدٍ وَعَبْدُ الْمَلِكِ بْنُ أَعْيَنَ -، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ [بْنِ مَسْعُودٍ] يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جَعَلَ اللهُ يَوْمَ الْقِيَامَةِ فِي عُنُقِهِ شُجَاعًا، ثُمَّ قَرَأَ عَلَيْنَا مِصْدَاقَهُ مِنْ كِتَابِ اللهِ عَزَّ وجَلَّ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ﴾ الآيَةَ [١٨٠]، وَقَالَ مَرَّةً قَرَأَ رَسُولُ اللهِ ﷺ مِصْدَاقَهُ ﴿سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾ [١٨٠] وَمَنِ اقْتَطَعَ مَالَ أَخِيهِ الْمُسْلِمِ بِيَمِينٍ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، ثُمَّ

(21). 3012. Abū Wā'il narrated: " 'Abdullāh [bin Mas'ūd] narrating from the Prophet ﷺ that he said: 'There is no person who does not pay the *Zakāt* due on his wealth but on the Day of Resurrection Allāh will make a Shujā'a around his neck.' Then he recited the *Āyah* for us from the Book of Allāh, the Mighty and Sublime, testifying to that: And let not those who are stingy with that which Allāh has bestowed on them of His bounty...[1] And another time he said: 'Testifying to that, the Messenger of Allāh ﷺ recited: On the Day of Resurrection, the things that they were stingy with...'[2] and

[1] *Āl 'Imrān* 3:180.

[2] *Āl 'Imrān* 3:180.

whoever deprives his Muslim brother of his wealth by swearing, then he shall meet Allāh while He is angry with him.' Then testifying to that, the Messenger of Allāh ﷺ recited the *Āyah* from Allāh's Book: Verily, those who purchase a small gain at the cost of Allāh's covenant."[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And the meaning of his saying: "*Shujā'an Aqra*'" is a snake.[2]

قَرَأَ رَسُولُ اللهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللهِ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾ الآيَةَ [٧٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ شُجَاعًا أَقْرَعَ يَعْنِي حَيَّةً.

تخريج: [**إسناده صحيح**] وأخرجه ابن ماجه، الزكاة، باب ما جاء في منع الزكاة، ح:١٧٨٤ عن محمد بن أبي عمر به وسفيان بن عيينة صرح بالسماع عند الحميدي، ح:٩٣ وصححه ابن خزيمة، ح:٢٢٥٦.

Comments:

This *Ḥadīth* informs that the people who avoid spending their wealth in *Zakāt*, whereas it has been given by Allāh and Allāh gave it to them merely out of His mercy and generosity, not because they deserved it, they must not regard this behavior of theirs favorable to them. On the Day of Judgement this very wealth will enwrap around their necks in the form of snakes and serpents.

(22). 3013. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. Recite if you wish: 'And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.'"[3] (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢٢) - ٣٠١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَسَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَءُوا إِنْ شِئْتُمْ: ﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾» [١٨٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Āl 'Imrān* 3:77.

[2] That is, in other narrations that is the wording, although that is not the wording he narrated here. And *Aqra'* means bald-headed.

[3] *Āl 'Imrān* 3:185.

تخريج: [إسناده حسن] وانظر الحديث الآتي: ٣٢٩٢ وللحديث شواهد كثيرة جدًّا.

Comments:

Space equal to the whip means that when a wayfarer puts his whip down for resting, he needs space for himself and for his luggage, which he finds. This world and whatever it contains, its glitter and beauty is merely a mirage, delight of counted days and then misery; therefore anything of it is worthless compared to the Hereafter.

(23). 3014. Ḥumaid bin 'Abdur-Raḥmān bin 'Awf narrated that Marwān bin Al-Ḥakam said: "Go O Rāfi'" — who was his gate-keeper — "to Ibn 'Abbās and say to him: 'If every person who rejoices with what he has done, and loves to be praised for what he has not done, will be punished, then we will all be punished.' So Ibn 'Abbās said: 'This *Āyah* has got nothing to do with you. This was only revealed about the People of the Book.' Then Ibn 'Abbās recited: "When Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind..."[1] and he recited: 'Think not that those who rejoice in what they have done, and love to be praised for what they have not done..."[2] Ibn 'Abbās said: 'The Prophet ﷺ asked them about something, and they concealed it, and told him about something else. So they left wanting him to think that they informed him about what he asked them, and wanting to be praised for that by him, and they were rejoicing over what they had concealed, and the fact that they

(٢٣) - ٣٠١٤ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ قَالَ: اذْهَبْ يَا رَافِعُ - لِبَوَّابِهِ - إِلَى ابْنِ عَبَّاسٍ، فَقُلْ لَهُ: لَئِنْ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّبًا لَنُعَذَّبَنَّ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ الآيَةِ إِنَّمَا أُنْزِلَتْ هَذِهِ فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَا ابْنُ عَبَّاسٍ ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ﴾ [١٨٧] وَتَلَا ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾ [١٨٨]. قَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا وَقَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا [قَدْ] سَأَلَهُمْ عَنْهُ فَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ وفَرِحُوا بِمَا أُوتُوا مِنْ [كِتْمَانِهِمْ]، وَمَا سَأَلَهُمْ عَنْهُ.

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[1] *Āl 'Imrān* 3:187.

[2] *Āl 'Imrān* 3:188.

were asked about it.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿لا تحسبن الذين يفرحون بما أتوا﴾، ح:٤٥٦٨ ومسلم، ح:٢٧٧٨ من حديث الحجاج بن محمد به.

Comments:

These Verses were revealed regarding the People of the Book, the Jews; Allāh, the Almighty had a covenant with them, that they would reveal Allāh's Book (Torah) very clearly to the people and would conceal nothing of it. They threw this Divine Covenant behind their backs; particularly the glad tidings and signs mentioned regarding the Last Prophet, they concealed these all. For the mean worldly benefits, they distorted the facts and committed serious offences of concealing the truth, they shamelessly sold out the *Sharī'ah*, yet they were delighted for what they had done, and wanted to be credited for it and desired to be praised and appreciated. But they would never escape Allāh's wrath and punishment.

Chapter 4. Regarding *Sūrat An-Nisā'*

(المعجم ٤) - [بَابٌ:] وَمِنْ سُورَةِ النِّسَاءِ (التحفة ٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3015. Jābir bin 'Abdullāh narrated: "I was ill, so the Messenger of Allāh ﷺ came to visit me, and I was unconscious. When I awoke, I said: 'How do you order me regarding my wealth?' He did not answer me until Allāh revealed: Allāh commands you regarding your children's (inheritance): to the male, a portion equal to that of two females."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. More than one narrator reported it from Muḥammad bin Al-Munkadir.

(١) - ٣٠١٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ ﷺ يَعُودُنِي وَقَدْ أُغْمِيَ عَلَيَّ، فَلَمَّا أَفَقْتُ، قُلْتُ: كَيْفَ أَقْضِي فِي مَالِي؟ فَسَكَتَ عَنِّي حَتَّى نَزَلَتْ ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾ [١١].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ.

[1] *An-Nisā'* 4:11.

(2). Jābir bin 'Abdullāh narrated from the Prophet similarly. (*Ṣaḥīḥ*)

And in the narration of Al-Faḍl bin Aṣ-Ṣabbāḥ (a narrator in the chain) there is more than this stated.

(٢) - حَدَّثَنَا الفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَفِي حَدِيثِ الفَضْلِ بْنِ الصَّبَّاحِ كَلَامٌ أَكْثَرُ مِنْ هٰذَا.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب قول الله تعالى: ﴿يوصيكم الله في أولادكم . . .﴾ إلخ: ٦٧٢٣ ومسلم، ح: ١٦١٦ من حديث سفيان بن عيينة به وتقدم: ٢٠٩٧.

Comments:

The detail of this Verse has been mentioned in the Chapters of Inheritance. Jābir had no children, he was *Kalālah*; and he had only sisters.

(3). **3016.** Abū Sa'eed Al-Khudrī said: "On the Day of Awṭās, we captured some women who had husbands among the idolaters. So some of the men disliked that, so Allāh, Most High, revealed: And women already married, except those whom your right hands possess....'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(٣) - ٣٠١٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: لَمَّا كَانَ يَوْمُ أَوْطَاسَ أَصَبْنَا نِسَاءً لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ فَكَرِهَهُنَّ رِجَالٌ مِنْهُمْ فَأَنْزَلَ اللهُ تَعَالَى ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الرضاع، باب جواز وطىء المسبية بعد الاستبراء . . . إلخ، ح: ١٤٥٦ من حديث قتادة به.

Comments:

For a solution and as a permanent principle regarding war captives, particularly those who are given a female captive as their share from the spoils of war, even though her non-believer and polytheist husband is alive; the recipient was allowed to have sexual intercourse with her after finding out the condition of her womb. The term 'finding out the clear condition of the womb' means to wait for her to have one menstrual cycle, if she menstruates then sexual intercourse with her will be allowed after her menses; and if she is pregnant, then the delivery of the pregnancy will be awaited.

[1] *An-Nisā'* 4:24.

(4). 3017. Abū Sa'eed Al-Khudrī said: "We captured some women on the Day of Awṭās and they had husbands among their people. That was mentioned to the Messenger of Allāh ﷺ so Allāh revealed: '...And women already married, except those whom your right hands possess....'"[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

This is how it was reported by Ath-Thawrī, from 'Uthmān Al-Battī, from Abū Al-Khalīl, from Abū Sa'eed Al-Khudrī from the Prophet ﷺ, and it is similar. "From Abū 'Alqamah" is not in this *Ḥadīth*, and I do not know of anyone who mentioned Abū 'Alqamah in this *Ḥadīth* except in what Hammām mentioned from Qatādah. Abū Al-Khalīl's name is Ṣaliḥ bin Abī Mariam.

(٤) - ٣٠١٧ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عُثْمَانُ الْبَتِّيُّ عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسَ لَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللهِ ﷺ فَنَزَلَتْ ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَهٰكَذَا رَوَى الثَّوْرِيُّ عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَيْسَ فِي هٰذَا الْحَدِيثِ، عَنْ أَبِي عَلْقَمَةَ، وَلَا أَعْلَمُ أَنَّ أَحَدًا ذَكَرَ أَبَا عَلْقَمَةَ فِي هٰذَا الْحَدِيثِ إِلَّا مَا ذَكَرَ هَمَّامٌ، عَنْ قَتَادَةَ. وَأَبُو الْخَلِيلِ اسْمُهُ: صَالِحُ بْنُ أَبِي مَرْيَم.

تخريج: [صحيح] وأخرجه مسلم، أيضًا، ح:١٤٥٦/ ٣٥ من حديث أبي الخليل به وانظر الحديث السابق * رواية الثوري عند أحمد:٣/ ٧٢ والنسائي في الكبرى، ح:٥٤٩١ وتابعه شعبة وغيره.

(5). 3018. 'Ubaidullāh bin Abī Bakr [bin Anas] narrated from Anas bin Mālik, that the Prophet ﷺ [said] about the major sins: "*Shirk* with Allāh, disobeying the parents, taking the life, and false statement." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, Rauḥ bin 'Ubādah reported it from Shu'bah,

(٥) - ٣٠١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ [ابْنِ أَنَسٍ]، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ [قَالَ] فِي الْكَبَائِرِ: «الشِّرْكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *An-Nisā'* 4:24

صَحِيحٌ. وَرَوَاهُ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ وَقَالَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ وَلَا يَصِحُّ.

and he said: "From 'Abdullāh bin Abī Bakr" and it is not correct.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح:٨٨ من حديث خالد والبخاري، ح:٢٦٥٣ من حديث شعبة به.

Comments:

A sin about which the chastisement of Hell is mentioned in the Qur'ān or in the *Ḥadīth* is considered a major sin; or the wrath and anger of Allāh is expressed because of it being committed, or capital punishment is prescribed for it.

٣٠١٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ [بَصْرِيٌّ]: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللهِ! قَالَ: «الإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ» قَالَ: وَجَلَسَ وَكَانَ مُتَّكِئًا قَالَ: «وَشَهَادَةُ الزُّورِ» أَوْ قَالَ: «قَوْلُ الزُّورِ» قَالَ: فَمَا زَالَ رَسُولُ اللهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

3019. 'Abdur-Raḥmān bin Abī Bakrah narrated from his father that the Messenger of Allāh ﷺ said: "Shall I not narrate to you about the worst of the major sins?" They said: "Of course O Messenger of Allāh!" He said: "Associating others with Allāh and disobeying the parents." He said: "And he sat reclining and said: "The false testimony." Or he said: "The false statement." He said: "So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): 'If he would only stop.'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح:٢٦٥٤ من حديث بشر بن المفضل ومسلم، ح:٨٧ من حديث الجريري به.

Comments:

As the good deeds have various ranks and degrees, likewise some bad deeds are minor, some are major and some are even more evil in nature. Spitting on an inappropriate place is a sin, throwing disturbing and filthy substances on the path is a sin too, likewise robbing someone's house is a sin as well, but these sins are not equal in gravity. The correct way of judging between the minor, great and the greatest of good and bad deeds is their effects and consequences. The way to avoid the minor sins is to abandon committing major sins; therefore the Prophet ﷺ stressed, very much, on highlighting the major sins.

(٦) - ٣٠٢٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ ابْنِ مُهَاجِرِ بْنِ قُنْفُذٍ التَّيْمِيِّ، عَنْ أَبِي أُمَامَةَ الأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ بْنِ أُنَيْسٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ الشِّرْكَ بِاللهِ وَعُقُوقَ الْوَالِدَيْنِ وَالْيَمِينَ الْغَمُوسَ، وَمَا حَلَفَ حَالِفٌ بِاللهِ يَمِينَ صَبْرٍ، فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جُعِلَتْ نُكْتَةٌ فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو أُمَامَةَ الأَنْصَارِيُّ هُوَ ابْنُ ثَعْلَبَةَ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

(6). 3020. Abū Umāmah Al-Anṣārī narrated from 'Abdullāh bin Unais Al-Juhnī who said: "The Messenger of Allāh ﷺ said: 'Indeed among the worst of the major sins is *Shirk* with Allāh, disobeying the parents, the false oath, and no one insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it – except that a spot is placed in his heart until the Day of Judgement.'" **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Abū Umāmah Al-Anṣārī is Ibn Tha'labah and we do not know his name, and he has reported *Aḥādīth* from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣/ ٤٩٥ حديث الليث بن سعد به وصححه ابن حبان، ح: ١١٩١ والحاكم: ٤/ ٢٩٦ ووافقه الذهبي.

Comments:

'Al-Yamīn Al-Ghamūs' is a false oath upon which the decision is given to take someone's right illegally.

(٧) - ٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ» أَوْ قَالَ: «الْيَمِينُ الْغَمُوسُ» شَكَّ شُعْبَةُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(7). 3021. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "The major sins are associating others with Allāh, disobeying the parents" or he said, "the false oath". Shu'bah (a narrator in the chain) was in doubt. **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الديات، باب: "ومن أحياها ... إلخ:"، ح: ٦٨٧٠ عن محمد ابن بشار به.

Comments:

Al-Ghamūs means 'to make sink', it is false oath which means to snatch another's right illegally; so it makes a person sink into sins and consequently makes him sink into the Fire.

(8). 3022. Mujāhid narrated from Umm Salamah that she said: "The men fight and the women do not fight, and we only get half the inheritance.' So Allāh, Blessed and Most High, revealed: 'And wish not for things in which Allāh has made some of you excell over others...'"[1] Mujāhid said: "And the following was revealed about that: 'Verily the Muslim men and the Muslim women...'[2] And Umm Salamah was the first camel-borne woman to arrive in Al-Madīnah as an emigrant." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Mursal*, and some of them reported it from Ibn Abī Najīḥ from Mujāhid in *Mursal* form, that Umm Salamah said like this and that.

(٨) - ٣٠٢٢ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: يَغْزُو الرِّجَالُ، وَلَا تَغْزُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ المِيرَاثِ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ﴾ [٣٢] قَالَ مُجَاهِدٌ: وَأَنْزَلَ فِيهَا ﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ﴾ [الأحزاب: ٣٥] وَكَانَتْ أُمُّ سَلَمَةَ أَوَّلَ ظَعِينَةٍ قَدِمَتِ المَدِينَةَ مُهَاجِرَةً.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ مُرْسَلٌ، وَرَوَاهُ بَعْضُهُمْ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ مُرْسَلًا أَنَّ أُمَّ سَلَمَةَ قَالَتْ: كَذَا وَكَذَا.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٦/ ٣٢٢ عن سفيان بن عيينة به وصرح بالسماع وتابعه سفيان الثوري وصححه الحاكم على شرط الشيخين بشرط إن كان سمع مجاهد من أم سلمة: ٢/ ٣٠٥، ٣٠٦ ووافقه الذهبي * ابن أبي نجيح مدلس وعنعن.

Comments:

Allāh stated in *Sūrat Ahzāb* very clearly that everybody will have the reward according to one's deeds and good earnings; therefore the lead in matters of good deeds and in reward will not depend on physical features or physical nature. Rather it will be according to the performance of deeds. A man taking the lead in matters of Faith and good deeds, he will have full reward for his effort, hard work and toil; a woman taking the lead in good deeds, she will be rewarded fully for her efforts and toil; this field is open for everybody.

(9). 3023. 'Amr bin Dīnār narrated from a man among the children of

(٩) - ٣٠٢٣ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ:

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[1] *An-Nisā'* 4:32.

[2] *Al-Aḥzāb* 33:35.

Umm Salamah, from Umm Salamah that she said: "O Messenger of Allāh! I have not heard Allāh mentioning anything about women and emigration." So Allāh, Blessed and Most High, revealed: "Never will I allow to be lost the work of any of you, be he male or female. You are members one of another."[1] (***Ḥasan***)

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ رَجُلٍ مِنْ وَلَدِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللهِ! لَا أَسْمَعُ اللهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿أَنِّي لَآ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنۢ بَعْضٍ﴾ [آل عمران: ١٩٥].

تخريج: [**إسناده حسن**] وأخرجه الحميدي، ح: ٣٠١ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم على شرط البخاري: ٢/ ٣٠٠ ووافقه الذهبي * رجل من ولد أم سلمة: اسمه سلمة بن عبدالله بن عمر بن أبي سلمة وهو حسن الحديث.

Comments:

The weight of the deeds of a man and a woman are equal in the Scale of Allāh; because the origin of both the man and woman is same, the great grandfather of them both is Ādam and both are the offspring of Ādam and Eve, the flesh and blood of both is the same.

(10). 3024 'Alqamah said: " 'Abdullāh said: 'The Messenger of Allāh ﷺ commanded me to recite for him while he was on the *Minbar*. So I recited from *Sūrat An-Nisā'* for him, until I reached: How then (will it be) when We bring from each nation a witness, and We bring you (Muḥammad) as a witness against these people?[2] The Messenger of Allāh ﷺ was beckoning me (to stop) with his hand, and I looked at him and his eyes were flowing with tears." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This is how Abū Al-Aḥwaṣ reported it, from Al-A'mash, from Ibrāhīm, from 'Alqamah from 'Abdullāh. It is

(١٠) - ٣٠٢٤ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللهِ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ عَلَيْهِ وَهُوَ عَلَى الْمِنْبَرِ، فَقَرَأْتُ عَلَيْهِ مِنْ سُورَةِ النِّسَاءِ حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴾ [٤١] غَمَزَنِي رَسُولُ اللهِ ﷺ بِيَدِهِ فَنَظَرْتُ إِلَيْهِ وَعَيْنَاهُ تَدْمَعَانِ.

[**قَالَ أَبُو عِيسَى:**] هٰكَذَا رَوَى أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ. وَإِنَّمَا هُوَ إِبْرَاهِيمُ عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ.

[1] *Āl 'Imrān* 3:195.

[2] *An-Nisā'* 4:41.

actually Ibrāhīm, from 'Abīdah, from 'Abdullāh.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب الحزن والبكاء، ح:٤١٩٤ عن هناد به وللحديث شواهد، انظر الحديث الآتي.

Comments:

Allāh will gather all the nations and their Prophets on the Last Day, and the Prophets will be asked to bear witness that they conveyed the Message, likewise the Prophet ﷺ would stand to bear witness of having conveyed the Religion to the people of his nation. He ﷺ listened to this *Āyah*, he remembered the severity and horror of the Last Day and he began to cry; it guides us in that the aim of reading the Qur'ān is also to learn lessons and contemplate on its message, and the reader gets impressed in order to bring about a constructive change in his lifestyle.

(١١) - ٣٠٢٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ] عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَأْ عَلَيَّ.» فَقُلْتُ: يَا رَسُولَ اللهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى [إِذَا] بَلَغْتُ ﴿وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ قَالَ: فَرَأَيْتُ عَيْنَيِ النَّبِيِّ ﷺ تَهْمُلَانِ.

[قَالَ أَبُو عِيسَى:] هٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الأَحْوَصِ.

(11). 3025. Ibrāhīm narrated from 'Abīdah that 'Abdullāh said: "The Messenger of Allāh ﷺ said to me: 'Recite for me.' I said: 'O Messenger of Allāh! Shall I recite for you while it is to you whom it was revealed?' He said: 'I love to hear it from other than me.' So I recited *Sūrat An-Nisā'* until I reached: ...And We bring you (Muḥammad) as a witness against these people?"[1] He said: "So I saw the eyes of the Prophet ﷺ overflowing with tears." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This is more correct than the narration of Abū Al-Aḥwaṣ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدًا﴾، ح:٤٥٨٢ من حديث سفيان الثوري ومسلم، ح:٨٠٠ من حديث الأعمش به.

Comments:

This *Ḥadīth* proves that listening to the Qur'ān from others is a loved deed.

[1] *An-Nisā'* 4:41.

(١٢) - ٣٠٢٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ نَحْوَ حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ سَعْدٍ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: صَنَعَ لَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ طَعَامًا فَدَعَانَا وَسَقَانَا مِنَ الْخَمْرِ، فَأَخَذَتِ الْخَمْرُ مِنَّا وَحَضَرَتِ الصَّلَاةُ، فَقَدَّمُونِي فَقَرَأْتُ: قُلْ يَا أَيُّهَا الكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَنَحْنُ نَعْبُدُ مَا تَعْبُدُونَ [قَالَ:] فَأَنْزَلَ الله تَعَالَى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾ [٤٣].

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

(12). (Another chain) similar to the narration of Mu'āwiyah bin Hishām.

Abū 'Abdur-Raḥmān As-Sulamī narrated that 'Alī bin Abī Ṭālib said: " 'Abdur-Raḥmān bin 'Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began affect us when it was time for *Ṣalāt*. So they encouraged me (to lead) and I recited: 'Say: O you disbelievers! I do not worship what you worship, and we worship what you worship' – so Allāh, Most High, revealed: O you who believe! Do not approach *Ṣalāt* when you are in a drunken state until you know what you are saying."[1] ***(Ḥasan)***

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه أبو داود، الأشربة، باب تحريم الخمر، ح:٣٦٧١ من حديث عطاء بن السائب به وصححه الحاكم: ٢/ ٣٠٧.

Comments:

A drunkard loses senses and consciousness in the state of being drunk; in this state he does not know what he is saying, and he is unaware of the positive or negative promise with Allāh. As 'Alī was drunk, he said some words in favor of the disbelievers unknowingly; and this *Āyah* of *Sūrat An-Nisā'* was revealed concerning this. It is also known from this *Ḥadīth* that if one is overwhelmed by sleep and they are unaware of what is coming out from their mouth, one should then delay the prayer until the senses and consciousness have returned to their normal state.

(١٣) - ٣٠٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ

(13). 3027. 'Urwah bin Az-Zubair narrated that 'Abdullāh bin Az-Zubair narrated to him: "A man

[1] *An-Nisā'* 4:43.

ابْنِ الزُّبَيْرِ، أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِ، فَاخْتَصَمُوا إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! وَأَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الأَنْصَارِيُّ، وَقَالَ: يَا رَسُولَ اللهِ أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ وَاحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: وَاللهِ إِنِّي لأَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ الآية [٦٥].

[قَالَ أَبُو عِيسَى:] سَمِعْتُ مُحَمَّدًا يَقُولُ: قَدْ رَوَى ابْنُ وَهْبٍ هَذَا الْحَدِيثَ عَنِ اللَّيْثِ ابْنِ سَعْدٍ، وَيُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَلَمْ يَذْكُرْ عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ.

from the *Anṣār* was arguing with Az-Zubair about a stream at Al-Ḥarrah with which they irrigated their date-palms. So the *Anṣārī* man said: 'Let the water pass through.' But he refused, so they brought their dispute to the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said to Az-Zubair: 'O Zubair! Water and let the water flow to your neighbor.' The *Anṣārī* got angry and said: 'O Messenger of Allāh! Is it because he is your nephew?' The face of the Messenger of Allāh ﷺ changed. Then he said: 'O Zubair! Water and withhold the water until in flows over your walls.' So Az-Zubair said: 'By Allāh, I think this *Āyah* was revealed about that incident: But no, by your Lord! They can have no faith until they make you judge in all disputes between them..."[1]

[Abū 'Eīsā said:] I heard Muḥammad saying: "Ibn Wahb reported this *Ḥadīth* from Al-Laith bin Sa'd and Yūnus, from Az-Zuhrī, from 'Urwah from 'Abdullāh bin Az-Zubair and it is similar to this. Shu'aib bin Abī Ḥamzah reported it from Az-Zuhrī, from 'Urwah bin Az-Zubair, and he did not mention 'Abdullāh bin Az-Zubair in it.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:٢٣٥٧ عن قتيبة والبخاري، ح:٢٣٥٩ من حديث الليث به وتقدم:١٣٦٣.

Comments:

The explanation of this *Ḥadīth* has passed in the Chapter of Judgements. See *Ḥadīth*: 1363.

[1] *An-Nisā'* 4:65.

(١٤) - ٣٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ قَالَ فِي هَذِهِ الآيَةِ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾ [٨٨] قَالَ: رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ فَكَانَ النَّاسُ فِيهِمْ فَرِيقَيْنِ فَرِيقٌ مِنْهُمْ يَقُولُ: اقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لَا، فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾ فَقَالَ: «إِنَّهَا طَيْبَةُ»، وَقَالَ: «إِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَعَبْدُ اللهِ بْنُ يَزِيدَ هُوَ الأَنْصَارِيُّ الْخَطْمِيُّ وله صحبة.

(14). 3028. 'Abdullāh bin Yazīd narrated from Zaid bin Thābit that he heard about this *Āyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?[1] He said: "People among the Companions of the Prophet ﷺ returned on the Day of Uḥud and there were two parties among them, a group who said: 'Kill them,' and a group that say not to. So Allāh revealed this *Āyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?[2] So he said: "Indeed it is *Ṭaibah* (Al-Madīnah). And he said: 'It expels filth just like the fire expels filth from iron.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abdullāh bin Yazīd this Ansārī khatmī and *Sahabī*.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فما لكم في المنافقين فئتين والله أركسهم بما كسبوا﴾، ح:٤٥٨٩ عن محمد بن بشار ومسلم، ح:١٣٨٤ من حديث شعبة به.

Comments:

The hypocrisy of these people was clear, but some of the Muslims, who had contact, family relations or other relationships and tribal alliances with the hypocrites, were soft in relation to them; they wanted them not only to be ignored but also to keep relations and contact with them.

(١٥) - ٣٠٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ ابْنُ عُمَرَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ

(15). 3029. 'Amr bin Dīnār narrated from Ibn 'Abbās that the Prophet ﷺ said: "On the Day of Judgement, the murdered will come with the murderer's scalp and his head in his hand, and his jugular vein flowing blood saying:

[1] *An-Nisā'* 4:88.
[2] *An-Nisā'* 4:88.

'O Lord! This one killed me!' Until he comes close to the Throne." So they mentioned repentance to Ibn 'Abbās, and he recited this *Āyah*: And whoever kills a believer intentionally then his recompense is Hell.[1] He said: "This *Āyah* was not abrogated nor (its ruling) replaced so from where is his repentance?" (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Gharīb*] Some of them reported this *Hadīth*; from 'Amr bin Dīnār, from Ibn 'Abbās similarly, without mentioning it in *Marfū'* form.

يَوْمَ الْقِيَامَةِ نَاصِيَتُهُ وَرَأْسُهُ بِيَدِهِ وَأَوْدَاجُهُ تَشْخَبُ دَمًا يَقُولُ: يَا رَبِّ! قَتَلَنِي هٰذَا حَتَّى يُدْنِيَهُ مِنَ الْعَرْشِ»، قَالَ: فَذَكَرُوا لابْنِ عَبَّاسٍ التَّوْبَةَ فَتَلَا هَذِهِ الآيَةَ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾ [٩٣] قَالَ: وَمَا نُسِخَتْ هَذِهِ الآيَةُ وَلَا بُدِّلَتْ وَأَنَّى لَهُ التَّوْبَةُ؟.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَقَدْ رَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٧/ ٨٧، ح: ٤٠١٠ (تحريم الدم، باب تعظيم الدم) من حديث شبابة ابن سوار به.

Comments:

The most important right of a Muslim upon another Muslim is the sanctity of his life. If a Muslim takes the life of another Muslim, he violates the most important right from amongst the rights of a Muslim. Once this right has been violated, now there is no chance of making it up, because whoever's right has been violated, he has departed the world. As for human rights, the expiation for the violated right is necessary, but in this case the repentance has no chance to be granted. But if Allāh wishes, He may forgive the killer by compensating and rewarding the victim from Himself.

(16). 3030. Ibn 'Abbās narrated: "A man from Banū Sulaim who had some sheep with him, passed by some of the Companions of the Messenger of Allāh ﷺ. He gave *Salām* to them and they said: 'He did not give *Salām* except to protect himself.' So they attacked him, killed him, and took his sheep. They went to the Messenger of Allāh ﷺ with them, and Allāh,

(١٦) - ٣٠٣٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ وَمَعَهُ غَنَمٌ لَهُ، فَسَلَّمَ عَلَيْهِمْ، قَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا لِيَتَعَوَّذَ مِنْكُمْ، فَقَامُوا وَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ،

[1] *An-Nisā'* 4:93.

Most, High, revealed: O you who believe! When you go in the cause of Allāh, verify and say not to anyone who greets you: "You are not a believer."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. There is something about this from Usāmah bin Zaid.

فَأَتَوا بِهَا رَسُولَ اللهِ ﷺ، فَأَنْزَلَ اللهُ تَعَالَى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا﴾ [٩٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

وفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ولا تقولوا لمن ألقى إليكم السلام لست مؤمنًا﴾، ح:٤٥٩١ ومسلم، ح:٣٠٢٥ من حديث ابن عباس به * وفي الباب عن أسامة بن زيد [البخاري، ح:٤٢٦٩، ٦٨٧٢ ومسلم، ح:٩٦/١٥٨، ١٥٩].

Comments:

In Islam, the life of a believer is honored to such an extent, that even if in the land of war, in the battlefield, when a person expresses or offers an Islamic greeting to express his Faith, or reads out the declaration of Faith, no Muslim is allowed to draw his sword against him and to kill him, without true and proper investigation.

(17). 3031. Al-Barā' bin 'Āzib said: "When the following was revealed: 'Not equal are those of the believers who sit'[2] 'Amr bin Umm Maktūm came to the Prophet ﷺ." He said: "He was blind, so he said: 'O Messenger of Allāh! What do you order me with? Indeed my vision is disabled.' So Allāh [Most High] revealed this *Āyah*: 'Except those who are disabled.' So the Prophet ﷺ said: 'Bring me a shoulder bone[3] and an inkwell' – or 'Bring me a tablet and an inkwell.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He is called 'Amr bin Umm Maktūm, and he is also called

(١٧) - ٣٠٣١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ الآيَةَ [٩٥] جَاءَ عَمْرُو بْنُ أُمِّ مَكْتُومٍ إِلَى النَّبِيِّ ﷺ قَالَ: وَكَانَ ضَرِيرَ الْبَصَرِ، فَقَالَ: يَا رَسُولَ اللهِ مَا تَأْمُرُنِي؟ إِنِّي ضَرِيرُ الْبَصَرِ، فَأَنْزَلَ اللهُ [تَعَالَى] هَذِهِ الآيَةَ ﴿غَيْرُ أُوْلِي ٱلضَّرَرِ﴾ الآيَةَ، فَقَالَ النَّبِيُّ ﷺ: «ايتُونِي بِالْكَتِفِ وَالدَّوَاةِ أَوِ اللَّوْحِ وَالدَّوَاةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُقَالُ: عَمْرُو بْنُ أُمِّ مَكْتُومٍ،

[1] *An-Nisā'* 4:94.

[2] *An-Nisā'* 4:95.

[3] They used to write on various animal parts. And a version of this narration preceded under no. 1670.

'Abdullāh bin Umm Maktūm, and he is 'Abdullāh bin Zā'idah and Umm Maktūm is his mother.

وَيُقَالُ: عَبْدُ اللهِ بْنُ أُمِّ مَكْتُومٍ وَهُوَ عَبْدُ اللهِ بْنُ زَائِدَةَ وَأُمُّ مَكْتُومٍ أُمُّهُ.

تخريج: [**صحيح**] وأخرجه أحمد: ٤/ ٢٩٩ عن وكيع به وأبو إسحاق صرح بالسماع، ورواه البخاري، ح: ٤٥٩٤ ومسلم، ح: ١٨٩٨ من حديث أبي إسحاق به وتقدم: ١٦٧٠ من طريق آخر عن أبي إسحاق به.

Comments:

This *Āyah* proves that the Muslims who, having no valid and genuine excuse, do not participate physically in the *Jihād*, they are not equal in rank and in degree to those Muslims who are taking part in *Jihād* physically and financially. The ranks of these are high and elevated with Allāh. But they will not be regarded hypocrites just for not taking part in the *Jihād*, except if they avoid *Jihād* from the heart, discourage others, or remain sitting behind in the houses while the general announcement of leaving for *Jihād* has been made.

(18). 3032. Miqsam, the freed slave of 'Abdullāh bin Al-Ḥārith, narrated from Ibn 'Abbās that he said the *Āyah*: Not equal are those of the believers who sit, except those who are disabled...[1] is about Badr and those who went out for Badr. At the time of the battle of Badr, 'Abdullāh bin Jaḥsh and Ibn Umm Maktūm said: 'We are blind O Messenger of Allāh! So is there an exemption for us?' So the following was revealed: Not equal are those of the believers who sit except those who are disabled. But Allāh has preferred those who strive hard and fight above those who sit (at home) by a huge reward.[2] So these were the people who sat behind, that were not disabled: But Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward – they are

(١٨) - ٣٠٣٢ - **حَدَّثَنَا** الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، سَمِعَ مِقْسَمًا مَوْلَى عَبْدِ اللهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ﴿لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ﴾، عَنْ بَدْرٍ وَالْخَارِجُونَ إِلَى بَدْرٍ، لَمَّا نَزَلَتْ غَزْوَةُ بَدْرٍ قَالَ عَبْدُ اللهِ بْنُ جَحْشٍ وَابْنُ أُمِّ مَكْتُومٍ: إِنَّا أَعْمَيَانِ يَا رَسُولَ اللهِ فَهَلْ لَنَا رُخْصَةٌ؟ فَنَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ﴾، ﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَـٰهِدِينَ عَلَى ٱلْقَـٰعِدِينَ أَجْرًا عَظِيمًا﴾ فَهَؤُلَاءِ الْقَاعِدُونَ غَيْرُ أُولِي الضَّرَرِ ﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَـٰهِدِينَ عَلَى ٱلْقَـٰعِدِينَ أَجْرًا عَظِيمًا﴾ دَرَجَاتٍ مِنْهُ عَلَى الْقَاعِدِينَ مِنَ الْمُؤْمِنِينَ غَيْرِ أُولِي الضَّرَرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] *An-Nisā'* 4:95.

[2] *An-Nisā'* 4:95.

غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ. وَمِقْسَمٌ يُقَالُ: [هُوَ] مَوْلَى عَبْدِ اللهِ بْنِ الْحَارِثِ وِيُقَالُ: [هُوَ] مَوْلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ وَمِقْسَمٌ يُكْنَى أَبَا القَاسِمِ.

of levels above those who sit among the believers who did not have an excuse." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn 'Abbās. Miqsam is called the freed slave of 'Abdullāh bin Al-Ḥārith, and it is said that he is the freed slave of 'Abdullāh bin 'Abbās. And Miqsam's *Kunyah* is Abul-Qāsim.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:١١١١٧ عن الحسن بن محمد به ورواه البخاري، ح:٣٩٥٤، ٤٥٩٥ من حديث ابن جريج به مختصرًا * ابن جحش هو أبو أحمد ابن جحش بن قيس كما في تفسير الطبري:٥/ ١٤٥ وغيره، وعبدالكريم هو ابن ملك الجزري * قوله: "فهؤلاء القاعدون . . . إلخ" مدرج من كلام ابن جريج، قاله الحافظ ابن حجر (تحفة الأحوذي:٤/ ٩١).

Comments:

According to 'Abdullāh bin Abbās, this Āyah also applies to those who participated in the battle of Badr and who did not participate.

(١٩) - ٣٠٣٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الحَكَمِ جَالِسًا فِي المَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ أَمْلَى عَلَيْهِ (لَا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللهِ)، قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ، وَهُوَ يُمِلُّهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ اللهِ! وَاللهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ - وَفَخِذُهُ عَلَى فَخِذِي - فَثَقُلَتْ حَتَّى هَمَّتْ تَرُضُّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ فَأَنْزَلَ اللهُ عَلَيْهِ ﴿غَيْرُ

(19). 3033. Sahl bin Sa'd As-Sā'idī said: "I saw Marwān bin Al-Ḥakam sitting in the *Masjid*, so I went over to him until I sat next to him. He informed us that Zaid bin Thābit informed him, that the Prophet ﷺ dictated: 'Not equal among the believers are those who sit and the *Mujāhidīn* in the cause of Allāh.' He said: 'So Ibn Umm Maktūm came and he was dictating to me that he said: "O Messenger of Allāh! By Allāh! If I were capable of *Jihād* then I would participate in *Jihād*.' And he was a blind man. So Allāh revealed to His Messenger ﷺ – while his thigh was against my thigh – and it became so heavy that I was worried it was about to fracture my thigh. Then he was relieved of it, so Allāh had

revealed to him: Except those who are disabled'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [This is how it was reported by more than one narrator from Az-Zuhrī, from Sahl bin Sa'd, and it is similar to this. And Ma'mar reported this *Ḥadīth* from Az-Zuhrī, from Qabīsah bin Dhu'aib from Zaid bin Thābit]. And in this *Ḥadīth*, there is the narration of a man from the Companions of the Prophet ﷺ, from a man among the *Tābi'īn*. Sahl bin Sa'd Al-Anṣārī reported it from Marwān bin Al-Ḥakam, and Marwan did not hear from the Prophet ﷺ, he was one of the *Tābi'īn*.

أُوْلِي ٱلضَّرَرِ﴾».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [هٰكَذَا رَوَى غَيْرُ واحِدٍ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ نَحْوَ هٰذَا، ورَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ هٰذَا الحَدِيثَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ عَنْ زَيْدِ بْنِ ثَابِتٍ]. وَفِي هٰذَا الْحَدِيثِ رِوَايَةُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْ رَجُلٍ مِنَ التَّابِعِينَ. رَوَى سَهْلُ بْنُ سَعْدٍ الأَنْصَارِيُّ عَنْ مَرْوانَ بْنِ الْحَكَمِ. وَمَرْوانُ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَهُوَ مِنَ التَّابِعِينَ.

تخريج: وأخرجه البخاري، التفسير، باب: ﴿لا يستوي القاعدون من المؤمنين﴾، ح:٤٥٩٢ من حديث إبراهيم بن سعد به وهو عند مسلم، ح:١٨٩٨ من حديث سعد بن إبراهيم عن أبيه عن رجل عن زيد بن ثابت به * حديث معمر: رواه أحمد:٥/ ١٨٤ عن عبدالرزاق عنه.

Comments:

The status of companionship of Marwan bin Hakam is disputed, Al-Bukkhārī said that he did not see the Prophet ﷺ and it is reported that he himself stated that he was not a Companion. (*Tuḥfat Al-Aḥwadhī* 4:93)

(20). 3034. Ya'lā bin Umayyah narrated: "I said to 'Umar [bin Al-Khaṭṭāb]: 'Allāh said: That you shorten the *Ṣalāt* if you fear and the people are safe.' So 'Umar said: 'I wondered about that just as you have wondered. So I mentioned that to the Messenger of Allāh ﷺ, and he said: "It is charity which Allāh has given to you, so accept His charity." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢٠) - ٣٠٣٤ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ اللهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ بَابَاهُ، عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ [بْنِ الخَطَّابِ] إِنَّمَا قَالَ اللهُ: ﴿أَن تَقْصُرُوا مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ﴾ [١٠١] وَقَدْ أَمِنَ النَّاسُ، فَقَالَ عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح:٦٨٦ من حديث ابن جريج به.

Comments:

It is also extremism and exaggeration in the matters of Religion that benefiting from the concessions and flexible rules of the Religion is considered against piety and righteousness. Therefore the benefits of these flexible rules, according to the circumstances, must not be avoided and ignored. Shortening the prayer during a journey is better but not compulsory, according to Imām Ash-Shāfi'ī, Aḥmad bin Ḥanbal and most of the scholars of *Ḥadīth*. [*Ṣaḥīḥ Muslim* (with Nawawi's Commentary): p. 241, vol. 1]

(21). 3035. Abū Hurairah narrated that the Messenger of Allāh ﷺ halted between Ḍajnān and 'Usfān, and the idolaters said: "These people have a prayer which is more loved to them than their fathers and their children." That is, *'Aṣr*. They gathered their forces and advanced altogether. And Jibrā'īl came to the Prophet ﷺ and told him to divide his Companions into two lines and lead them in prayer, and another group stood behind them on guard with their weapons. Then the other group came and prayed one *Rak'ah* with him. Then these people stood guard with their weapons, so each of them performed one *Rak'ah* while the Messenger of Allāh ﷺ performed two *Rak'ahs*.[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of 'Abdullāh bin Shaqīq from Abū Hurairah.

There is something on this topic from 'Abdullāh bin Mas'ūd, Zaid

(٢١) - ٣٠٣٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الْهُنَائِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ شَقِيقٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَزَلَ بَيْنَ ضَجْنَانَ وَعُسْفَانَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ لِهٰؤُلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ، وَهِيَ الْعَصْرُ فَأَجْمِعُوا أَمْرَكُمْ فَمِيلُوا عَلَيْهِمْ مَيْلَةً وَاحِدَةً وَأَنَّ جِبْرَائِيلَ أَتَى النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ شَطْرَيْنِ فَيُصَلِّيَ بِهِمْ، وَتَقُومَ طَائِفَةٌ أُخْرَى وَرَاءَهُمْ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ، ثُمَّ يَأْتِي الآخَرُونَ وَيُصَلُّونَ مَعَهُ رَكْعَةً وَاحِدَةً، ثُمَّ يَأْخُذُ هٰؤُلَاءِ حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَتَكُونُ لَهُمْ رَكْعَةٌ رَكْعَةٌ وَلِرَسُولِ اللهِ ﷺ رَكْعَتَانِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ.

[1] See nos. 564 - 567.

bin Thābit, Ibn 'Abbās, Jābir, Abū 'Ayyāsh Az-Zurqī, Ibn 'Umar, Ḥudhaifah, Abū Bakrah and Sahl bin Abī Ḥathmah. Abū 'Ayyāsh Az-Zuraqī's name is Zaid bin Aṣ-Ṣāmit.

وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَزَيْدِ ابْنِ ثَابِتٍ، وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي عَيَّاشٍ الزُّرَقِيِّ وَابْنِ عُمَرَ، وَحُذَيْفَةَ، وَأَبِي بَكْرَةَ، وَسَهْلِ بْنِ أَبِي حَثْمَةَ. وَأَبُو عَيَّاشٍ الزُّرَقِيُّ اسْمُهُ زَيْدُ بْنُ الصَّامِتِ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٣/ ١٧٤، ح: ١٥٤٥ (صلاة الخوف) من حديث عبدالصمد به وصححه ابن حبان، ح: ٥٨٤ * وفي الباب عن عبدالله بن مسعود وزيد بن ثابت وابن عباس وجابر، وأبي عياش الزرقي وابن عمر وحذيفة وأبي بكرة [انظر، ح: ٥٦٤] وسهل بن أبي حثمة [انظر: ٥٦٥، ٥٦٦].

Comments:

Only one form of performing the 'Fear Prayer,' in the battlefield, is mentioned in this *Ḥadīth*; because as the Prophet ﷺ would stand up to lead the prayer, every soldier had the desire to offer his prayer following the Prophet ﷺ. It was a natural desire which has been taken into consideration; along with this, the defensive strategy was also very essential, lest the enemies should attack all of a sudden, taking advantage of the Muslims being engaged in the prayer, which they had a plan for.

(22).3036. Qatādah bin An-Nu'mān said: "There was a household among us called Banū Ubairiq, among whom was a Bishr, a Bushair, and a Mubashshir. Bushair was a hypocrite who would recite poetry reviling the Companions of the Prophet ﷺ then he would attribute it to some of the Arabs. Then he would say: 'So-and-so said this and that [So-and-so said this and that].' So when the Companions of the Prophet ﷺ would hear that poetry, they would say: 'By Allāh! No one but this filthy person said this poetry – or as the man said – and they would say: 'Ibn Al-Ubairiq said it.'"[1]

(٢٢) - ٣٠٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ أَبُو مُسْلِمٍ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَتَادَةَ بْنِ النُّعْمَانِ، قَالَ: كَانَ أَهْلُ بَيْتٍ مِنَّا يُقَالُ لَهُمْ بَنُو أُبَيْرِقٍ بِشْرٌ وَبُشَيْرٌ وَمُبَشِّرٌ، فَكَانَ بُشَيْرٌ رَجُلًا مُنَافِقًا، يَقُولُ الشِّعْرَ يَهْجُو بِهِ أَصْحَابَ النَّبِيِّ ﷺ ثُمَّ يَنْحَلُهُ بَعْضَ الْعَرَبِ، ثُمَّ يَقُولُ: قَالَ فُلَانٌ: كَذَا وَكَذَا [قَالَ فُلَانٌ: كَذَا وكَذا]، فَإِذَا سَمِعَ أَصْحَابُ رَسُولِ اللهِ ﷺ ذَلِكَ الشِّعْرَ، قَالُوا:

[1] Aṭ-Ṭabarī recorded this narration in his *Tafsīr*, and from the statement "Or as the man said" to the end of the paragraph is actually part of a poem whose wording is different and longer. It is, they would respond with a poem about Ibn Al-'Ubairiq.

He said: "They were a poor and needy household during *Jāhiliyyah* and Islām. The only food the people of Al-Madīnah had was dates and barely. When a man was able to, he would import flour from Ash-Shām which he bought and kept for himself. As for his dependants, their only food was dates and barely. So an import arrived from Ash-Shām, and my uncle Rifā'ah bin Zaid bought a load of it, which he put in a storage area he had, where he kept his weapons – his sheild and his sword. But it was taken from him from under the house. The storage was broken into and the food and weapons were taken. In the morning, my uncle Rifā'ah came to me and said: 'O my nephew! We were robbed during the night, our storage was broken into, and our food and weapons are gone.'" He said: "They overheard us in the house, and questioned us, and someone said to us, 'We saw Banū Ubairiq cooking during the night, and it looked like they had some of your food.'" He said: "Banū Ubairiq were saying – while we were questioning them amidst their dwellings – 'By Allāh! We do not think the one you are looking for is other than Labīd bin Sahl, a man among us who is righteous and accepted Islam.' When Labīd heard that, he brandished his sword and said: 'I stole? By Allāh! You either prove this theft, or I take to you with this sword.' They said: 'Leave us O man! You are not the one

واللهِ مَا يَقُولُ هٰذَا الشِّعْرَ إِلَّا هٰذَا الْخَبِيثُ أَوْ كَمَا قَالَ الرَّجُلُ وَقَالُوا: ابْنُ الأُبَيْرِقِ قَالَهَا. قَالَ: وَكَانُوا أَهْلَ بَيْتِ حَاجَةٍ وَفَاقَةٍ فِي الْجَاهِلِيَّةِ وَالإِسْلَامِ، وَكَانَ النَّاسُ إِنَّمَا طَعَامُهُمْ بِالمَدِينَةِ التَّمْرُ وَالشَّعِيرُ، وَكَانَ الرَّجُلُ إِذَا كَانَ لَهُ يَسَارٌ فَقَدِمَتْ ضَافِطَةٌ مِنَ الشَّـامِ مِنَ الدَّرْمَكِ ابْتَاعَ الرَّجُلُ مِنْهَا فَخَصَّ بِهَا نَفْسَهُ، وَأَمَّا الْعِيَالُ فَإِنَّمَا طَعَامُهُمُ التَّمْرُ وَالشَّعِيرُ، فَقَدِمَتْ ضَافِطَةٌ مِنَ الشَّامِ فَابْتَاعَ عَمِّي رِفَاعَةُ بْنُ زَيْدٍ حِمْلًا مِنَ الدَّرْمَكِ فَجَعَلَهُ فِي مَشْرَبَةٍ لَهُ وَفِي الْمَشْرَبَةِ سِلَاحٌ، دِرْعٌ وَسَيْفٌ، فَعُدِيَ عَلَيْهِ مِنْ تَحْتِ الْبَيْتِ، فَنُقِبَتِ الْمَشْرَبَةُ وَأُخِذَ الطَّعَامُ وَالسِّلَاحُ. فَلَمَّا أَصْبَحَ أَتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابْنَ أَخِي إِنَّهُ قَدْ عُدِيَ عَلَيْنَا فِي لَيْلَتِنَا هَذِهِ، فَنُقِبَتْ مَشْرَبَتُنَا وَذُهِبَ بِطَعَامِنَا وَسِلَاحِنَا، قَالَ: فَتَحَسَّسْنَا فِي الدَّارِ وَسَأَلْنَا فَقِيلَ لَنَا: قَدْ رَأَيْنَا بَنِي أُبَيْرِقٍ اسْتَوْقَدُوا فِي هَذِهِ اللَّيْلَةِ، وَلَا نُرَى فِيمَا نُرَى إِلَّا عَلَى بَعْضِ طَعَامِكُمْ، قَالَ: وَكَانَ بَنُو أُبَيْرِقٍ، قَالُوا - وَنَحْنُ نَسْأَلُ فِي الدَّارِ - وَاللهِ مَا نُرَى صَاحِبَكُمْ إِلَّا لَبِيدَ بْنَ سَهْلٍ رَجُلٌ مِنَّا، لَهُ صَلَاحٌ وَإِسْلَامٌ فَلَمَّا سَمِعَ لَبِيدٌ اخْتَرَطَ سَيْفَهُ، وَقَالَ: أَنَا أَسْرِقُ؟ فَوَاللهِ لَيُخَالِطَنَّكُمْ هٰذَا السَّيْفُ أَوْ لَتُبَيِّنُنَّ هَذِهِ السَّرِقَةَ. قَالُوا: إِلَيْكَ عَنَّا أَيُّهَا الرَّجُلُ فَمَا أَنْتَ بِصَاحِبِهَا فَسَأَلْنَا فِي الدَّارِ حَتَّى لَمْ نَشُكَّ أَنَّهُمْ أَصْحَابُهَا، فَقَالَ لِي عَمِّي: يَا ابْنَ أَخِي

who has it.' So we continiued questioning in the dwellings until we had no doubt that they had taken it. So my uncle said to me: 'O my nephew! You should go to the Messenger of Allāh ﷺ and tell him about that.'" Qatādah said: "So I went to the Messenger of Allāh ﷺ and said: 'A family among us are ill-mannered, and they consipired against my uncle Rifā'ah bin Zaid. The broke into his storage and took his weapons and his food. We want them to return our weapons, but we have no need for the food.' So the Prophet ﷺ said: 'I will decide about that.' So when Banū Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people from their houses gathered and said: 'O Messenger of Allāh! Qatādah bin An-Nu'mān and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.'" Qatādah said: "I went to the Messenger of Allāh ﷺ and spoke to him, and he said: 'You went to a family among them known for their Islam and righteousness, and accused them of stealing without confirmation or proof.'" He said: "So I returned wishing that I had lost some of my wealth, and that the Messenger of Allāh ﷺ had not been spoken to about that. My uncle Rifā'ah came to me and said: 'O my nephew! What did you do?' So I told him

لَوْ أَتَيْتَ رَسُولَ اللهِ ﷺ فَذَكَرْتَ ذَلِكَ لَهُ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إِنَّ أَهْلَ بَيْتٍ مِنَّا أَهْلَ جَفَاءٍ عَمَدُوا إِلَى عَمِّي رِفَاعَةَ ابْنِ زَيْدٍ فَنَقَبُوا مَشْرَبَةً لَهُ وَأَخَذُوا سِلَاحَهُ وَطَعَامَهُ فَلْيَرُدُّوا عَلَيْنَا سِلَاحَنَا، فَأَمَّا الطَّعَامُ فَلَا حَاجَةَ لَنَا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «سَآمُرُ فِي ذَلِكَ» فَلَمَّا سَمِعَ بَنُو أُبَيْرِقٍ أَتَوْا رَجُلًا مِنْهُمْ، يُقَالُ لَهُ: أُسَيْرُ بْنُ عُرْوَةَ فَكَلَّمُوهُ فِي ذَلِكَ فَاجْتَمَعَ فِي ذَلِكَ نَاسٌ مِنْ أَهْلِ الدَّارِ، فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّ قَتَادَةَ بْنَ النُّعْمَانِ وَعَمَّهُ عَمَدَا إِلَى أَهْلِ بَيْتٍ مِنَّا أَهْلِ إِسْلَامٍ وَصَلَاحٍ يَرْمُونَهُمْ بِالسَّرِقَةِ مِنْ غَيْرِ بَيِّنَةٍ، وَلَا ثَبْتٍ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَكَلَّمْتُهُ فَقَالَ: «عَمَدْتَ إِلَى أَهْلِ بَيْتٍ ذُكِرَ مِنْهُمْ إِسْلَامٌ وَصَلَاحٌ تَرْمِيهِمْ بِالسَّرِقَةِ عَلَى غَيْرِ ثَبْتٍ وَبَيِّنَةٍ». قَالَ: فَرَجَعْتُ وَلَوَدِدْتُ أَنِّي خَرَجْتُ مِنْ بَعْضِ مَالِي وَلَمْ أُكَلِّمْ رَسُولَ اللهِ ﷺ فِي ذَلِكَ، فَأَتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابْنَ أَخِي مَا صَنَعْتَ، فَأَخْبَرْتُهُ بِمَا قَالَ لِي رَسُولُ اللهِ ﷺ، فَقَالَ: اللهُ الْمُسْتَعَانُ، فَلَمْ يَلْبَثْ أَنْ نَزَلَ الْقُرْآنُ: ﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا﴾ بَنِي أُبَيْرِقٍ ﴿وَٱسْتَغْفِرِ ٱللَّهَ﴾ [أَيْ] مِمَّا قُلْتَ لِقَتَادَةَ ﴿إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾، ﴿وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا﴾، ﴿يَسْتَخْفُونَ مِنَ

what the Messenger of Allāh ﷺ said to me, so he said: 'It is from Allāh, Whom we seek help.' It was not long before the Qur'ān was revealed: 'Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.' That is Banū Ubairiq. 'And seek forgiveness from Allāh.' [That is] from what you said to Qatādah. 'Certainly Allāh is Ever Oft-Forgiving, Most Merciful And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. They may hide from men, but they cannot hide from Allāh' for He is with them up to His saying: 'Most-Merciful.' That is: If you seek Allāh's forgiveness then He will forgive you. 'And whoever earns sin, he earns it only against himself...' up to His saying: 'A manifest sin.' Their saying about Labīd; 'Had it not been for the grace of Allāh and His mercy upon you...' up to His saying: 'We shall give him a great reward.'"[1]

So when the Qur'ān was revealed, the Messenger of Allāh ﷺ brought the weapon and returned it to Rifā'ah. Qatādah said: "When the weapon was brought to my uncle – and he was a elderly man with bad sight" or "an elderly weak man" – Abū 'Eīsā was in doubt – "in

ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ﴾ إِلَى قَوْلِهِ ﴿رَّحِيمًا﴾ أَيْ: لَوِ اسْتَغْفَرُوا الله لَغَفَرَ لَهُمْ ﴿وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ﴾ إِلَى قَوْلِهِ ﴿وَإِثْمًا مُّبِينًا﴾ قَوْلَهُمْ لِلَبِيدٍ ﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ﴾ إِلَى قَوْلِهِ ﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [١٠٥-١١٤] فَلَمَّا نَزَلَ الْقُرآنُ أُتِيَ رَسُولُ الله ﷺ بِالسِّلَاحِ فَرَدَّهُ إِلَى رِفَاعَةَ. فَقَالَ قَتَادَةُ: لَمَّا أَتَيْتُ عَمِّي بِالسِّلَاحِ، وَكَانَ شَيْخًا قَدْ عَشَا أَوْ عَسَا - الشَّكُّ مِنْ أَبِي عِيسَى - فِي الْجَاهِلِيَّةِ، وَكُنْتُ أُرَى إِسْلَامَهُ مَدْخُولًا، فَلَمَّا أَتَيْتُهُ قَالَ: يَا ابْنَ أَخِي! هِيَ فِي سَبِيلِ الله، فَعَرَفْتُ أَنَّ إِسْلَامَهُ كَانَ صَحِيحًا، فَلَمَّا نَزَلَ الْقُرْآنُ لَحِقَ بُشَيْرٌ بِالْمُشْرِكِينَ، فَنَزَلَ عَلَى سُلَافَةَ بِنْتِ سَعْدِ بْنِ سُمَيَّةَ، فَأَنْزَلَ الله تَعَالَى: ﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ وَسَآءَتْ مَصِيرًا ۝ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا﴾ [١١٥، ١١٦] فَلَمَّا نَزَلَ عَلَى سُلَافَةَ رَمَاهَا حَسَّانُ بْنُ ثَابِتٍ بِأَبْيَاتٍ مِنْ شِعْرٍ[ه]، فَأَخَذَتْ رَحْلَهُ فَوَضَعَتْهُ عَلَى رَأْسِهَا، ثُمَّ خَرَجَتْ بِهِ فَرَمَتْ بِهِ فِي الْأَبْطَحِ، ثُمَّ قَالَتْ: أَهْدَيْتَ لِي شِعْرَ حَسَّانَ مَا كُنْتَ تَأْتِينِي بِخَيْرٍ.

[1] *An-Nisā'* 4:105-114.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ مُحَمَّدِ بْنِ سَلَمَةَ الْحَرَّانِيِّ. وَرَوَى يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، مُرْسَلٌ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ. وَقَتَادَةُ بْنُ النُّعْمَانِ هُوَ أَخُو أَبِي سَعِيدٍ الْخُدْرِيِّ لِأُمِّهِ. وَأَبُو سَعِيدٍ [الْخُدْرِيُّ] اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سِنَانٍ.

Jāhiliyah, and I thought that he merely had entered into Islam (without real sincerity) but when I brought it to him, he said: 'O my nephew! It is for Allāh's cause.' So I knew that his Islam was genuine. When the Qur'ān was revealed, Bushair went with the idolaters, staying with Sulāfah bint Sa'd bin Sumayyah. So Allāh, Most High, revealed: Whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination. Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with Allāh, then he has indeed strayed far away.[1]

"When he went to stay with Sulāfah, Ḥassān bin Thābit lampooned her with verses of poetry. So she took his saddle, put it on her head, then she left with it to cast it into the valley. Then she said: 'You gave me the poetry of Ḥassān – you did not bring me any good.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of any one who narrated a chain for it other than Muḥammad bin Salamah Al-Ḥarrānī. Yūnus bin Bukair and others narrated this *Ḥadīth* from Muḥammad bin Isḥāq, from 'Āṣim

[1] *An-Nisā'* 4:115-116.

bin 'Umar bin Qatādah in *Mursal* form, they did not mention "from his father, from his grandfather" in it. Qatādah bin An-Nu'mān is the brother of Abū Sa'eed Al-Khudrī through his mother. Abū Sa'eed [Al-Khudri's] name is Sa'd bin Mālik.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسير:٥/ ١٦٩ـ١٧١ عن الحسن بن أحمد به وصححه الحاكم على شرط مسلم:٤/ ٣٨٥ـ٣٨٨ ووافقه الذهبي، وابن إسحاق صرح بالسماع عنده.

Comments:

This *Hadīth* guides that the investigation and research should be made before making an allegation against someone. One should not take the law into his own hands. The matter should be reported to the responsible or authoritative person. The responsible person should also judge the matter through proper honesty, investigation and research. He should not merely rely on the reports and statements of the relatives and supporters, because such people sometimes provide support to their brethren needlessly. It is unlawful to support the dishonest and the corrupt. The Messenger of Allāh ﷺ did not have the knowledge of the unseen; and he cleared the people of Banū Ubairiq from this case. If an offence has been perpetrated, the perpetrator should confess it, and seek forgiveness and pardon from Allāh Almighty. Condemning and criticising a perpetrator is allowed. Supporting a perpetrator gives the supporter a bad name. A person's sincerity and hypocrisy is judged by his character and behaviour. Opposing truth after it has become clear is unlawful. Being steadfast on the Book and the *Sunnah* and holding upon both firmly, is the only path to avoid and escape wrongdoing, conspiracies and plots of the wrongdoers.

(23). 3037 Thuwair – Ibn Abī Fākhitah – narrated from his father that 'Alī bin Abī Ṭalib said: "There is no *Āyah* in the Qur'ān more beloved to me that this *Āyah*: Verily Allāh forgives not accociating others with Him, but He forgives what is less than that for whomever He wills."[1] ***(Da'īf)***

(٢٣) - ٣٠٣٧ - حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ - وَهُوَ ابْنُ أَبِي فَاخِتَةَ -، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا فِي الْقُرْآنِ آيَةٌ أَحَبُّ إِلَيَّ مِنْ هَذِهِ الآيَةِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Abū Fātikhah's

[1] *An-Nisā'* 4:116.

name is Sa'eed bin 'Ilāqah and Thuwair's *Kunyah* is Abū Jahm, and he is a man from Al-Kūfah [among the *Tābi'īn*]. He heard from Ibn 'Umar and Ibn Az-Zubair. Ibn Mahdī used to disparage him a little.

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وأَبُو فَاخِتَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ وَثُوَيْرٌ يُكْنَى أَبَا جَهْمٍ، وَهُو رَجُلٌ كُوفِيٌّ [مِنَ التَّابِعِينَ]، وَقَدْ سَمِعَ مِنِ ابْنِ عُمَرَ، وَابْنِ الزُّبَيْرِ. وَابْنُ مَهْدِيٍّ كَانَ يَغْمِزُهُ قَلِيلًا.

تخريج: [**إسناده ضعيف**] * ثوير ضعيف تقدم.

Comments:

If a person suffers from wrongdoings and follows the deviated path, he still has the chance to be forgiven and pardoned, but as for a person who associates others with Allāh, he has no possibility whatsoever to be forgiven and pardoned. Therefore a person adhering to monotheism [*Tawhīd*] has glad tidings in this *Āyah* from one aspect; and this is the main aspect of it being loved.

(24). 3038. Abū Hurairah said: "When the following was revealed: 'Whoever works evil will have the recompense of it...'[1] That worried the Muslims, so they complained about that to the Messenger of Allāh ﷺ and he said: "Seek closeness and be steadfast, and in all that afflicts the believer there is atonement, even a thorn that pricks him, and the hardship he suffers." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Ibn Muhaisin (a narrator in the chain) is 'Umar bin 'Abdur-Rahmān bin Muhaisin.

(٢٤) - ٣٠٣٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ يَحْيَى] بْنِ أَبِي عُمَرَ وَعَبْدُ اللهِ بْنُ أَبِي زِيَادٍ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ مُحَيْصِنٍ، عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ [١٢٣] شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَشَكَوْا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «قَارِبُوا وَسَدِّدُوا، وَفِي كُلِّ مَا يُصِيبُ الْمُؤْمِنَ كَفَّارَةٌ حَتَّى الشَّوْكَةِ يُشَاكُهَا وَالنَّكْبَةِ يُنْكَبُهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. ابْنُ مُحَيْصِنٍ هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ مُحَيْصِنٍ.

تخريج: وأخرجه مسلم، البر والصلة، باب ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك، حتى الشوك يشاكها، ح: ٢٥٧٤ من حديث سفيان بن عيينة به.

Comments:

A true believer has advantage and distinction, if a mistake, wrongdoing and error happens from him; or any type of worldly trouble, worry, sickness or any tragedy befalling him — even the prick of a thorn becomes an expiation of his

[1] *An-Nisā'* 4:123.

sins. But the sins of the disbelievers are not expiated, that is why they will get punished on the Last Day.

(25). 3039. Abū Bakr Aṣ-Ṣiddīq said: "I was with the Prophet ﷺ when this *Āyah* was revealed to him: Whoever works evil will have the recompense of it.[1] So the Messenger of Allāh ﷺ said: 'O Abū Bakr! Shall I recite to you an *Āyah* revealed to me?' I said: 'Of course O Messenger of Allāh!' 'So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allāh ﷺ said: 'What is bothering you O Abū Bakr?' I said: 'O Messenger of Allāh! May my father and my mother be your ransom! Which of us has not done evil – and yet we shall be recompensed for what we have done?' So the Messenger of Allāh ﷺ said: 'As for you O Abū Bakr, and the believers, they will be recompensed for that in the world until they meet Allāh and they have no sins. As for the others, then that will be collected for them until they are recompensed for it on the Day of Judgement.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This Ḥadīth is *Gharīb*, there is criticism regarding its chain. Mūsā bin 'Ubaidah was graded weak in Ḥadīth; he was graded weak by Yaḥyā bin Sa'eed and Aḥmad bin Ḥanbal. The freed slave of Ibn Sibā' is unknown. This Ḥadīth has been reported through other routes from Abū Bakr, but its

(٢٥) - ٣٠٣٩ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: أَخْبَرَنِي مَوْلَى ابْنِ سِبَاعٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَأُنْزِلَتْ عَلَيْهِ هَذِهِ الآيَةُ: ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ [١٢٣] فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا بَكْرٍ! أَلَا أُقْرِئُكَ آيَةً أُنْزِلَتْ عَلَيَّ؟» قُلْتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: فَأَقْرَأَنِيهَا فَلَا أَعْلَمُ إِلَّا أَنِّي [قَدْ كُنْتُ] وَجَدْتُ اقْتِصَامًا فِي ظَهْرِي فَتَمَطَّأْتُ لَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا شَأْنُكَ يَا أَبَا بَكْرٍ؟» قُلْتُ: يَا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي وَأَيُّنَا لَمْ يَعْمَلْ سُوءًا وَإِنَّا لَمجْزِيُّونَ بِمَا عَمِلْنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنْتَ يَا أَبَا بَكْرٍ وَالمُؤْمِنُونَ، فَتُجْزَوْنَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقَوُا اللهَ، وَلَيْسَ لَكُمْ ذُنُوبٌ، وَأَمَّا الآخَرُونَ فَيَجْتَمِعُ ذَلِكَ لَهُمْ، حَتَّى يُجْزَوْا بِهِ يَوْمَ القِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَفِي إِسْنَادِهِ مَقَالٌ، وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ وَأَحْمَدُ ابْنُ حَنْبَلٍ. وَمَوْلَى ابْنِ سِبَاعٍ مَجْهُولٌ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ، عَنْ أَبِي بَكْرٍ، وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ أَيْضًا. وَفِي

[1] *An-Nisā'* 4:123.

chain is also not *Ṣaḥīḥ*. There is something on this topic from 'Āishah.

الْبَابِ عَنْ عَائِشَةَ.

تخريج: [**إسناده ضعيف**] وأخرجه البغوي في شرح السنة: ٥/ ٢٤٩، ٢٥٠، ح: ١٤٣٩ من حديث روح بن عبادة به موسى بن عبيدة ضعيف، ومولى ابن سباع: مجهول (تقريب: ٨٥٢١) والحديث السابق (٣٠٣٨) يغني عنه * وفي الباب عن عائشة [أحمد: ٦/ ٦٥، ٦٦ وابن حبان، ح: ١٧٣٦ والحاكم: ٢/ ٣٠٨].

(26). 3040. Ibn 'Abbās said: "Sawdah feared that the Prophet ﷺ was going to divorce her, so she said: 'Do not divorce me, but keep me and give my day to 'Āishah.' So he (ﷺ) did so, and the following was revealed: Then there is no sin on them both if they make terms of peace between themselves, and making peace is better.[1] So whatever they agree to make peace in something then it is permissible." (***Ṣaḥīḥ***)

[It is as if it is a statement of Ibn 'Abbās].

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(٢٦) - ٣٠٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَشِيَتْ سَوْدَةُ أَنْ يُطَلِّقَهَا النَّبِيُّ ﷺ، فَقَالَتْ: لَا تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ، فَفَعَلَ فَنَزَلَتْ ﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾ [١٢٨] فَمَا اصْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ.

[كَأَنَّهُ مِنْ قَوْلِ ابْنِ عَبَّاسٍ].

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [**صحيح**] وأخرجه البيهقي: ٧/ ٢٩٧ من حديث أبي داود الطيالسي به وهو في مسند أبي داود الطيالسي، ح: ٢٦٨٣ وسنده ضعيف وللحديث شواهد كثيرة عند البخاري، ح: ٥٠٦٧ ومسلم، ح: ١٤٦٣، ١٤٦٥ والنسائي، ح: ٣١٩٩ وغيرهم.

Comments:

Dowry and equal treatment is a right of every wife. But if a woman has fear regarding her husband that if she keeps him under the pressure of restrictions, he will perhaps leave her, or he will get fed up with her and will ignore her; in this case there is no harm in compromising with each other; a woman may give relief to her husband in matter of dowry, equal treatment and in living expenses in order to eliminate the risk of the relationship being severed.

(27). 3041. Al-Barā' said: "The last *Āyah* revealed" or, "The last thing revealed was: They ask you

(٢٧) - ٣٠٤١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ

[1] *An-Nisā'* 4:128.

أَبِي السَّفَرِ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ أَوْ آخِرُ شَيْءٍ أُنْزِلَ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [١٧٦].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَأَبُو السَّفَرِ اسْمُهُ سَعِيدُ بْنُ أَحْمَدَ، وَيُقَالُ: ابْنُ يُحْمِدَ الثَّوْرِيُّ.

about a legal verdict. Say: 'Allāh directs (thus) regarding *Al-Kalālah*.'"[1] (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Abū As-Safar's (a narrator in the chain) name is Sa'eed bin Aḥmad, and it is said that he is Ibn Yuḥmid Ath-Thawrī.

تخريج: وأخرجه مسلم، الفرائض، باب آخر آية أنزلت آية الكلالة، ح:١٦١٨ من حديث مالك بن مغول به.

(٢٨) - ٣٠٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ فَقَالَ لَهُ النَّبِيُّ ﷺ: «تُجْزِئُكَ آيَةُ الصَّيْفِ».

(28). 3042. Al-Barā' said: "A man came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! They ask you about a legal verdict. Say: "Allāh directs (thus) regarding *Al-Kalālah*."[2] So the Prophet ﷺ said to him: "You should be sufficed with the *Āyah* of summer."[3] (***Ḥasan***)

تخريج: [حسن] وأخرجه أبو داود، الفرائض، باب من كان ليس له ولد وله أخوات، ح:٢٨٨٩ من حديث أبي بكر بن عياش به وهو ضعيف ولأصل الحديث شواهد عند مسلم، ح:١٦١٧ وغيره وهو بها حسن.

Comments:

The aim is that you contemplate on this *Āyah*, and you will understand the issue. *Kalālah* is a person who leaves neither parents nor children, only brothers and sisters are his heirs.

[1] *An-Nisā'* 4:176.

[2] *An-Nisā'* 4:176.

[3] Meaning this *Āyah*, while in *An-Nisā'* number 12, is mention of the topic, and it was revealed in the winter, this *Āyah*, revealed in the summer - the last revealed about it - explains it.

Chapter 5. Regarding *Sūrat Al-Mā'idah*

(المعجم ٥) - [بَابٌ:] وَمِنْ سُورَةِ الْمَائِدَةِ (التحفة ٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3043. Ṭāriq bin Shihāb said: "A man among the Jews said to 'Umar bin Al-Khaṭṭāb: 'O Commander of the Believers! If we were the ones unto whom this *Āyah* was revealed, 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.'[1] – then we would have taken that day as a day of celebration.' So 'Umar bin Al-Khaṭṭāb said to him: 'Indeed I do know which day this *Āyah* was revealed upon. It was revealed on the Day of 'Arafah, on Friday.'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٠٤٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ وَغَيْرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ بْنِ الْخَطَّابِ يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ عَلَيْنَا أُنْزِلَتْ هَذِهِ الآيَةُ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [٣] لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ [لَهُ] عُمَرُ بْنُ الْخَطَّابِ: إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ أُنْزِلَتْ هَذِهِ الآيَةُ، أُنْزِلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، الاعتصام بالكتاب والسنة، ح:٧٢٦٨ من حديث سفيان بن عيينة ومسلم، ح:٣٠١٧/ ٥ من حديث قيس بن مسلم به.

Comments:

This *Āyah*, because it was revealed on the Day of 'Arafah, and on a Friday; and both these days are like days of *'Eīd* for the Muslims. So the Muslims, on their own behalf, are not allowed to celebrate any day as *'Eīd*; because their *'Eīd* are appointed by Allāh. It is you people who make self-made additions to the religion and you appoint the days of celebration and festivals according to your own desires. Unfortunately some Muslims have also introduced and added an *'Eīd*.

(2). 3044. 'Ammār bin Abī 'Ammār said: "Ibn 'Abbās recited: This day, I have perfected your

(٢) - ٣٠٤٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ

[1] *Al-Mā'idah* 5:3.

religion for you, completed My favor upon you, and have chosen for you Islām as your religion.[1] and a Jew was with him who said: 'If this *Āyah* was revealed to us then we would have taken that day as a day of celebration.' So Ibn 'Abbās said: 'Indeed it was revealed on two *'Eīds*: On Friday, and on the Day of 'Arafah.''' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This Hadīth is Hasan Gharīb as a narration of Ibn 'Abbās, [and it is Ṣaḥīḥ].

سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ قَالَ: قَرَأَ ابْنُ عَبَّاسٍ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ وَعِنْدَهُ يَهُودِيٌّ فَقَالَ: لَوْ أُنْزِلَتْ هَذِهِ الآيَةُ عَلَيْنَا لَاتَّخَذْنَا يَوْمَهَا عِيدًا، فَقَالَ ابْنُ عَبَّاسٍ: فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ الْجُمُعَةِ وَيَوْمِ عَرَفَةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ [وهُوَ صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه أبو داود الطيالسي، ح:٢٧٠٩ عن حماد بن سلمة به.

(3). 3045. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Ar-Raḥmān's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the *Mīzān* (Scale) which He raises and lowers.''' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This Hadīth is *Hasan Ṣaḥīḥ*. This Hadīth is regarding the *Tafsīr* of this *Āyah*: "The Jews say: 'Allāh's Hand is tied up.' Be their hands tied up.[2] The *A'immah* say about this Hadīth: It is believed in as it comes, without explanation or misinterpretation. This was said by more than one of the *A'immah*,

(٣) - ٣٠٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَمِينُ الرَّحْمٰنِ مَلْأَى سَحَّاءُ لَا يَغِيضُهَا، اللَّيْلَ وَالنَّهَارَ»، قَالَ: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الأُخْرَى الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وهٰذَا الْحَدِيثُ فِي تَفْسِيرِ هَذِهِ الآيَةِ: ﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ الآيَةَ [٦٤] وَهٰذَا الحَدِيثُ قَالَ الأَئِمَّةُ يُؤْمَنُ بِهِ كَمَا جَاءَ مِنْ غَيْرِ أَنْ يُفَسَّرَ أَوْ يُتَوَهَّمَ، هٰكَذَا قَالَهُ غَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ مِنْهُمْ:

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[1] *Al-Mā'idah* 5:3.
[2] *Al-Mā'idah* 5:64.

among them: Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak – that they thought that these matters were to be believed in, without saying 'how'.

سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ، وَابْنُ عُيَيْنَةَ وَابْنُ الْمُبَارَكِ أَنَّهُ تُرْوَى هَذِهِ الأَشْيَاءُ وَيُؤْمَنُ بِهَا، فَلَا يُقَالُ: كَيْفَ؟.

تخريج: [**صحيح**] متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وكان عرشه على الماء﴾، ح: ٤٦٨٤ ومسلم، ح: ٩٩٣ من حديث أبي الزناد به.

Comments:

The *A'immah* said with respect to this *Hadīth*, it will be believed exactly as it was told. Its explanation and commentary will not be assumed, nor should one fall victim to doubt and whims. Many of the *A'immah* said the same thing, Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak also said the same. The *Āyāt* and the *Ahādīth* that speak about the Names and Attributes of Allāh are to be reported and believed truly and exactly without the slightest metaphorical explanation; and one must not say anything about the condition, assumed reality and try to explain their nature.

(4). 3046. 'Āishah said: "The Prophet ﷺ was being guarded until this *Āyah* was revealed: 'Allāh will protect you from mankind.' So the Messenger of Allāh ﷺ stuck his head out from the room and said: 'O you people! Go away, for Allāh shall protect me.'"

This *Hadīth* is *Gharīb* [It was narrated to us by Naṣr bin 'Alī].

(٤) - ٣٠٤٦ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ [٦٧] فَأَخْرَجَ رَسُولُ اللهِ ﷺ رَأْسَهُ مِنَ الْقُبَّةِ، فَقَالَ لَهُمْ: «يَا أَيُّهَا النَّاسُ! انْصَرِفُوا، فَقَدْ عَصَمَنِي اللهُ». هٰذَا حَدِيثٌ غَرِيبٌ [حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ].

(5). [Muslim bin Ibrāhīm narrated it similarly with this chain].

Some of them reported this *Hadīth* from Al-Jurairī, from 'Abdullāh bin Shaqīq who said: "The Prophet ﷺ was being guarded." And they did not mention "from 'Āishah" in it. (***Hasan***)

(٥) - [**حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ بِهٰذَا الْإِسْنَادِ نَحْوَهُ].

وَرَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَائِشَةَ.

تخريج: [إسناده حسن] وأخرجه البيهقي: ٩/٨ من حديث مسلم بن إبراهيم به وصححه الحاكم: ٢/٣١٣ ووافقه الذهبي وحسنه الحافظ ابن حجر العسقلاني، وهذا يدل أن الحارث بن عبيد سمع من الجريري قبل اختلاطه والله أعلم.

Comments:

In the city of Al-Madīnah, the Jews in alliance with the hypocrites used to always be busy in conspiring against the Prophet ﷺ and the Muslims. Therefore the noble Companions would guard and keep watch for the Prophet ﷺ. The Prophet ﷺ forbade the guards after this *Āyah* was revealed.

(6). 3047. 'Abdullāh bin Mas'ūd narrated: "The Messenger of Allāh ﷺ said: 'When the Children of Isrā'īl fell into disobedience, their scholars forbade them from it. But they did not stop, so they sat with them in their gatherings, and participated in eating and drinking with them. So Allāh pitted their hearts against each other, and cursed them upon the tongue of Dāwud and 'Eīsā bin Mariam. That was because they disobeyed and were ever transgressing.'" He said: "The Messenger of Allāh ﷺ sat up after he had been reclining, and he said: 'No, by the One in Whose Hand is my soul! Not until you incline them to the truth.'" 'Abdullāh bin 'Abdur-Raḥmān said: "Yazīd said: 'Sufyān Ath-Thawrī would not say in it: "From 'Abdullāh." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* has been reported from Muḥammad bin Muslim Ibn Abī Waḍḍāḥ, from 'Alī bin Badhimah, from Abū 'Ubaidah, from 'Abdullāh bin Mas'ūd, from the Prophet ﷺ similar to this. And some of them said: "From Abū 'Ubaidah from the Prophet ﷺ" in *Mursal* form.

(٦) - ٣٠٤٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي فَنَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ عَلَى بَعْضٍ وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ». قَالَ: فَجَلَسَ رَسُولُ اللهِ ﷺ، وَكَانَ مُتَّكِئًا، فَقَالَ: «لَا وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرًا» قَالَ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ يَزِيدُ: وَكَانَ سُفْيَانُ الثَّوْرِيُّ لَا يَقُولُ فِيهِ عَنْ عَبْدِ اللهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ، عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا، وَبَعْضُهُمْ يَقُولُ عَنْ أَبِي عُبَيْدَةَ عَنِ النَّبِيِّ ﷺ. مُرْسَلٌ.

تخريج: [إسناده ضعيف لانقطاعه] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٣٦ من حديث علي بن بذيمة به وأبو عبيدة بن عبدالله بن مسعود لم يسمع من أبيه.

Comments:

This *Hadīth* guides that the evil doers should be enjoined of doing good, with power, authority and enthusiasm; and they should be prevented from doing bad things. Those who do not abandon committing evil doings, they should not be collaborated with, nor should their invitations be accepted and participated in.

(7). 3048. Abū 'Ubaidah said: "The Messenger of Allāh ﷺ said: 'When the Children of Isrā'īl fell into decline, a man among them would see his brother committing a sin, and prohibit him from it. The next day, what he saw him doing would not prevent him from eating with him, drinking with him, and associating with him. So Allāh pitted their hearts against each other, and He revealed about them in the Qur'ān, He said: Those among the Children of Isrā'īl who disbelieved were cursed by the tongue of Dāwūd and 'Eīsā, son of Mariam. That was because they disobeyed and were ever transgressing.' And he recited until he reached: 'And had they believed in Allāh, and in the Prophet, and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.'[1] He said: "And Allāh's Prophet ﷺ was reclining, so he sat up and said: 'No! Not until you take the hand of the wrong-doer and incline him toward the truth.'" (*Da'īf*)

(٧) - ٣٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ، كَانَ الرَّجُلُ فِيهِمْ يَرَى أَخَاهُ يَقَعُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ، فَإِذَا كَانَ الغَدُ لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ، فَضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ القُرْآنُ فَقَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ﴾ وَقَرَأَ حَتَّى بَلَغَ ﴿وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ﴾ [٧٨-٨١] » قَالَ: وَكَانَ نَبِيُّ اللهِ ﷺ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «لَا، حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ] وَأَمْلَاهُ عَلَيَّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ

[1] *Al-Mā'idah* 5:78-81.

(Another chain) with similar.

أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح:٤٠٠٦ عن محمد بن بشار به وانظر الحديث السابق.

Comments:

Every Prophet from Dāwūd up to 'Eīsā (Jesus) cursed the people of Israel because of their evil doings and offences. In the lifetime of the Prophet ﷺ these people had very strong relations and alliances with the disbelievers of Makkah; even they would consider the disbelievers more guided than the Muslims.

(8). 3049. 'Amr bin Shuraḥbīl [Abū Maisarah] narrated, from 'Umar bin Al-Khaṭṭāb, that he said: "O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!" So (the *Āyah*) in *Al-Baqarah* was revealed: They ask you concerning *Khamr* and gambling. Say: "In them is a great sin."[1] So 'Umar was called, and it was recited to him, so he said: "O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!" So (the *Āyah*) in *An-Nisā'* was revealed: 'O you who believe! Approach not *Aṣ-Ṣalāt* while you are in a drunken state.'[2] So 'Umar was called and it was recited to him, so he said: "O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!" So (the *Āyah*) in *Al-Mā'idah* was revealed: Shaitān only wants to excite enmity and hatred between you with *Khamr* and gambling...' up to His saying: 'So will you not then abstain.'[3] So 'Umar was called and it was recited to him, so he said: 'We abstained, we abstained.''' ***(Ḍa'īf)***

(٨) - **٣٠٤٩ - حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، [أَبِي مَيْسَرَةَ]، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَنَزَلَتِ الَّتِي فِي الْبَقَرَةِ ﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾ الآيَةَ [البقرة:٢١٩] فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ، فَنَزَلَتِ الَّتِي فِي النِّسَاءِ ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ﴾ [النساء:٤٣] فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ، فَنَزَلَتِ الَّتِي فِي الْمَائِدَةِ: ﴿إِنَّمَا يُرِيدُ ٱلشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾ إِلَى قَوْلِهِ ﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾ [المائدة:٩١] فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، فَقَالَ: انْتَهَيْنَا انْتَهَيْنَا.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنْ إِسْرَائِيلَ [هٰذَا الْحَدِيثُ] مُرْسَلًا.

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[1] *Al-Baqarah* 2:219.

[2] *An-Nisā'* 4:43.

[3] *Al-Mā'idah* 5:91.

[Abū 'Eīsā said:] [This *Hadīth*] was reported from Isrā'īl in *Mursal* form.

(9). Abū Maisarah narrated from 'Umar bin Al-Khattāb who said: "O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!" (*Da'īf*)

And he mentioned similarly, and this is more correct than the *Hadīth* of Muhammad bin Yūsuf.[1]

(٩) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الخَمْرِ بَيَانَ شِفَاءٍ.

فَذَكَرَ نَحْوَهُ وَهٰذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ ابْنِ يُوسُفَ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الأشربة، باب تحريم الخمر، ح:٣٦٧٠ والنسائي:٨/٢٨٦، ٢٨٧، ح:٥٥٤٢ من حديث إسرائيل به، عمرو بن شرحبيل أبو ميسرة لم يسمع من عمر، قاله أبو زرعة، وحديث مسلم (٣٠٣٢) والبخاري (٤٦١٩) يغني عنه.

Comments:

This *Hadīth* tells that the prohibition of intoxicants was revealed gradually. It has been declared clearly in *Sūrat Al-Mā'idah* that the ill-effects and evil consequences of intoxicants and gambling have become clear to you at various occasions, incidents and from various aspects. Would you still not avoid those!? Is there still any shadow of doubt remaining!?

(10). 3050. Al-Barā' said: "A man among the Companions of the Prophet ﷺ died before *Khamr* had been made unlawful. So when *Khamr* was made unlawful, some men said: 'How about our companions who died while drinking *Khamr*?' So (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā* and perform good."[2] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is

(١٠) - ٣٠٥٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ قَالَ: مَاتَ رِجَالٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، فَلَمَّا حُرِّمَتِ الْخَمْرُ، قَالَ رِجَالٌ: كَيْفَ بِأَصْحَابِنَا وَقَدْ مَاتُوا يَشْرَبُونَ الْخَمْرَ؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾ [٩٣].

[1] That is, no. 3049, and "more correct" refers to the mode of conveyance in the chain of narration. It is a affirmed by Ibn Abī Hatim (*Al-Jarh wat-Ta'dīl* 6:237) that his father, Abū Hātim, affirmed that Abū Maisarah heard from 'Umar, and also Al-Bukhārī (*Tarīkh Al-Kabīr* 2576) for which scholars like Shaikh Al-Albanī have graded it *Sahīh*.

[2] *Al-Mā'idah* 5:93.

Hasan Sahih. Shu'bah reported it from Abū Ishāq from Al-Barā' as well.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ أَيْضًا.

تخريج: [صحيح] وأخرجه الطبري: ٧/ ٢٤ من حديث إسرائيل به انظر الحديث الآتي.

Comments:

The clear indications towards the prohibition of intoxicants have already been made before the revelation of the Verses of *Sūrat Al-Mā'idah*. Despite that, the people kept drinking, so the concerns regarding them rose in the hearts about what would happen to them. It was answered, as this rule was revealed gradually, therefore Allāh would not hold accountable such people who acted according to the granted permission.

(11). 3051. Al-Barā' bin 'Āzib said: "Some people among the Companions of the Prophet ﷺ died while they had been drinkning *Khamr*. So when it was revealed that it was unlawful, some people among the Companions of the Messenger of Allāh ﷺ said: 'How about our companions who died while they were drinking it?' So (the following) *Āyah* was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate."[1] **(*Sahih*)**

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahih*.

(١١) - ٣٠٥١ - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [بِهٰذَا] قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: مَاتَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَلَمَّا نَزَلَتْ تَحْرِيمُهَا قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ: فَكَيْفَ بِأَصْحَابِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا﴾ الآية.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه الطيالسي، ح: ٧١٥ عن شعبة به وصححه ابن حبان، ح: ١٣٧٣، ١٧٤٠.

(12). 3052. It was narrated that Ibn Abbās said: "They (the Companions) said: 'O Messenger of Allāh, how do you hold those who died while they were drinking *Khamr* — considering that the

(١٢) - ٣٠٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالُوا: يَا رَسُولَ اللهِ! أَرَأَيْتَ الَّذِينَ مَاتُوا

[1] *Al-Mā'idah* 5:93.

prohibition of intoxicants is now revealed?' So, (the following) *Āyah* was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh and believe and do righteous good deeds." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

وَهُمْ يَشْرَبُونَ الْخَمْرَ - لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ - ؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أحمد: ١/ ٢٣٤ من حديث إسرائيل به وسنده ضعيف والحديث السابق شاهد له.

(13). 3053. 'Abdullāh said: "When (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā* and perform good.[1] the Messenger of Allāh ﷺ said to me: 'You are among them.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(١٣) - ٣٠٥٣ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾ قَالَ لِي رَسُولُ اللهِ ﷺ: «أَنْتَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه، رضي الله تعالى عنهما، ح: ٢٤٥٩ من حديث علي بن مسهر به.

Comments:

Taqwā (piety) has been mentioned three times in this particular Verse; first time, it was mentioned with Faith and righteous deeds; the second time, along with Faith; and the third time, along with doing good. Here, the mention of *Taqwā* three times, i.e., care for the restrictions and abiding by the rules of Allāh, has been made according to the gradual stages of the prohibition of intoxicants. The mention of Faith and righteous deeds along with *Taqwā*, expresses that the avoidance from anything will not be taken into consideration by Allāh until this avoidance is accompanied with Faith and righteous deeds.

[1] *Al-Mā'idah* 5:93.

(١٤) - ٣٠٥٤ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو ابْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ ابْنُ سَعْدٍ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي إِذَا أَصَبْتُ اللَّحْمَ انْتَشَرْتُ لِلنِّسَاءِ وَأَخَذَتْنِي شَهْوَتِي فَحَرَّمْتُ عَلَيَّ اللَّحْمَ، فَأَنْزَلَ اللهُ ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَـٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ۝ وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَـٰلًا طَيِّبًا﴾ [٨٧، ٨٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ مِنْ غَيْرِ حَدِيثِ عُثْمَانَ ابْنِ سَعْدٍ مُرْسَلًا لَيْسَ فِيهِ عَنِ ابْنِ عَبَّاسٍ، وَرَوَاهُ خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ مُرْسَلًا.

(14). 3054. 'Ikrimah narrated from Ibn 'Abbās: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself.' So Allāh revealed: O you who believe! Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily Allāh does not like the transgressors. And eat of the things which Allāh has provided for you, lawful and good."[1] ***(Sahīh)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Some of them, other than 'Uthmān bin Sa'd's narration, reported it in *Mursal* form without "from Ibn 'Abbās" in it. Khālid Al-Hadhdhā' reported it from 'Ikrimah in *Mursal* form.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٥/ ١٨١٧ من حديث أبي عاصم الضحاك بن مخلد به * عثمان بن سعد الكاتب ضعيف (تقريب) وأخرجه الطبري في تفسيره: ٧/ ٧ بإسناد صحيح عن عكرمة مرسلاً وللحديث شواهد ضعيفة.

Comments:

This Verse teaches us a very fundamental principal, anything that Allāh has declared lawful, to then make it unlawful is an illegal act, as is making lawful that which Allāh has prohibited. Making things unlawful is that a person declares something unlawful for himself or for others; he does so considering it as a requirement by the religion or a Commandment of Allāh.

(١٥) - ٣٠٥٥ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ عَنْ عَلِيِّ ابْنِ عَبْدِ الأَعْلَى، عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلِلَّهِ

(15). 3055. Abū Al-Bukhtarī narrated from 'Alī who said: "When (the following) was revealed: And *Hajj* to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey.[2] They

[1] *Al-Mā'idah* 5:87-88.

[2] *Āl 'Imrān* 3:97.

said: 'O Messenger of Allāh! Every year?' But he was silent. So they said: 'O Messenger of Allāh! Every year?' He said: 'No. If I were to say yes, then it would be required.' And Allāh, Mighty and Sublime is He, revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble."[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of 'Alī.

There is something on this topic from Abū Hurairah and Ibn 'Abbās.

عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران:٩٧] قَالُوا: يَا رَسُولَ اللهِ فِي كُلِّ عَامٍ؟ فَسَكَتَ، فَقَالُوا: يَا رَسُولَ اللهِ، فِي كُلِّ عَامٍ؟ قَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ»، وَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَسْـَٔلُوا عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [١٠١].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَلِيٍّ.

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] تقدم:٨١٤ ورواه ابن ماجه، المناسك، باب فرض الحج، ح:٢٨٨٤ من حديث منصور به وللحديث شواهد عند مسلم، ح:١٣٣٧ وغيره من غير ذكر الآيات
* وفي الباب عن أبي هريرة وابن عباس [انظر، ح:٨١٤].

Comments:

The meaning of this *Āyah* is that a question should be asked carefully and mindfully; a question should be asked for the true objective of benefiting everybody and to increase the knowledge of the *Shari'ah*; making things more restricted and causing hardships by asking unnecessary questions is incorrect.

(16). 3056. Anas bin Mālik narrated that a man said: "O Messenger of Allāh! Who is my father?" He said: "Your father is so-and-so." He said: "So (the following) was revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble."[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(١٦) - ٣٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ أَبُو عَبْدِ اللهِ الْبَصْرِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ»، قَالَ: «فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَسْـَٔلُوا عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

[1] *Al-Mā'idah* 5:101. There are authentic chains for it with *Muslim* and others. See no. 814 which preceded.

[2] *Al-Mā'idah* 5:101.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب توقيره ﷺ وترك إكثار سؤاله عما لا ضرورة إلى ... إلخ، ح: ٢٣٥٩ عن محمد بن معمر والبخاري، ح: ٧٢٩٥ من حديث روح به.

Comments:

The Prophet's ﷺ duty is to convey the teachings of Religion and the Shari'ah; knowledge about the people's family lineage, or to tell them who is whose father, is out of the Prophet's ﷺ duty and mission; therefore it is an unreasonable question.

(17). 3057. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray.[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allāh shall envelope you in a punishment from Him.'"[2] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported it from Ismā'īl bin Abī Khālid in *Marfū'* form, similar to this *Ḥadīth*. Some of them reported it from Ismā'īl, from Qais, from Abū Bakr as his saying and they did not narrate it in *Marfū'* form.

(١٧) - ٣٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَؤُونَ هَذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [١٠٥] وإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ مِنْهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ غَيْرُ وَاحِدٍ، عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ نَحْوَ هٰذَا الحَدِيثِ مَرْفُوعًا. وَرَوَى بَعْضُهُمْ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي بَكْرٍ قَوْلَهُ وَلَمْ يَرْفَعُوهُ.

تخريج: [صحيح] تقدم: ٢١٦٨.

Comments:

The aim of Abū Bakr ؓ in pointing out this *Āyah* guides that the people who are committing sins and wrongdoing, you keep telling them to do good and preventing them from evil; if they do not listen, they will harm themselves. They will not harm you at all, and eventually they will face the consequences of their wrongdoing. It never causes harm to those who are guided to the right path.

[1] *Al-Mā'idah* 5:105.

[2] This preceded under no. 2168

(١٨) - ٣٠٥٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالَقَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ فَقُلْتُ لَهُ: كَيْفَ تَصْنَعُ فِي هَذِهِ الآيَةِ؟ قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: قَوْلُهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ﴾ قَالَ: أَمَا وَاللهِ لَقَدْ سَأَلْتَ عَنْهَا خَبِيرًا، سَأَلْتُ عَنْهَا رَسُولَ اللهِ ﷺ [فَ]قَالَ: «بَلِ ائْتَمِرُوا بِالْمَعْرُوفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤْثَرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرُ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ، لِلعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ». قَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ: وَزَادَنِي غَيْرُ عُتْبَةَ قِيلَ: يَا رَسُولَ اللهِ أَجْرُ خَمْسِينَ رَجُلًا مِنَّا أَوْ مِنْهُمْ؟ قَالَ: «لَا، بَلْ أَجْرُ خَمْسِينَ رَجُلًا مِنْكُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(18). 3058. Abū Umayah Ash-Sha'bānī said: "I went to Abū Tha'labah Al-Khushanī and said to him: 'How do you deal with this *Āyah*?' He said: 'Which *Āyah*?' I said: 'Allāh's saying: Take care of yourselves! If you follow the guidance no harm shall come to you.'[1] He said: 'Well, by Allāh! I asked one well-informed about it, I asked the Messenger of Allāh ﷺ about it. [So] he said: "Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone with an opinion is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do." 'Abdullāh bin Al-Mubārak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allāh! The reward of fifty men among us, or among them?' He said: 'No! Rather the reward of fifty men among you.'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه أبو داود، ح:٤٣٤١ من حديث ابن المبارك وابن ماجه، ح:٤٠١٤ من حديث عتبة بن أبي حكيم به وهو حسن الحديث وثقه الجمهور وعمرو بن جارية وثقه الترمذي وابن حبان وغيرهما وأبو أمية وثقه الذهبي في الكاشف وابن حبان وغيرهما،

[1] *Al-Mā'idah* 5:105.

والحديث صححه ابن حبان، ح: ١٨٥٠ والحاكم: ٤/ ٣٢٢ ووافقه الذهبي.

Comments:

The result of doing, obeying and caring for the good is enjoining good, and the result of avoiding evil is the prevention of evil. But when the covetousness of wealth prevail upon the people, they become slaves of worldly benefits due to the consequences of following the whims and desires, the people are overwhelmed by the pride of their personal views and by the illusion of their self-liking, and they do not care for listening to others, then there is no need for being distressed by worrying about them.

(19). 3059. Ibn 'Abbās narrated from Tamīm Ad-Dārī, regarding this *Āyah*: O you who believe! When death approaches any of you then take the testimony.[1] He said: "The people are innocent of it, other than myself and 'Adī bin Baddā'. We were Christians who used to frequent Ash-Shām before Islam." They went to Ash-Shām for their businesses, and they were approached by a freed slave of Banū Sahm, who was called Budail bin Abī Maryam, with some trade. He had a bowl they wanted made of silver, but he wanted a great deal for it. Then he became ill, and willed it to them, and he comissioned them to deliver what was left to his family.

Tamīm said: "When he died, we took that bowl and we sold it for one-thousand Dirham. Then 'Adī bin Baddā' and I divided it. When we went to his family to give them what was with us, they searched for the bowl and asked us about it. We said: 'He did not leave behind other than this, nor did he give us other than this.'"

(١٩) - ٣٠٥٩ - حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي النَّضْرِ، عَنْ بَاذَانَ مَوْلَى أُمِّ هَانِىءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ تَمِيمٍ الدَّارِيِّ فِي هَذِهِ الآيَةِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ﴾ [١٠٦] قَالَ: بَرِىءَ مِنْهَا النَّاسُ غَيْرِي وَغَيْرَ عَدِيِّ بْنِ بَدَّاءٍ، وَكَانَا نَصْرَانِيَّيْنِ يَخْتَلِفَانِ إِلَى الشَّامِ قَبْلَ الإِسْلَامِ، فَأَتَيَا الشَّامَ لِتِجَارَتِهِمَا، وَقَدِمَ عَلَيْهِمَا مَوْلًى لِبَنِي سَهْمٍ يُقَالُ لَهُ: بُدَيْلُ بْنُ أَبِي مَرْيَمَ بِتِجَارَةٍ وَمَعَهُ جَامٌ مِنْ فِضَّةٍ يُرِيدُ بِهِ المَلِكَ وَهُوَ عُظْمُ تِجَارَتِهِ فَمَرِضَ، فَأَوْصَى إِلَيْهِمَا وَأَمَرَهُمَا أَنْ يُبَلِّغَا، مَا تَرَكَ، أَهْلَهُ.

قَالَ تَمِيمٌ: فَلَمَّا مَاتَ أَخَذْنَا ذَلِكَ الْجَامَ فَبِعْنَاهُ بِأَلْفِ دِرْهَمٍ، ثُمَّ اقْتَسَمْنَاهُ أَنَا وَعَدِيُّ ابْنُ بَدَّاءٍ، فَلَمَّا أَتَيْنَا إِلَى أَهْلِهِ دَفَعْنَا إِلَيْهِمْ مَا كَانَ مَعَنَا وفَقَدُوا الْجَامَ، فَسَأَلُونَا عَنْهُ، فَقُلْنَا: مَا تَرَكَ غَيْرَ هٰذَا وَمَا دَفَعَ إِلَيْنَا غَيْرَهُ.

[1] *Al-Mā'idah* 5:106.

Tamīm said: "When I accepted Islam, after the Messenger of Allāh ﷺ had arrived in Al-Madīnah, I felt guilty about that, so I went to his family, and informed them about what had happened. I gave them fifty-thousand Dirham and told them that my companion had the same. They took him to the Messenger of Allāh ﷺ but he asked them for their proof, which they did not have, so he ordered them, to have him to take an oath in accordance with whatever the people of his religion revered, so he took the oath. Then Allāh revealed: 'O you who believe! When death approaches any of you then take the testimony...' up to His saying: 'Or else they would fear that oaths will be admitted after their oaths.'"[1] So 'Amr bin Al-'Āṣ and another man stood to take an oath, and the fifty-thousand Dirham was taken from 'Adī bin Baddā'." (***Mauḍū'***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, and its chain is not *Ṣaḥīḥ*. Abū An-Naḍr, who Muḥammad bin Isḥāq reported this *Ḥadīth* from, he is, in my view, Muḥammad bin As-Sā'ib Al-Kalbī, whose *Kunyah* is Abū An-Naḍr. The people knowledgeable of *Ḥadīth* have abandoned him, and he is the author of the *Tafsīr*. I heard Muḥammad bin Ismā'īl saying: "Muḥammad bin As-Sā'ib Al-Kalbī's *Kunyah* is Abū An-Naḍr." And we do not know of

قَالَ تَمِيمٌ: فَلَمَّا أَسْلَمْتُ بَعْدَ قُدُومِ رَسُولِ اللهِ ﷺ الْمَدِينَةَ تَأَثَّمْتُ مِنْ ذَلِكَ، فَأَتَيْتُ أَهْلَهُ، فَأَخْبَرْتُهُمُ الْخَبَرَ، وَأَدَّيْتُ إِلَيْهِمْ خَمْسَمِائَةِ دِرْهَمٍ، وأَخْبَرْتُهُمْ أَنَّ عِنْدَ صَاحِبِي مِثْلَهَا، فَأَتَوْا بِهِ رَسُولَ اللهِ ﷺ، فَسَأَلَهُمُ الْبَيِّنَةَ، فَلَمْ يَجِدُوا، فَأَمَرَهُمْ أَنْ يَسْتَحْلِفُوهُ بِمَا يَعْظُمُ بِهِ عَلَى أَهْلِ دِينِهِ، فَحَلَفَ، فَأَنْزَلَ اللهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ﴾ إِلَى قَوْلِهِ ﴿أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ﴾ [١٠٦-١٠٨].

فَقَامَ عَمْرُو بْنُ الْعَاصِ وَرَجُلٌ آخَرُ فَحَلَفَا، فَنُزِعَتِ الْخَمْسُمِائَةِ دِرْهَمٍ مِنْ عَدِيِّ بْنِ بَدَّاءٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ. وَأَبُو النَّضْرِ الَّذِي رَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْحَاقَ هٰذَا الْحَدِيثَ هُوَ عِنْدِي مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيُّ يُكْنَى أَبَا النَّضْرِ، وقَدْ تَرَكَهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ، وَهُوَ صَاحِبُ التَّفْسِيرِ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدُ بْنُ سَائِبٍ الْكَلْبِيُّ يُكْنَى أَبَا النَّضْرِ. وَلَا نَعْرِفُ لِسَالِمٍ أَبِي النَّضْرِ الْمَدَنِيِّ رِوَايَةً عَنْ أَبِي صَالِحٍ مَوْلَى أُمِّ هَانِيءٍ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ شَيْءٌ مِنْ هٰذَا عَلَى الاخْتِصَارِ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

[1] *Al-Mā'idah* 5:106.

Sālim Abū An-Naḍr Al-Madanī reporting from Abū Ṣāliḥ the freed slave of Umm Hanī'. Something about this has also been reported in abridged form, through other routes from Ibn 'Abbās.

تخريج: [موضوع] وأخرجه ابن الأثير في أسد الغابة: ٣/ ٣٩٠، ٣٩١ من حديث الترمذي به
* أبو النضر محمد بن السائب الكلبي: متهم بالكذب ورمي بالرفض (تقريب) وباذان أبو صالح ضعيف مدلس (تقريب) وابن إسحاق عنعن والعلة من الكلبي لأنه كذاب مشهور.

Comments:

The aim of this *Āyah* is that if a Muslim is on the verge of death, and he is in need of making a will regarding his property and belongings, for this he will appoint two reliable and trustworthy witnesses from among the Muslims; and in case of him being on a journey, if two Muslim witnesses are not available, due to this crucial condition he may appoint two non-Muslim witnesses.

(20). 3060. Ibn 'Abbās said: "A man from Banū Sahm went out with Tamīm Ad-Dārī and 'Adī bin Baddā'. The Sahmī man died in a land in which there were no Muslims. When they arrived with what he left behind, they searched for a bowl made of silver which was inlaid with gold. The Messenger of Allāh ﷺ had the two of them take an oath. Then they found the bowl in Makkah, and the person said: 'We purchased it from Tamīm and 'Adī.' So two men among the relatives of the Sahmī man stood to take an oath by Allāh that they (his family) had more right to it than them." He said: "So it was about them that the following was revealed: O you who believe! (When death approaches any of you then) take the testimony"[1]
(*Ṣaḥīḥ*)

(٢٠) - ٣٠٦٠ - **حَدَّثَنَا** سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مُخَوَّصًا بِالذَّهَبِ، فَأَحْلَفَهُمَا رَسُولُ اللهِ ﷺ، ثُمَّ وَجَدُوا الْجَامَ بِمَكَّةَ، فَقِيلَ: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا بِاللهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] *Al-Mā'idah* 5:106.

غَرِيبٌ، وَهُوَ حَدِيثُ ابْنِ أَبِي زَائِدَةَ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, and it is the narration of Ibn Abī Zā'idah.

تخريج: وأخرجه البخاري، الوصايا، باب قول الله عز وجل: ﴿يايها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت . . .﴾ إلخ، ح: ٢٧٨٠ من حديث يحيى بن آدم به.

Comments:

This man from the Sahmī tribe made a list of his things and put them in his property. He entrusted his property to his Christian companions and requested them to hand it over to his heirs. The Christian companions hid a silver bowl away from the property, while the bowl was still in the list of the property.

(٢١) - ٣٠٦١ - حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسِ بْنِ عَمْرٍو، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُنْزِلَتِ الْمَائِدَةُ مِنَ السَّمَاءِ خُبْزًا وَلَحْمًا، وَأُمِرُوا أَنْ لَا يَخُونُوا وَلَا يَدَّخِرُوا لِغَدٍ، فَخَانُوا وَادَّخَرُوا وَرَفَعُوا لِغَدٍ، فَمُسِخُوا قِرَدَةً وَخَنَازِيرَ».

(21). 3061. 'Ammār bin Yāsir said: "The Messenger of Allāh ﷺ said: 'The *Mā'idah* was sent down from the Heavens with bread and meat. And they were commanded to not be deceitful with it and hide it for tomorrow. So they were deceitful with it and they hid it, so it was raised up in the morning. Then they were transformed into monkeys and pigs.'" (*Da'īf*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. [وَ]رَوَاهُ أَبُو عَاصِمٍ وغَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَمَّارِ [بْنِ يَاسِرٍ] مَوْقُوفًا، ولَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قَزَعَةَ.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. Abū 'Āsim and more than one narrator reported it from Sa'eed bin Abī 'Arūbah, from Qatādah, from Khilās from 'Ammār [bin Yāsir] in *Mawqūf* form. And we do not know of it being *Marfū'* except through the narration of Al-Hasan bin Qaza'ah.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

(Another chain) from Sa'eed bin Abī 'Arūbah with similar, and he did not narrate it in *Marfū'* form.

وهٰذَا أَصَحُّ مِنْ حَدِيثِ الْحَسَنِ بْنِ قَزَعَةَ، ولَا نَعْلَمُ لِلْحَدِيثِ الْمَرْفُوعِ أَصْلًا.

This is more correct than the narration of Al-Hasan Qaza'ah (a narrator in no. 3061), and we do not know of the *Marfū' Hadīth* being connected (in its chain).

تخريج: **[إسناده ضعيف]** وأخرجه ابن أبي حاتم في تفسيره: ٤/ ١٢٤٥، ح: ٧٠٢٢ عن أبيه

عن الحسن بن قزعة به * سعيد بن أبي عروبة وقتادة عنعنا وللحديث شواهد ضعيفة، ذكرها ابن كثير في تفسيره وحديث أبي عاصم أخرجه ابن أبي حاتم، ح:٧٠٢٣ وقال الحسن البصري وغيره: "لم تنزل المائدة" وهو الصواب وهو الذي رجحه الطبري وغيره بأدلة.

Comments:

The status of *Al-Mā'idah* (the table spread with food), whether it was descended or not; if it was descended how big it was, and what items of food were in it, is not clear. No authentic narration has been reported about it. [Qurṭubī, Ibn Kat̲h̲īr]

(22). 3062. Abū Hurairah said: "Eīsā was taught his argument, Allāh taught him regarding His saying: And when Allāh will say: 'O 'Eīsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'" Abū Hurairah narrated from the Messenger of Allāh ﷺ: "So Allāh taught him: 'Glory be to You! It was not for me to say what I had no right (to say).'[1] The entire *Āyah*. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīt̲h̲* is *Ḥasan Ṣaḥīḥ*.

(٢٢) - ٣٠٦٢ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يُلَقَّى عِيسَى حُجَّتَهُ فَلَقَّاهُ اللهُ فِي قَوْلِهِ: ﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ﴾ قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، فَلَقَّاهُ اللهُ: ﴿سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ﴾ الآيَةَ كُلَّهَا [١١٦].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح:١١١٦٢ من حديث محمد بن يحيى بن أبي عمر به * سفيان بن عيينة عنعن وللحديث شواهد انظر الدر المنثور: ٢/ ٣٤٩ وغيره.

Comments:

This question and answer session will take place on the Day of Judgement, in the gathering full with the people, to disgrace and humiliate the Christians who regard 'Eīsā عليه السلام (Jesus) and his mother as partners to Allāh.

(23). 3063. 'Abdullāh bin 'Amr said: "The last *Sūrah* revealed was *Sūrat Al-Mā'idah* and *Al-Fatḥ*." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīt̲h̲* is *Ḥasan Gharīb*. It has been related that Ibn 'Abbās said: "The last *Sūrah* revealed was: 'When comes

(٢٣) - ٣٠٦٣ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ حُيَيٍّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: آخِرُ سُورَةٍ أُنْزِلَتْ سُورَةُ الْمَائِدَةِ وَالْفَتْحُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] *Al-Mā'idah* 5:116.

غَرِيبٌ. وقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: آخِرُ سُورَةٍ أُنْزِلَتْ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ [النصر: ١].

the help of Allāh and the victory.'"[1]

تخريج: [إسناده حسن] وأخرجه الحاكم: ٢/ ٣١١ والبيهقي: ٧/ ١٢٧ من حديث ابن وهب به وصححه الحاكم على شرط الشيخين ووافقه الذهبي * حُيي هو ابن عبدالله، وللحديث شواهد عند مسلم، ح: ٣٠٢٤ والنسائي في الكبرى، ح: ١١١٣٨ وغيرهما وقال البيهقي: "يجمع بين هذه الاختلافات بأن كل واحد أصاب بما عنده".

Comments:

Every companion singled out a *Sūrah* to be revealed last according to his own view and in the light of the signs and circumstances. No Prophetic statement expressed this.

Chapter 6. Regarding *Sūrat Al-An'ām*

(المعجم ٦) - [بَابٌ:] وَمِنْ سُورَةِ الْأَنْعَامِ (التحفة ٧)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3064. 'Alī narrated: "Abū Jahl said to the Prophet ﷺ: 'We do not deny you, but we deny what you came with.' So Allāh Most High revealed: It is not you that they deny but it is Allāh's *Āyāt* which the wrong-doers reject."[2] ***(Ḍa'īf)***

(Another chain) from Nājiah: "Abū Jahl said to the Prophet ﷺ" and he mentioned similarly, and he did not mention in it "from 'Alī" and this is more correct.

(١) - **٣٠٦٤ - حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيٍّ: أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ ﷺ: إِنَّا لَا نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ﴾ [٣٣].

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ: أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ ﷺ، وَذَكَرَ نَحْوَهُ، ولَمْ يَذْكُرْ فِيهِ، عَنْ عَلِيٍّ، وهٰذَا أَصَحُّ.

[1] *An-Naṣr* 110.
[2] *Al-An'ām* 6:33.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ٤/ ١٢٨٢، ح: ٧٢٣٤ من حديث معاوية بن هشام به ورواه إسرائيل عن أبي إسحاق به وأبو إسحاق عنعن ومع ذلك صححه الحاكم على شرط الشيخين: ٢/ ٣١٥، ٣١٦ ووافقه الذهبي وأورده الضياء في المختارة * حديث ابن مهدي: رواه ابن أبي حاتم: ٤/ ١٢٨٢، ح: ٧٢٣٥ والطبري في تفسيره: ٧/ ١١٦.

Comments:

This Statement of Allāh is full of support, courage and satisfaction for the Prophet ﷺ that why you are distressed, they are not denying you, these wrongdoers are in fact denying the Verses of Allāh, therefore leave their matter to Us.

(2). 3065. Jābir bin 'Abdullāh said: "When Allāh revealed this *Āyah*: 'Say: He has the power to send torment on you from above or from under your feet...' The Prophet ﷺ said: 'I seek refuge in Your Face.' So when (the following) was revealed: 'Or to cover you in confusion in party strife, and make you taste the violence of one another.'[1] The Prophet ﷺ said: 'This is less burdensome' or 'This is easier.'" (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٠٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ [٦٥]، فَقَالَ النَّبِيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ»، فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ [٦٥] قَالَ النَّبِيُّ ﷺ: «هَاتَانِ أَهْوَنُ، أَوْ هَاتَانِ أَيْسَرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب في قول الله تعالى: ﴿أو يلبسكم شيعًا﴾، ح: ٧٣١٣ من حديث سفيان بن عيينة به.

Comments:

Heavenly calamities or punishment from beneath caused by Allāh, bring destruction and devastation to all, therefore it will be more severe; whereas the mutual disputes and anarchy will not be collective punishment, it will not destroy everybody.

(3). 3066. Sa'd bin Abī Waqqāṣ narrated from the Prophet ﷺ, regarding this *Āyah*: "Say: He has the power to send torment on you from above or from under your feet...' the Prophet ﷺ said: "Indeed they shall be, even though

(٣) - ٣٠٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ الْغَسَّانِيِّ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ

[1] *Al-An'ām* 6:65.

الآيَةِ: ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ فقالَ النَّبِيُّ ﷺ: «أَمَا إِنَّها كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

they have not occurred as of yet." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح:٤٣٦ من طريق آخر عن أبي بكر بن أبي مريم به وهذا في جزء الحسن بن عرفة، ح:٧٧ وله لون آخر عن أحمد:١/ ١٧٠ * أبو بكر بن أبي مريم: ضعيف ومختلط.

Comments:

The punishment from the sky or from beneath will not befall on the people of Muḥammad ﷺ in the way it happened to the previous generations, who were destroyed utterly. However it may happen partially, that some people will fall victim to it.

(٤) - ٣٠٦٧ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ [٨٢] شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللهِ! وَأَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: «لَيْسَ ذَلِكَ، إِنَّمَا هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان:١٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(4). 3067. 'Abdullāh said: "When (the following) was revealed: It is those who believe and confuse not their belief with *Ẓulm* (wrong)[1] – That bothered some of the Muslims, so they said: 'O Messenger of Allāh! Which of us has not wronged himself?' He said: 'It is not that, it is only *Shirk*, have you not heard what Luqmān said to his son: O my son! Do not commit *Shirk* with Allāh. Verily *Shirk* is a tremendous *Ẓulm* (wrong).'"[2] ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب صدق الإيمان وإخلاصه، ح:١٢٤ عن علي بن خشرم والبخاري، ح:٣٤٢٩ من حديث عيسى بن يونس به.

Comments:

It means that the Faith mixed with polytheism is not acceptable to Allāh. Only that faith is regarded reliable to Allāh which is pure and has no shadow of doubt of polytheism.

[1] *Al-An'ām* 6:82.
[2] *Luqmān* 31:13.

(5). 3068. Masrūq said: "I was reclining in the presence of 'Āishah when she said: 'O Abū 'Āishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allāh. Whoever claims that Muhammad saw his Lord. Then he has uttered one of the worst lies against Allāh, Allāh says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things.[1] It is not for any human being that Allāh should speak to him unless (it be) by revelation or from behind a veil.'[2] I was reclining, so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allāh Most High not say: And indeed he saw him at a second descent.[3] (And) 'And indeed he saw him in the clear horizon.'[4] She said: 'By Allāh! I was the first who asked the Messenger of Allāh ﷺ about this. He said: "That was only Jibrīl. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth."

"And whoever claimed that Muhammad hid anything that Allāh

(٥) - ٣٠٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ، فَقَالَتْ: يَا أَبَا عَائِشَةَ! ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللهِ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللهِ، وَاللهُ يَقُولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾ [١٠٣]، ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ﴾ [الشورى: ٩١] وَكُنْتُ مُتَّكِئًا فَجَلَسْتُ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْظِرِينِي وَلَا تُعْجِلِينِي، أَلَيْسَ اللهُ تَعَالَى يَقُولُ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم: ١٣] ﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ﴾ [التكوير: ٢٣] قَالَتْ: أَنَا وَاللهِ أَوَّلُ مَنْ سَأَلَ رَسُولَ اللهِ ﷺ عَنْ هٰذَا، قَالَ: «إِنَّمَا ذَلِكَ جِبْرِيلُ، مَا رَأَيْتُهُ فِي الصُّورَةِ الَّتِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ سَادًّا عُظْمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ».

وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللهِ، يَقُولُ اللهُ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ [المائدة: ٦٧].

[1] *Al-An'ām* 6:103.
[2] *Ash-Shūra* 42:91.
[3] *An-Najm* 53:13.
[4] *At-Takwīr* 81:23.

وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللهِ، وَاللهُ يَقُولُ: ﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾ [النمل: ٦٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَسْرُوقُ بْنُ الأَجْدَعِ يُكْنَى أَبَا عَائِشَةَ [وهُوَ مَسْرُوقُ بْنُ عَبْدِ الرَّحْمٰنِ، وكَذَا كانَ اسْمُهُ فِي الدِّيوَانِ].

revealed to him, then he has uttered one of the worst lies against Allāh. Allāh says: O Messenger! Proclaim what has been sent down to you from your Lord."[1]

"And whoever claimed that he ﷺ knew what would be tomorrow, then he has uttered one of the worst lies against Allāh. Allāh says: Say: 'None in the heavens and in the earth knows the unseen but Allāh.'"[2] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The *Kunyah* of Masrūq bin Al-Ajda' is Abū 'Āishah [and he is Masrūq bin 'Abdur-Raḥmān, this is what his name is in *Ad-Dīwān*].

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب معنى قول الله عز وجل: ﴿ولقد رآه نزلة أخرى . . .﴾ إلخ، ح: ١٧٧ من حديث داود والبخاري، ح: ٤٨٥٥ من حديث الشعبي به.

Comments:

Scholars have differed over the matter of seeing Allāh ﷻ in this life. As for the Hereafter it is agreed that the believers will see Allāh ﷻ.

(٦) - ٣٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ الْحَرَشِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللهِ الْبَكَّائِيُّ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: أَتَى نَاسٌ النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ! أَنَأْكُلُ مَا نَقْتُلُ ولَا نَأْكُلُ مَا يَقْتُلُ اللهُ؟ فَأَنْزَلَ اللهُ: ﴿فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ﴾ إِلَى قَوْلِهِ ﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [١٢١].

(6). 3069. 'Abdullāh bin 'Abbās said: "Some people came to the Prophet ﷺ and they said: 'O Messenger of Allāh! Why is it that we can eat what we kill but we can not eat what Allāh has killed?' So Allāh revealed: So eat of that on which Allāh's Name has been mentioned if you are indeed believers in His *Āyāt*..." up to his saying: ...And if you obey them, then you would indeed be idolaters.[3] (***Ḥasan***)

[1] *Al-Mā'idah* 5:67.
[2] *An-Naml* 27:65.
[3] *Al-An'ām* 6:121.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* has also been reported from Ibn 'Abbās through other routes. Some of them reported it from 'Aṭā' bin As-Sā'ib, from Sa'eed bin Jubair from the Prophet ﷺ in *Mursal* form.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنِ ابْنِ عَبَّاسٍ أَيْضًا، وَرَوَاهُ بَعْضُهُمْ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [حسن] وأخرجه أبو داود، الضحايا، باب: في ذبائح أهل الكتاب، ح:٢٨١٩ من حديث عطاء بن السائب به وللحديث شواهد عند النسائي: ٧/ ٢٣٧، ح: ٤٤٤٢ وغيره.

Comments:

Life is a sacred thing, regardless of it being a human life or an animal life; had Allāh not granted us the permission we would have no authority to take the life of any animal. Therefore it is necessary that when we take the life of an animal, it must be only with the Name of Allāh. If we proclaim Allāh's Name along with the name of other than Him, or we slaughter an animal in the name of other than Allāh, it will be a violation of the sacredness of the animal's life, as well as a violation of the sacredness of the Creator of life.

(7). 3070. 'Abdullāh bin Mas'ūd said: "Whoever wishes to look at the *Ṣaḥīfah* which Muḥammad placed his seal upon, then let him look at these *Āyāt*, 'Say: Come, I will recite what your Lord has prohibited you from... up to His saying: 'That you may have *Taqwā*.'"[1] **(*Ḍa'īf*)**

[Abū 'Eīsā said:] this *Ḥadīth* is *Ḥasan Gharīb*.

(٧) - ٣٠٧٠ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ دَاوُدَ الأَوْدِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ ﷺ فَلْيَقْرَأْ هٰؤُلَاءِ الآيَاتِ: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾ [الآية] إِلَى قَوْلِهِ: ﴿لَعَلَّكُمْ تَتَّقُونَ﴾ [١٥١-١٥٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي حاتم: ٥/ ١٤١٤، ح: ٨٠٥٦ والطبراني في الكبير: ١٠/ ١١٤، ١١٥، ح: ١٠٠٦ والحسن بن عرفة في جزئه، ح: ٦٥ من حديث محمد بن فضيل بن غزوان به * داود الأودي اثنان، أحدهما ابن عبدالله: ثقة والآخر، ابن يزيد: ضعيف وهما يرويان عن الشعبي وعنهما محمد بن فضيل فالسند معلل.

[1] *Al-An'ām* 6:151-153. This narration was recorded by Aṭ-Ṭabarānī in *Al-Awsaṭ*, Ibn Abī Ḥātim in his *Tafsīr*, Al-Baihaqī in *Shu'ab Al-'Imān*, and others, with the word "*Waṣiyah*" (will or orders) instead of "*Ṣaḥīfah*" meaning; page, and the meaning is the same. Aṭ-Ṭabarānī recorded it in *Al-Kabīr* with the same wording here.

Comments:

The Commandments mentioned in these Verses were made to be proclaimed on the tongue of the Messenger of Allāh. Therefore 'Abdullāh bin Mas'ūd said, "*Ṣaḥīfah* sealed by Muḥammadﷺ." The Commandments mentioned in these Verses are the ones on which all the previous generations were agreed in all times.

(8). 3071. 'Aṭiyyah narrated from Abū Sa'eed, from the Prophet ﷺ, regarding the saying of Allāh, Most High: Or some of the Signs of your Lord come. He (ﷺ) said: "The sun's rising from its setting place." **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, some of them reported it without mentioning it in *Marfū'* form.

(٨) - ٣٠٧١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللهِ تَعَالَى: ﴿أَوْ يَأْتِيَ بَعْضُ ءَايَٰتِ رَبِّكَ﴾ [١٥٨] قَالَ: «طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعْهُ.

تخريج: [حسن] وأخرجه أحمد: ٣/ ٣١ عن وكيع به وسنده ضعيف وللحديث شواهد انظر مجمع الزوائد: ٧/ ٢٢ وأخبار أصبهان: ١/ ١١٧ وغيرهما.

(9). 3072. Abū Hurairah narrated that the Prophet ﷺ said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: *Ad-Dajjāl*, the Beast, and the rising of the sun from its setting place" – or "from the west." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٩) - ٣٠٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ إِذَا خَرَجْنَ لَمْ يَنْفَعْ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ الآيَةَ الدَّجَّالُ وَالدَّابَّةُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ مِنَ المَغْرِبِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَ أَبُوحَازِمٍ هُوَ الأَشْجَعِيُّ الكُوفِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الأَشْجَعِيَّةِ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٨ من حديث فضيل بن غزوان به.

Comments:

The reliable and firm Faith/*Īmān* is the one which is established by utilising the faculties of the eyes, ears, heart, intellect and wisdom; but after the occurrence of the signs of the Last Day, when the Faith in the Unseen will have no value, having faith just because of these compulsive and helpless circumstances will be valueless. Because the rising of the sun from the west is the last and definite sign of the occurrence of the Last Day.

(10). 3073. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh, Blessed and Most High, has said – and His saying is the Truth: 'When My slave considers doing something good then write it as one good for him. If he acts upon it then write ten of the same for him. And when he considers doing something evil, then do not write it. If he acts upon it, then write it as it is. If he leaves it" – and perhaps he said: "if he does not act upon it, then write a good reward for him.'" Then he (the Prophet) recited: Whoever comes with a good, then he shall have ten the like thereof.[1] (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(١٠) - ٣٠٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ اللهُ تَبَارَكَ وتَعَالَىٰ وَقَوْلُهُ الْحَقُّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، فَإِنْ تَرَكَهَا» - وَرُبَّمَا قَالَ: «فَإِنْ لَمْ يَعْمَلْ بِهَا - فَاكْتُبُوهَا لَهُ حَسَنَةً»، ثُمَّ قَرَأَ: «﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾» [١٦٠].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب: إذا هم العبد بحسنة كتبت وإذا هم بسيئة لم تكتب، ح:١٢٨ من حديث سفيان بن عيينة والبخاري، ح:٧٥٠١ من حديث أبي الزناد به.

Comments:

This is Allāh's grace and mercy, that the reward of one good deed is registered merely because of having the intention and aim of doing something good; and if the good deed is performed, it yields a tenfold reward at least, and further, Allāh's mercy and grace has no limit. But if a person intends to do something bad and he commits it, it will be recorded as only single sin; if he does not commit the sin, he will have one good deed, just because of not doing so.

Chapter 7. Regarding *Sūrat Al-A'rāf*

(المعجم ٧) - [بَابٌ:] وَمِنْ سُورَةِ الْأَعْرَافِ (التحفة ٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3074. Sulaimān bin Harb narrated (he said): "Hammād bin

(١) - ٣٠٧٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

[1] *Al-An'ām* 6:160.

Salamah narrated to us, from Thābit, from Anas, that the Prophet ﷺ recited this *Āyah*: So when his Lord appeared to the mountain, He made it collapse to dust.[1] – Hammad said: "Like this." Sulaimān held his thumb over the tip of his finger on the right hand[2] – and he (the Prophet ﷺ) said: "So the mountain fainted. 'And Mūsā fell down unconscious.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Ḥammād bin Salamah.

(Another chain) from Anas from the Prophet ﷺ with similar in meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَرَأَ هَذِهِ الآيَةَ: «﴿فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا﴾ قَالَ حَمَّادٌ: هٰكَذَا، وَأَمْسَكَ سُلَيْمَانُ بِطَرَفِ إِبْهَامِهِ عَلَى أَنْمُلَةِ إِصْبَعِهِ الْيُمْنَى، قَالَ: فَسَاخَ الْجَبَلُ ﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾ [١٤٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ ابْنِ سَلَمَةَ.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبَغْدَادِيُّ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/ ١٢٥ عن معاذ بن معاذ به.

(2). 3075. Muslim bin Yasār Al-Juhanī narrated that 'Umar bin Al-Khaṭṭāb was asked about this *Āyah*: And when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves: "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.'"[3] So 'Umar bin Al-Khaṭṭāb said: "I heard the Messenger of Allāh ﷺ being asked about it. So the Messenger of Allāh ﷺ said:

(٢) - ٣٠٧٥ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ: سُئِلَ عَنْ هَذِهِ الآيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ﴾ [١٧٢] فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللهِ ﷺ سُئِلَ عَنْهَا،

[1] *Al-Ar'āf* 7:143.

[2] So that only the tip of one finger was protruding.

[3] *Al-Ar'āf* 7:172.

فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هٰؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هٰؤُلَاءِ لِلنَّارِ، وبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ». فَقَالَ الرَّجُلُ: فَفِيمَ الْعَمَلُ يَا رَسُولَ اللهِ؟ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلَهُ اللهُ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلَهُ اللهُ النَّارَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَمُسْلِمُ بْنُ يَسَارٍ لَمْ يَسْمَعْ مِنْ عُمَرَ. وَقَدْ ذَكَرَ بَعْضُهُمْ فِي هٰذَا الإِسْنَادِ بَيْنَ مُسْلِمِ بْنِ يَسَارٍ وَبَيْنَ عُمَرَ رَجُلًا مَجْهُولًا.

'Indeed Allāh created Ādam, then He wiped his back with His Right Hand, and his offspring came out of him. So He said: "I created these for Paradise, and they will do the deeds of the people of Paradise." Then He wiped his back, and his offspring came out of him. So He said: "I created these for the Fire, and they will do the deeds of the people of the Fire." A man said: 'Then of what good is doing deeds O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'Verily, when Allāh created a man for Paradise, He makes him perform the deeds of the people of Paradise, until he dies doing one of the deeds of the people of Paradise. So Allāh will admit him into Paradise. And when He created a man for the Fire, He makes him perform the deeds of the people of the Fire until he dies doing the deeds of the people of the Fire. So Allāh will enter him into the Fire."'[1] (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. Muslim bin Yasār did not hear from 'Umar. Some of them mentioned an unknown narrator between Muslim bin Yasār and 'Umar in this chain.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في القدر، ح:٤٧٠٣ من حديث مالك به وهو في الموطإ:٢/٨٩٨، ٨٩٩ (يحيى) وسنده ضعيف ومع ذلك صححه الحاكم على شرط الشيخين:٢/ ٥٤٤،٥٤٥ ووافقه الذهبي وقال الذهبي مرةً أخرى:١/٢٧: "فيه إرسال" وللحديث شواهد معنوية ومسلم بن يسار سمعه من نعيم بن ربيعة عن عمر ونعيم وثقه ابن حبان وحده.

[1] See the following narration. And there are other narrations to strengthen the meaning in this one. See *As-Sahīhah* no. 48.

(3). 3076. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Ādam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dāwud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life, to his.' So at the end of Ādam's life the Angel of death came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dāwud?'" He said: "Ādam denied, so his offspring denied, and Ādam forgot and his offspring forgot, and Ādam sinned, so his offspring sinned." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

(٣) - ٣٠٧٦ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسولُ اللهِ ﷺ: «لَمَّا خَلَقَ اللهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَجَعَلَ بَيْنَ عَيْنَي كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصًا مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيْ رَبِّ، مَنْ هٰؤُلَاءِ؟ قَالَ: هٰؤُلَاءِ ذُرِّيَّتُكَ، فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ، فَقَالَ: أَيْ رَبِّ، مَنْ هٰذَا؟ فَقَالَ: هٰذَا رَجُلٌ مِنْ آخِرِ الأُمَمِ مِن ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ، قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيْ رَبِّ، زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، فَلَمَّا انْقَضَى عُمَرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فَقَالَ: أَوَلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً؟ قَالَ: أَوَلَمْ تُعْطِهَا لِابْنِكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ، وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ، وَخَطِئَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٢/ ٥٨٦ من حديث أبي نعيم به وقال: "صحيح الإسناد ولم يخرجاه".

Comments:

The meaning of this *Hadīth* is that a person sometimes commits some acts unknowingly and unintentionally, which has nothing to do with his intention and perception; these matters are part of human nature and origin because of his being the offspring of Ādam. Doing something forgetfully, making a

mistake unknowingly or denial of something is a result of this human nature.

(4). 3077. Samurah bin Jundab narrated that the Prophet ﷺ said: "When Hawwā' became pregnant, Iblīs came to her – and her children would not live (after birth) – so he said: 'Name him 'Abdul-Hārith.' So she named him 'Abdul-Hārith and he lived. So that is among the inspirations of *Ash-Shaitān* and his commands." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it [in *Marfū'* form], except through the narration of 'Umar bin Ibrāhīm from Qatādah. Some of them reported it from 'Abdus-Samad, and he did not narrate it in *Marfū'* form. ['Umar bin Ibrāhīm is a *Shaikh* from Al-Basrah].

(٤) - ٣٠٧٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا حَمَلَتْ حَوَّاءُ طَافَ بِهَا إِبْلِيسُ وكَانَ لَا يَعِيشُ لَهَا وَلَدٌ، فَقَالَ: سَمِّيهِ عَبْدَ الْحَارِثِ، فَسَمَّتْهُ عَبْدَ الْحَارِثِ، فَعَاشَ وكَانَ ذَٰلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ [مَرْفُوعًا] إِلَّا مِنْ حَدِيثِ عُمَرَ ابْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، وَرَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ الصَّمَدِ ولَمْ يَرْفَعْهُ، [عُمَرُ بْنُ إِبْرَاهِيمَ شَيْخٌ بَصْرِيٌّ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٥/ ١١ عن عبدالصمد به * عمر بن إبراهيم: صدوق في حديثه عن قتادة ضعيف (تقريب) وقتادة عنعن.

Comments:

The truth is that this incident has no real relation with this Verse; applying this Verse to this incident is incorrect. According to Imām Mubārakpurī, this narration is not reliable as proof at all. [For details see: *Tuhfat Al-Ahwadhī*, vol. 4, p. 109 -110]

3078. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam" (and he mentioned) the *Hadīth*.[1]

٣٠٧٨ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَمَّا خُلِقَ آدَمُ، الْحَدِيثَ.

تخريج: [حسن] وهو غير الحديث السابق.

[1] Meaning another version of no. 3076, from Abū Hurairah.

Chapter 8. Regarding *Sūrat Al-Anfāl*

(المعجم ٨) - [بَابٌ:] وَمِنْ سُورَةِ الْأَنْفَالِ (التحفة ٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1.) 3079. Muṣ'ab bin Sa'd narrated from his father who said: "On the Day of Badr I brought a sword so I said: 'O Messenger of Allāh! Indeed Allāh has satisfied my breast (i.e., my desire) on the idolaters – or something like that – give me this sword.' So he said: 'This is not for me, nor is it for you.' I said: 'Perhaps he will give this to someone who did not go through the same struggle I went through (fighting).' So the Messenger of Allāh ﷺ came to me [and he said:] 'You asked me, but it was not up to me. But now it has occurred that it is up to me, so it is yours.'" He said: "So (the following) was revealed: They ask you about the spoils of war.[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Simāk [bin Ḥarb] also reported it from Muṣ'ab bin Sa'd. There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

(١) - ٣٠٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ جِئْتُ بِسَيْفٍ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ قَدْ شَفَى صَدْرِي مِنَ الْمُشْرِكِينَ أَوْ نَحْوَ هٰذَا هَبْ لِي هٰذَا السَّيْفَ، فَقَالَ: «هٰذَا لَيْسَ لِي وَلَا لَكَ»، فَقُلْتُ: عَسَى أَنْ يُعْطَى هٰذَا مَنْ لَا يُبْلِي بَلَائِي، فَجاءَنِي الرَّسُولُ [فَقَالَ]: «إِنَّكَ سَأَلْتَنِي وَلَيْسَ لِي وَإِنَّهُ قَدْ صَارَ لِي وَهُوَ لَكَ»، قَالَ: فَنَزَلَتْ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾ [١] الآية.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ سِمَاكُ [بْنُ حَرْبٍ] عَنْ مُصْعَبِ بْنِ سَعْدٍ أَيْضًا. وفِي الْبَابِ عَنْ عُبَادَةَ ابْنِ الصَّامِتِ.

تخريج: [صحيح] وأخرجه أبو داود، ح:٢٧٤٠ من حديث أبي بكر بن عياش ومسلم، ح:١٧٤٨ من حديث سماك بن حرب عن مصعب به * وفي الباب عن عبادة [أحمد:٥/٣٢٣، ٣٢٤، ح:٢٣١٤٢].

Comments:

Anfāl is plural of *Nafal*. It means more or above what is required. If a person gets something more than his due, or he gives more than what is due from

[1] *Al-Anfāl* 8:1.

him; it is called *Nafl*. *Anfāl*, in this context, refers to part of the spoils of war, and its explanation has preceded, see no. 1561, and the *Tafsīr* of Ibn Kathīr for this *Sūrah*.

(2). 3080. Ibn 'Abbās said: "When the Messenger of Allāh ﷺ was finished at Badr, it was said to him: 'You have to get the caravan, you can not settle for less than that.' Al-'Abbās called out while he was bound up: 'There is no use.' He said: 'For Allāh, Most High, has promised you one of the two parties, and He gave you what He promised you.' He has said: 'He has said the truth.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

(٢) - ٣٠٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ بَدْرٍ قِيلَ لَهُ: عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ - وَهُوَ فِي وَثَاقِهِ - لَا يَصْلُحُ وقَالَ: لأَنَّ اللهَ تَعَالَى وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. قَالَ: «صَدَقْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ٣١٤ عن عبدالرزاق به وقال ابن كثير في تفسيره: "إسناده جيد" * سلسلة سماك عن عكرمة ضعيفة كما تقدم.

Comments:

This *Ḥadīth* is an indication to the following Verse: "And remember when Allāh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours." (*Al-Anfāl* 8:7). Now as you have been granted victory over the armed party instead of the unarmed; thus Allāh has fulfilled His promise, this is what He willed. Now if you would chase them after their defeat you might cause harm to yourselves.

(3). 3081. Ibn 'Abbās narrated from 'Umar bin Al-Khaṭṭāb, who said: "The Prophet of Allāh ﷺ looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allāh ﷺ faced the *Qiblah*, stretched forth his hands and began beseeching his Lord: 'O Allāh! Fulfill what You promised for me.

(٣) - ٣٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: نَظَرَ نَبِيُّ اللهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَبِضْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيُّ اللهِ ﷺ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ وَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي،

[O Allāh! Bring about what You promised for me] O Allāh! If you destroy this band of adherents to Islam, you will not be worshipped upon the earth.' He continued beseeching his Lord with his hands stretched, facing the *Qiblah* until his *Ridā'* fell from his shoulders. Abū Bakr came to him, took his *Ridā'* and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allāh! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.' So Allāh, Blessed and Most High, revealed: When you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels in succession.'[1] (*Sahīh*)

[اللَّهُمَّ آتِنِي مَا وَعَدْتَنِي] اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلَامِ لَا تُعْبَدُ فِي الأَرْضِ»، فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ وقَالَ: يَا نَبِيَّ اللهِ! كَفَاكَ مُنَاشَدَتَكَ رَبَّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ [٩] فأَمَدَّهُمُ اللهُ بِالمَلَائِكَةِ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. We do not know of it as a *Hadīth* of 'Umar, except through the narration of 'Ikrimah bin 'Ammār, from Abū Zumail, and Abū Zumail's name is Simāk Al-Hanafī. And this was on the Day of Badr.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ عُمَرَ إِلَّا مِنْ حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي زُمَيْلٍ. وأَبُو زُمَيْلٍ اسْمُهُ سِمَاكٌ الْحَنَفِيُّ، وَإِنَّمَا كَانَ هٰذَا يَوْمَ بَدْرٍ.

تخريج: وأخرجه مسلم، الجهاد، باب الإمداد بالملائكة في غزوة بدر، وإباحة الغنائم، ح: ١٧٦٣ من حديث عكرمة بن عمار به.

Comments:

The number of Muslims in the battle of Badr was 313 and they had insufficient arms and horses, camels and war equipment, whereas the disbelievers were nearly a thousand in number and they were fully armed with all types of weapons and war equipment. In these circumstances, Allāh's help and assistance was the only reliance of the Muslims; the Prophet ﷺ implored and begged help of Allāh with full humbleness and humility, so this invocation was granted.

[1] *Al-Anfāl* 8:9.

(٤) - ٣٠٨٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبَّادِ بْنِ يُوسُفَ، عَنْ أَبِي بُرْدَةَ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنْزَلَ اللهُ عَلَيَّ أَمَانَيْنِ لأُمَّتِي: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [٣٣] فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمُ الاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

وإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ يُضَعَّفُ فِي الحَدِيثِ.

(4). 3082. Abū Burdah bin Abī Mūsā narrated from his father, that the Messenger of Allāh ﷺ said: "Allāh sent down two guarantees of safety for the benefit of my *Ummah*: And Allāh would not punish them while you are among them, nor will He punish them while they seek forgiveness.[1] So when I pass, I leave seeking forgiveness among them until the Day of Resurrection." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*. Ismā'īl bin Ibrāhīm bin Muhājir was graded weak in *Hadīth*.

تخريج: [إسناده ضعيف] * عباد بن يوسف مجهول وإسماعيل بن إبراهيم ضعيف (تقريب) وسفيان بن وكيع ضعيف أيضًا وله شاهد عند أحمد: ٤/٣٩٣، ح: ١٩٧٣٥ وسنده ضعيف.

Comments:

This *Āyah* highlights that the security and safety of a nation against destruction and devastation lies in two things: (i) a Prophet's existence among his people, who keeps seeking forgiveness of his Lord for his people, and he also keep inviting his people to seek forgiveness. (ii) that the people themselves are the seekers of forgiveness. If these two things are lost, then the destruction and devastation befall on the people and engulf them.

(٥) - ٣٠٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ هَذِهِ الآيَةَ عَلَى الْمِنْبَرِ: ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾ [٦٠] قَالَ: «أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ» - ثَلَاثَ مَرَّاتٍ - «أَلَا إِنَّ اللهَ سَيَفْتَحُ لَكُمْ

(5). 4083. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ recited this *Āyah* upon the *Minbar*: And make ready against them all you can of power.[2] He said: "Verily! Power is shooting" – three times – "Verily! Allāh will open the earth for you and suffice you with supplies, so let none of you forsake practicing with his arrows." ***(Sahīh)***

[1] *Al-Anfāl* 8:33.
[2] *Al-Anfāl* 8:60.

الأَرْضَ وَسَتُكْفَوْنَ المَؤُنَةَ، فَلَا يَعْجِزَنَّ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ».

[قَالَ أَبُو عِيسَى:] وقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صالِحِ بْنِ كَيْسَانَ [رَوَاهُ أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ] عَنْ عُقْبَةَ بْنِ عَامِرٍ. وحَدِيثُ وَكِيعٍ أَصَحُّ. وصَالِحُ بْنُ كَيْسَانَ لَمْ يُدْرِكْ عُقْبَةَ بْنَ عَامِرٍ، وقَدْ أَدْرَكَ ابْنَ عُمَرَ.

[Abū 'Eīsā said:] Some of them reported this *Hadīth* from Usāmah bin Zaid, from Ṣāliḥ bin Kaisān [and Abū Usāmah as well as others reported it] from 'Uqbah bin 'Āmir. But the narration of Wakī' is more correct. Ṣāliḥ bin Kaisān did not see 'Uqbah bin 'Āmir, while he did see Ibn 'Umar.

تخريج: [صحيح] وأخرجه الطبري في تفسيره: ١٠/ ٢٢ من حديث أسامة بن زيد به ورواه مسلم، ح: ١٩١٧، ١٩١٨ من حديث عقبة بن عامر به.

Comments:

The commentators explained this Verse clearly, that the Muslims should remain ready all the time to combat and ambush the enemies. The weapons, arms, artillery, all types of combating and war equipment and the armed forces, whatever is needed according to the circumstance, need and time, are to be prepared to the nation's best capability. The Muslims must not show any weakness in matters of military preparation.

(٦) - ٣٠٨٤ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيءَ بِالأَسَارَى قَالَ رَسُولُ اللهِ ﷺ: «مَا تَقُولُونَ فِي هٰؤُلَاءِ الأُسَارَى»، فَذَكَرَ فِي الْحَدِيثِ قِصَّةً، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْفَلِتَنَّ أَحَدٌ مِنْهُمْ إِلَّا بِفِدَاءٍ أَوْ ضَرْبِ عُنُقٍ»، فَقَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ فَقُلْتُ: يَا رَسُولَ اللهِ، إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ فَإِنِّي قَدْ سَمِعْتُهُ يَذْكُرُ الإِسْلَامَ. قَالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ. قَالَ: فَمَا رَأَيْتُنِي فِي يَوْمٍ أَخْوفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ مِنِّي فِي ذَلِكَ الْيَوْمِ،

(6). 3084. 'Amr bin Murrah narrated that Abū 'Ubaidah bin 'Abdullāh narrated from 'Abdullāh bin Mas'ūd who said: "On the Day of Badr, when the captives were brought, the Messenger of Allāh ﷺ said: 'What do you say about these captives?' So he mentioned the story. And the Messenger of Allāh ﷺ said: 'Not one of them should be released without a ransom, or a blow to the neck.'" So 'Abdullāh bin Mas'ūd said: "O Messenger of Allāh! With the exception of Suhail bin Baiḍā', for indeed I heared him mentioning Islām." He said: "So the Messenger of Allāh ﷺ was silent." He said: "I have not seen a day upon which I was more fearful of stones falling from the heavens

[قَالَ] حَتَّى قَالَ رَسُولُ اللهِ ﷺ: «إِلَّا سُهَيْلَ ابْنَ الْبَيْضَاءِ». قَالَ: وَنَزَلَ الْقُرْآنُ بِقَوْلِ عُمَرَ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضِ﴾ [٦٧] إِلَى آخِرِ الآيَاتِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

تخريج: [ضعيف] تقدم: ١٧١٤.

upon my head than that day." [He said:] "Until the Messenger of Allāh ﷺ said: 'Except for Suhail bin Al-Baiḍā'.'" He said: "And the Qur'ān was revealed in accordance with the view of 'Umar: 'It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land...,' until the end of the *Āyāt*." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Abū 'Ubaidah bin 'Abdullāh did not hear from his father.

Comments:

The incident indicated in this *Ḥadīth* and the revelation of these Verses in accordance with the opinion of Umar; the detail of the incident is that the Muslims captured seventy disbelievers in the battle of Badr. With regard to these captives, Allāh granted the Muslims two options. Either to kill all the captives or to release them by taking ransom; in case of taking ransom the same number of Muslims would be killed in the next year. Giving them the right to choose any of the two options was in fact to test the Muslims over what option they would choose.

(٧) - ٣٠٨٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ سُودِ الرُّؤُوسِ مِنْ قَبْلِكُمْ كَانَتْ تَنْزِلُ نَارٌ مِنَ السَّمَاءِ فَتَأْكُلُهَا». قَالَ سُلَيْمَانُ الأَعْمَشُ: فَمَنْ يَقُولُ هٰذَا إِلَّا أَبُو هُرَيْرَةَ، الآنَ. فَلَمَّا كَانَ يَوْمُ بَدْرٍ وَقَعُوا فِي الْغَنَائِمِ قَبْلَ أَنْ تَحِلَّ لَهُمْ، فَأَنْزَلَ اللهُ [تَعَالَى] ﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ

(7). 3085. Abū Hurairah narrated that the Prophet ﷺ said: "None of the black heads[1] before you partook of spoils of war, but fire from the heavens would be sent down upon them, consuming them." Sulaimān (one of the narrators) said: "No one says this except for Abū Hurairah now. "So on the Day of Badr when they had the spoils of war before it was made lawful for them, Allāh [Most High] revealed: Were it not a previous ordainment from Allāh, a severe torment would have touched

[1] Meaning the children of Ādam since (most of) their heads are black. And the statement of Sulaimān is not clear to the commentators. Al-Mubārakpūrī said that it appears to mean: "Only Abū Hurairah says 'black heads'" in this narration. But some other narrations without "black heads" also contain "now." Allah knows best.

you for what you took." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh* [*Gharīb* through the narration of Al-A'mash].

سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ [٦٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ حَدِيثِ الأَعْمَشِ].

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:١١٢٠٩ من حديث الأعمش به وعنعن وصححه ابن حبان، ح:١٦٦٨ وابن الجارود، ح:١٠٧١ وللحديث شواهد عند البخاري، ح:٣١٢٤ ومسلم، ح:١٧٤٧ وغيرهما.

Comments:

Had it not already been decided that the spoils of war would be made lawful for you, you would have faced a disastrous punishment.

Chapter 9. Regarding *Sūrat At-Tawbah*

(المعجم ٩) - [بَابٌ:] وَمِنْ سُورَةِ التَّوْبَةِ (التحفة ١٠)

(1). 3086. Ibn 'Abbās said: "I said to 'Uthmān bin 'Affān: 'What was your reasoning with *Al-Anfāl* – while it is from the *Muthānī*,[1] and *Barā'ah*[2] while it is from the *Mi'īn*, then you put them together, without writing the line *Bismillāh Ar-Rahmānir-Rahīm* between them, and you placed them with the seven long (*Sūrah*) – why did you do that?' So 'Uthmān said: 'A long time might pass upon the Messenger of Allāh ﷺ without anything being revealed to him, and then sometimes a *Sūrah* with numerous (*Āyāt*) might be revealed. So when something was revealed, he would call for someone who could write, and say: "Put these *Āyāt* in the *Sūrah* which mentions this and that in it." When an *Āyah* was revealed, he would

(١) - ٣٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُوسُفَ، قَالُوا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ: حَدَّثَنِي يَزِيدُ الْفَارِسِيُّ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ: مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ إِلَى الأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةَ وَهِيَ مِنَ الْمِئِينَ، فَقَرَنْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، وَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّوَلِ، مَا حَمَلَكُمْ عَلَى ذٰلِكَ؟ فَقَالَ عُثْمَانُ: كَانَ رَسُولُ اللهِ ﷺ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ وَهُوَ يُنْزَلُ عَلَيْهِ السُّوَرُ ذَوَاتُ الْعَدَدِ، فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ، فَيَقُولُ: ضَعُوا هٰؤُلَاءِ الآيَاتِ فِي

[1] *Sūrah* with less than one-hundred *Āyāt*.

[2] *Sūrah* with about one-hundred *Āyāt*.

say: "Put this *Āyah* in the *Sūrah* which mentions this and that in it." Now *Al-Anfāl* was among the first of those revealed in Al-Madīnah, and *Barā'ah* among the last of those revealed of the Qur'ān, and its narrations (those of *Barā'ah*) resembled its narrations (those of *Al-Anfāl*), so we thought that it was part of it. Then the Messenger of Allāh ﷺ died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing the line *Bismillāh Ar-Raḥmānir-Raḥīm* between them, and we put that with the seven long (*Sūrahs*).'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of 'Awf from Yazīd Al-Fārisī, from Ibn 'Abbās. Yazīd Al-Fārisī is one of the *Tābi'īn* among the inhabitants of *Al-Baṣrah*. Yazīd bin Abān Ar-Raqāshī is one of the *Tābi'īn* among the inhabitants of *Al-Baṣrah*, (but) he is less (in rank) than Yazīd Al-Fārisī. Yazīd Ar-Raqāshī only reported from Anas bin Mālik.

السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا، فَإِذَا نَزَلَتْ عَلَيْهِ الآيَةُ فَيَقُولُ: ضَعُوا هَذِهِ الآيَةَ فِي السُّورَةِ الَّتِي يُذكَرُ فِيهَا كَذَا وَكَذَا، وَكَانَتِ الأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَتْ بِالمَدِينَةِ، وَكَانَتْ بَرَاءَةُ مِنْ آخِرِ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا، فَقُبِضَ رَسُولُ اللهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا، فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَوفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ، عَنِ ابْنِ عَبَّاسٍ. وَيَزِيدُ الْفَارِسِيُّ هُوَ مِنَ التَّابِعِينَ مِنْ أَهْلِ البَصْرَةِ، وَيَزِيدُ بْنُ أَبَانٍ الرَّقَاشِيُّ هُوَ مِنَ التَّابِعِينَ مِنْ أَهْلِ البَصْرَةِ وهُوَ أَصْغَرُ مِنْ يَزِيدَ الفَارِسِيِّ ويَزِيدُ الرَّقَاشِيُّ إِنَّمَا يَرْوِي عَنْ أَنَسِ بْنِ مَالِكٍ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الصلاة، باب من جهر بها، ح:٧٨٦ من حديث عوف به وصححه ابن حبان، ح:٤٥٢ والحاكم:٢/ ٢٢١، ٣٣٠ ووافقه الذهبي.

Comments:

The Muslims have been advised, in *Sūrat Al-Anfāl,* to make apparent and secret strategic planning for *Jihād*; and as for *Sūrat Bara'ah*, it gives an ultimatum and the declaration of war. As the contents and subject of the two *Sūrah* are connected profoundly, and the both the *Sūrah* have a deep relation in sense of aim and goal, one is directed fully towards the Muslims and the other is mainly directed to the polytheists, hypocrites and the people of the Book. Therefore *Bismillāh Ar-Raḥmānir-Raḥīm* has not been mentioned

between them, so that it does not remain separate from the former, but it would remain distinguished and outstanding too.

(2). 3087. Sulaimān bin 'Amr bin Al-Aḥwaṣ said: "My father narrated to me that he attended the Farewell *Ḥajj* with the Messenger of Allāh ﷺ. He (ﷺ) expressed his gratitude to Allāh and praised Him, and reminded and exhorted, then he said: 'Which day is most sacred? Which day is most sacred? Which day is most sacred?' He said: "So the people said: 'The day of *Al-Ḥajj Al-Akbar* O Messenger of Allāh!' So he said: 'Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All *Ribā* from *Jāhiliyyah* is invalid, for you is the principle of your wealth, but you are not to wrong nor be wronged – except in the case of the *Ribā* of Al-'Abbās bin 'Abdul-Muṭṭalib – otherwise it is all invalid. Behold! All retributions regarding cases of blood during *Jāhiliyyah* are invalid. The first case of blood retribution invalidated among those of *Jāhiliyyah*, is the blood of Al-Ḥārith bin 'Abdul-Muṭṭalib who was nursed among Banū Laith and killed by Hudhail.

(٢) - ٣٠٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللهِ ﷺ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ ثُمَّ قَالَ: «أَيُّ يَوْمٍ أَحْرَمُ، أَيُّ يَوْمٍ أَحْرَمُ، أَيُّ يَوْمٍ أَحْرَمُ»؟ قَالَ: فَقَالَ النَّاسُ: يَوْمُ الْحَجِّ الأَكْبَرِ يَا رَسُولَ اللهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلَا وَلَدٌ عَلَى وَالِدِهِ، أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ، فَلَيْسَ يَحِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ، أَلَا وَإِنَّ كُلَّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ غَيْرَ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوضُوعٌ كُلُّهُ، أَلَا وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضَعُ مِنْ دَمِ الْجَاهِلِيَّةِ دَمَ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضَعًا فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هُذَيْلٌ، أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ

فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا. أَلَا وَإِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلَا وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَ[قَدْ] رَوَاهُ أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ.

Behold! I order you to treat women well, for they are but like captives with you, you have no sovereignty beyond this over them, unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating that is not painful. Then if they obey you, then there is no cause for you against them beyond that. Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.'" (*Hasan*)

[Abū 'Eīsā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. Abū Al-Aḥwaṣ (also) reported it from Shabīb bin Gharqadah.

تخريج: [إسناده حسن] وأخرجه أبو داود، البيوع، باب: في وضع الربا، ح:٣٣٣٤ وابن ماجه، ح:٣٠٥٥ من حديث شبيب به * حديث أبي الأحوص: رواه أبو داود وابن ماجه.

Comments:

In this *Ḥadīth*, the Prophet ﷺ spoke clearly about all the principles bringing peace and harmony in the society, they are guarantor of running family and household matters smoothly and peacefully, also these principles generate peace and harmony, the fundamental element of a society. It is our misfortune that we have ignored them.

Note: The truth is that the child of Banū Hāshim whose blood was forgiven was the son of Rabī'ah bin Ḥārith bin 'Abdul-Muṭṭalib; as the *Ḥadīth* of Jābir reported in *Ṣaḥīḥ Muslim*, reported Ibn Rabī'ah bin Ḥārith, who was killed by a stone in the fight of Banū Laith and Banū Bakr. [*Tuḥfat Al-Aḥwadhī*, vol. 4, p. 114]

(٣) - ٣٠٨٨ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ

(3). 3088. 'Alī said: "I asked the Messenger of Allāh ﷺ about the day of *Al-Ḥajj Al-Akbar*, and he

said: 'The day of *An-Naḥr*.''' (***Ṣaḥīḥ***)

أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ يَوْمِ الْحَجِّ الأَكْبَرِ فَقَالَ: «يَوْمُ النَّحْرِ».

تخريج: [صحيح] تقدم: ٩٥٧.

(4). 3089. 'Alī said: "The day of *Al-Ḥajj Al-Akbar* is the day of *An-Naḥr*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This [*Ḥadīth*] is more correct than the *Ḥadīth* of Muḥammad bin Isḥāq (no. 3088), because this *Ḥadīth* has been reported through more than one route from Abū Isḥāq, from Al-Ḥārith, from 'Alī, in *Mawqūf* form. And we do not know of anyone who reported it in *Marfū'* form except in the narration of Muḥammad bin Isḥāq. [And Shu'bah reported this *Ḥadīth* from Abū Isḥāq, from 'Abdullāh bin Murrah from 'Alī in *Mawqūf* form].

(٤) - ٣٠٨٩ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: «يَوْمُ الْحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا [الْحَدِيثُ] أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ، لِأَنَّهُ رُوِيَ مِنْ غَيْرِ وَجْهٍ هٰذَا الْحَدِيثُ عَنْ أَبِي إِسْحَاقَ، عَنِ الحارِثِ، عَنْ عَلِيٍّ مَوْقُوفًا، ولَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. [وقَدْ رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ عَنِ الحَارِثِ عَنِ عَلِيٍّ مَوْقُوفًا].

تخريج: [صحيح] تقدم: ٩٥٨.

Comments:

The words 'Great *Ḥajj* and Small *Ḥajj*' are used to make difference between *Ḥajj* and *'Umrah*; so great *Ḥajj* means *Hajj*. It is also applied to the Day of *'Arafah* because the Day of *'Arafah* is the main day of *Ḥajj*. The majority, Imām Mālik, Shāfi'ī and others consider it to mean the day of sacrifice.

(5). 3090. Anas bin Mālik narrated: "The Prophet ﷺ sent Abū Bakr with the (announcement of) *Barā'ah*.[1] Then he summoned him and said: 'It is not right for anyone to convey this except a man

(٥) - ٣٠٩٠ - **حَدَّثَنَا** [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ [ابْنُ عَبْدِ الوَارِثِ] قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَنَسِ بْنِ

[1] The declaration to publicize the disavowal of the idolaters.

among my family.'" So he called for 'Alī and gave it to him." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Anas [bin Mālik].

مَالِكٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ، ثُمَّ دَعَاهُ فَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هٰذَا إِلَّا رَجُلٌ مِنْ أَهْلِي»، فَدَعَا عَلِيًّا فَأَعْطَاهُ إِيَّاهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ [بْنِ مَالِكٍ].

تخريج: [إسناده حسن] وأخرجه أحمد:٣/ ٢١٢ عن عفان وعبدالصمد به وحسنه الحافظ في الفتح:٨/ ٣٢٠ تحت، ح:٤٦٥٦ وسماع حماد بن سلمة عن سماك قبل اختلاطه، انظر صحيح مسلم (٧/ ١٨٢١) وله شاهد ضعيف عند أحمد:١/ ١٥١.

Comments:

It was an Arab principle that when a chief would make a treaty with a nation, and if he later wanted to withdraw the treaty, he would announce it himself or he would ask a member of his family to do so. Therefore when the announcement of cancellation of these treaties was to be made, which the noble Prophet ﷺ had made with the various Arab disbeliever tribes for a fixed period, or for an unspecified period; first the Prophet ﷺ gave this authority to Abū Bakr ؓ, who was then the leader of pilgrimage. Thereafter, he ﷺ sent Alī to make the matter clear regarding the treaties, because the Prophet ﷺ wanted a member of his family to perform this task, but the honor of being the leader of pilgrimage was granted to Abū Bakr. It took place in the 9th A.H.

(6). 3091. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ dispatched Abū Bakr ordering him to announce these statements. Then 'Alī followed him. When Abū Bakr was at a particular road, he heard the heavy breathing of Al-Qiṣwa, the she camel of the Messenger of Allāh ﷺ, so Abū Bakr appeared frightened because he though that it was the Messenger of Allāh ﷺ. When he saw that it was 'Alī, he gave him the letter of the Messenger of Allāh ﷺ, and told 'Alī to announce the statements. So he left to perform *Ḥajj*. During the days of

(٦) - ٣٠٩١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبَا بَكْرٍ وَأَمَرَهُ أَنْ يُنَادِيَ بِهٰؤُلَاءِ الْكَلِمَاتِ، ثُمَّ أَتْبَعَهُ عَلِيًّا. فَبَيْنَا أَبُو بَكْرٍ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغَاءَ نَاقَةِ رَسُولِ اللهِ ﷺ الْقَصْوَى فَخَرَجَ أَبُو بَكْرٍ فَزِعًا، فَظَنَّ أَنَّهُ رَسُولُ اللهِ ﷺ، فَإِذَا [هُوَ] عَلِيٌّ، فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللهِ ﷺ وَأَمَرَ عَلِيًّا أَنْ يُنَادِيَ بِهٰؤُلَاءِ الْكَلِمَاتِ، فَانْطَلَقَا،

At-Tashrīq 'Alī stood to announce: 'The protection of Allāh and His Messenger is removed from every idolater. So travel in the land for four months. There is to be no idolater performing *Hajj* after this year, nor may anyone perform *Tawaf* around the House while naked. None shall enter Paradise but a believer.' 'Alī was making the announcement, so when he became exhausted Abū Bakr would announce it." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route as a narration of Ibn 'Abbās.

فَحَجَّا، فَقَامَ عَلِيٌّ أَيَّامَ التَّشْرِيقِ فَنَادَىٰ: ذِمَّةُ اللهِ وَرَسُولِهِ بَرِيئَةٌ مِنْ كُلِّ مُشْرِكٍ، فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ، ولَا يَحُجَّنَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، ولَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ. وكَانَ عَلِيٌّ يُنَادِي، فَإِذَا عَيِيَ قَامَ أَبُو بَكْرٍ فَنَادَى بِهَا.

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/ ٥١، ٥٢ من حديث عباد بن العوام به وصححه ووافقه الذهبي * الحكم بن عتيبة مدلس وعنعن وأصل الحديث صحيح أخرجه البخاري، ح: ٤٦٥٦ ومسلم، ح: ١٣٤٧ وغيرهما.

(7). 3092. Zaid bin Yuthai' said: "We asked 'Alī what he had been dispatched with during the *Hajj*. He said: 'I was sent with four: That there shall be no *Tawāf* around the House while naked, that if there is a treaty between someone and the Prophet ﷺ, then the treaty remains until its expiration, and whoever does not have a treaty, then he has the span of four months, none shall enter Paradise except a believer, and the idolaters and Muslims shall not congregate (for *Hajj*) after this year.'" ***(Sahīh)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. It is the narration of [Sufyān] bin 'Uyainah from Abū Ishāq. Sufyān Ath-Thawrī reported it from Abū Ishāq, from some of

(٧) - **٣٠٩٢ - حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُثَيْعٍ قَالَ: سَأَلْنَا عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ فِي الْحَجَّةِ؟ قَالَ: بُعِثْتُ بِأَرْبَعٍ: أَنْ لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَهُوَ إِلَى مُدَّتِهِ، وَمَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةُ أَشْهُرٍ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ، ولَا يَجْتَمِعُ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هٰذَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ [سُفْيَانَ] بْنِ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيٍّ،

his companions, from 'Alī, and there is something about it from Abū Hurairah.

وفِيهِ عَنْ أَبِي هُرَيْرَةَ.

(Another chain) from Zaid bin Yuthai' from 'Alī with similar.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُثَيْعٍ، عَنْ عَلِيٍّ نَحْوَهُ.

(8). (Another chain) Zaid bin Uthai' from 'Alī with similar. (*Ṣaḥīḥ*)

(٨) - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أُثَيْعٍ، عَنْ عَلِيٍّ نَحْوَهُ.

[Abū 'Eīsā said:] Both narrations have been reported from Ibn 'Uyainah; from Ibn Uthai' and from Ibn Yuthai'. What is correct is that he is Zaid bin Yuthai'. Shu'bah reported a different narration from Abū Isḥāq [from Zaid], and he was mistaken in it, he said: "From Zaid bin Uthail" and no one corroborated him in that. [There is something on this topic from Abū Hurairah].

[قَالَ أَبُو عِيسَى:] وقَدْ رُوِيَ عَنِ ابْنِ عُيَيْنَةَ كِلْتَا الرِّوَايَتَيْنِ عَنِ ابْنِ أُثَيْعٍ وعَنِ ابْنِ يُثَيْعٍ. وَالصَّحِيحُ هُوَ زَيْدُ بْنُ يُثَيْعٍ. وقَدْ رَوَى شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [عَنْ زَيْدٍ] غَيْرَ هٰذَا الحَدِيثِ فَوَهِمَ فِيهِ، وقَالَ زَيْدُ بْنُ أُثَيْلٍ، ولَا يُتَابَعُ عَلَيْهِ [وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

تخريج: [**صحيح**] تقدم: ٨٧١ * وفي الباب عن أبي هريرة [انظر، ح: ٨٧١].

Comments:

The cancellation of the treaties made with the Arab disbeliever was declared on the 10th of Dhul-Ḥijjah and during the days of *Tashrīq* (three days after the day *'Eīd Al-Aḍḥā*). The people who did not abide by the treaties, they were given the deadline of respite of four months and those who abided by the treaties they were given respite until the end of the treaty. So according to this, the four sacred months mentioned here are from 10th of Dhul-Ḥijjah until the 10th of Rabī' Al-Thāni; and according to some people, it means the known four sacred months: Rajab, Dhul-Qadah, Dhul-Ḥijjah and Muḥarram; and they will come to completion at the end of Muḥarram.

(9). 3093. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "When you see a man frequenting the *Masjid*, then testify to his faith. Indeed Allāh, Most High, said: The *Masājid* shall be maintained only by those who believe in Allāh and the Last

(٩) - **٣٠٩٣** - حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ المَسْجِدَ فَاشْهَدُوا لَهُ

بِالإِيمَانِ، قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾» [١٨].

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «يَتَعَاهَدُ الْمَسْجِدَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرِو ابْنِ عَبْدٍ الْعُتْوَارِيُّ، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدٍ الْخُدْرِيِّ.

Day."[1] (*Ḍa'īf*)

(Another chain) from Abū Sa'eed from the Prophet ﷺ with similar except that he said: "*Yata'āhadul-Masjid*."[2]

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, Abul-Haitham's (a narrator in the chain) name is Sulaimān bin 'Amr bin 'Abd Al-'Utwārī. He was an orphan in the house of Abū Sa'eed Al-Khudrī.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب لزوم المساجد وانتظار الصلاة، ح:٨٠٢ عن أبي كريب به وتقدم:٢٦١٧.

Comments:

This *Ḥadīth* proves that the responsibility of running and looking after a mosque is for the people who believe in Allāh and in the Hereafter, establish prayer, pay *Zakāt* and they have no fear of any other than Allāh, i.e. they do not believe in anyone other than Allāh as the Master of benefits and loss.

٣٠٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: لَمَّا نَزَلَتْ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ﴾ [٣٤] قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَقَالَ بَعْضُ أَصْحَابِهِ: أُنْزِلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَنَتَّخِذَهُ. فَقَالَ: «أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيمَانِهِ».

3094. Thawbān said: "When (the following) was revealed: And those who hoard up gold and silver..."[3] He said: "We were with the Messenger of Allāh ﷺ during one of his journeys, so some of his Companions said: (This) has been revealed about gold and silver, if we knew which wealth was better then we would use it. So he ﷺ said: 'The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith.'" (***Ḥasan***)

[1] *At-Tawbah* 9:18.
[2] The meaning is similar.
[3] *At-Tawbah* 9:34.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. I asked Muḥammad bin Ismā'īl, saying to him: "Did Sālim bin Abī Al-Ja'd (a narrator in the chain) hear from Thawbān?" He said: "No." So I said to him: "Whom among the Companions of the Prophet ﷺ did he hear from?" He said: "He heard from Jābir bin 'Abdullāh and Anas bin Mālik." And he mentioned others from the Companions of the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَقُلْتُ لَهُ: سَالِمُ ابْنُ أَبِي الْجَعْدِ سَمِعَ مِنْ ثَوْبَانَ؟ فَقَالَ: لَا، [فَ]قُلْتُ لَهُ: مِمَّنْ سَمِعَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَقَالَ: سَمِعَ مِنْ جَابِرِ بْنِ عَبْدِ اللهِ وَأَنَسِ بْنِ مَالِكٍ، وَذَكَرَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: **[حسن]** وأخرجه ابن ماجه، النكاح، باب أفضل النساء، ح:١٨٥٦ من حديث سالم بن أبي الجعد به وله شواهد عند أحمد:٥/ ٣٦٦ وأطراف المسند:٨/ ٢٩٥ وغيره.

Comments:

This *Ḥadīth* informs that the good deeds are the real deeds worth gaining and gathering, which will benefit a person in the Hereafter; the best helper and assistant with regard to the performance of good deeds can be the wife only who urges good deeds and gives advice to keep away from bad deeds.

(10). 3095. 'Adī bin Ḥātim said: "I came to the Prophet ﷺ while I had a cross of gold around my neck. He said: 'O 'Adī! Remove this idol from yourself!' And I heard him reciting from *Sūrah Barā'ah*: They took their rabbis and monks as lords besides Allāh."[1] He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.'"[2] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* we do not know of it except as a narration of 'Abdus-Salām bin Ḥarb, and Ghuṭaif bin

(١٠) - **٣٠٩٥ - حَدَّثَنَا** حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ غُطَيْفِ بْنِ أَعْيَنَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: يَا عَدِيُّ اطْرَحْ عَنْكَ هٰذَا الْوَثَنَ، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ: ﴿ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ﴾ [٣١]، قَالَ: أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلٰكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *At-Tawbah* 9:31.

[2] It was graded *Ḥasan* by Shaikh Al-Albānī and many others due to what supports it.

A'yan is not known for *Ḥadīth*.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ السَّلَامِ بْنِ حَرْبٍ. وَغُطَيْفُ بْنُ أَعْيَنَ لَيْسَ بِمَعْرُوفٍ فِي الْحَدِيثِ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني: ١٧/ ٩٢، ح: ٢١٨، ٢١٩ من حديث عبدالسلام به * غطيف: ضعيف (تقريب) وله شاهد ضعيف موقوف عند الطبري في تفسيره.

Comments:

Aḥbār is the plural of *Ḥibr*, it is applied to the Jews scholars and jurists; and *Ruhbān* is the plural of *Rāhib,* a known title for Christian religious leaders and monks. According to the explanation of this Verse by the Prophet ﷺ no one has the authority to make things *Ḥalāl*/lawful and *Ḥarām*/unlawful. Accepting a man's authority for making things *Ḥalāl* and *Ḥarām* is accepting him as Lord.

(11). 3096. Anas narrated that Abū Bakr narrated to him, he said: "While we were in the cave, I said to the Prophet ﷺ: 'If one of them were to look down at his feet, then he would see us under his feet.' So he said: 'O Abū Bakr! What do you think about two, the third of whom is Allāh?'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has only been related as a narration of Hammām [who is alone with it]. Ḥabbān bin Hilāl and others have reported this *Ḥadīth* from Hammām and it is similar to this.

(١١) - ٣٠٩٦ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: أَخْبَرَنَا هَمَّامٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ وَنَحْنُ فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمَيْهِ لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ! مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا؟».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، إِنَّمَا يُرْوَى مِنْ حَدِيثِ هَمَّامٍ. [تَفَرَّدَ بِهِ] وَقَدْ رَوَى هٰذَا الْحَدِيثَ حَبَّانُ بْنُ هِلَالٍ وَغَيْرُ وَاحِدٍ عَنْ هَمَّامٍ نَحْوَ هٰذَا.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٣٨١ والبخاري، ح: ٣٦٥٣ من حديث همام به.

Comments:

It is known from this *Ḥadīth* that when the help, care, protection and assistance of Allāh is with a person, an opponent of a person while standing above, cannot see him nor can he harm him. We need to trust and rely on the protection and care of Allāh Almighty.

(12). 3097. Ibn 'Abbās said: "I heard 'Umar bin Al-Khaṭṭāb saying: 'When 'Abdullāh bin Ubayy died, the Messenger of Allāh ﷺ was called to perform the funeral

(١٢) - ٣٠٩٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،

عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بْنُ أُبَيٍّ دُعِيَ رَسُولُ اللهِ ﷺ لِلصَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ فَقُلْتُ: يَا رَسُولَ اللهِ! أَعَلَىٰ عَدُوِّ اللهِ عَبْدِ اللهِ بْنِ أُبَيٍّ الْقَائِلِ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا - يَعُدُّ أَيَّامَهُ - قَالَ: ورَسُولُ اللهِ ﷺ يَتَبَسَّمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قَالَ: «أَخِّرْ عَنِّي يَا عُمَرُ، إِنِّي قَدْ خُيِّرْتُ فَاخْتَرْتُ، قَدْ قِيلَ لِي ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾ [٨٠] لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ». قَالَ: ثُمَّ صَلَّى عَلَيْهِ وَمَشَى مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ. قَالَ: فَعَجَبٌ لِي وَجُرْأَتِي عَلَى رَسُولِ اللهِ ﷺ، وَاللهُ وَرَسُولُهُ أَعْلَمُ، فَوَاللهِ مَا كَانَ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الآيَتَانِ: ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ﴾ [٨٤] إِلَى آخِرِ الآيَةِ. قَالَ: فَمَا صَلَّى رَسُولُ اللهِ ﷺ بَعْدَهُ عَلَى مُنَافِقٍ وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى قَبَضَهُ اللهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

prayer over him. The Messenger of Allāh ﷺ came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: "O Messenger of Allāh! (You pray) for Allāh's enemy 'Abdullāh bin Ubayy, who on this day said this and that" – mentioning different days. He said: "The Messenger of Allāh ﷺ, was smiling until I had said too much to him and he said: 'Leave me O 'Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.[1] – If I knew that were I to ask more than seventy times that he would be forgiven, then I would do so." He said: "Then he performed the *Ṣalāt* for him and walked with him (his funeral procession) and he stood at his grave until it was finished. I was amazed at myself and my daring to talk like that to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ know better. But by Allāh! It was not long until these two *Ayāt* were revealed: 'And never pray for any of them who dies nor stand at his grave...[2] until the end of the *Āyah*. He said: "So afterwards the Messenger of Allāh ﷺ did not perform the *Ṣalāt* for a hypocrite, nor would he stand at

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

his grave until Allāh took him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الجنائز، باب ما يكره من الصلاة على المنافقين والاستغفار للمشركين، ح:١٣٦٦ من حديث الزهري به.

(13). 3098. Ibn 'Umar said: " 'Abdullāh bin 'Abdullāh bin Ubayy came to the Messenger of Allāh ﷺ when his father died, and said: 'Give me your shirt to shroud him in and perform the *Ṣalāt* upon him, and seek forgiveness for him.' So he (ﷺ) gave him his shirt, and said: 'When you are finished then inform me.' So when he wanted to perform the *Ṣalāt*, 'Umar tugged at him and said: 'Has not Allāh prohibited that you perform *Ṣalāt* over the hypocrites?' He said: 'I have been given the choice between two: 'Whether you seek forgiveness for them or you do not seek forgiveness for them...'[1] So he performed *Ṣalāt* for him. Then Allāh revealed: 'And never pray for any of them who dies, nor stand at his grave...'[2] So he abandoned praying for them." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٣) - ٣٠٩٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللهِ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: جَاءَ عَبْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ أُبَيٍّ إِلَى رَسُولِ اللهِ ﷺ حِينَ مَاتَ أَبُوهُ فَقَالَ: أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ [فِيهِ] وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ وقَالَ: «إِذَا فَرَغْتُمْ فَآذِنُونِي»، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ جَذَبَهُ عُمَرُ وقَالَ: أَلَيْسَ قَدْ نَهَى اللهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ الخِيرَتَيْنِ ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾» [٨٠] فَصَلَّى عَلَيْهِ، فَأَنْزَلَ اللهُ: ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [٨٤]، فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب لبس القميص، ح:٥٧٩٦ ومسلم، ح:٢٧٧٤ من حديث يحيى القطان به.

Comments:

The Prophet offered the funeral prayer over 'Abdullāh bin Ubayy to show kindness and sympathy to his faithful son, which he had personally made a

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

request for. Many of his friends embraced Islam by observing the profound manners and mercy of the Messenger of Allāh ﷺ. But in the future, there was a risk that the believers would feel uncomfortable because of participating in funeral prayers and in burial arrangements of the hypocrites; so thereafter the Prophet ﷺ never offered funeral prayer over a hypocrite.

(14). 3099. Abū Sa'eed Al-Khudrī said: "Two men disagreed over the *Masjid* whose foundation was laid upon *Taqwā* from the first day.[1] A man said: 'It is *Masjid Qubā'* and the other said: 'It is the *Masjid* of the Messenger of Allāh ﷺ.' So the Messenger of Allāh ﷺ said: 'It is this *Masjid* of mine.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* as a narration of 'Imrān bin Abī Anas]. This *Ḥadīth* has been reported from Abū Sa'eed through routes other than this, and Unais bin Abī Yaḥyā reported it from his father from Abū Sa'eed [may Allāh be pleased with him].

(١٤) - ٣٠٩٩ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: تَمَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ، فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءٍ، وقَالَ الآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ مَسْجِدِي هٰذَا».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ حَدِيثِ عِمْرَانَ بْنِ أَبِي أَنَسٍ]. وقَدْ رُوِيَ هٰذَا عَنْ أَبِي سَعِيدٍ مِنْ غَيْرِ هٰذَا الوَجْهِ، ورَوَاهُ أُنَيْسُ بْنُ أَبِي يَحْيَى عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللهُ عَنْهُ].

تخريج: [**إسناده صحيح**] وأخرجه أحمد: ٣/ ٨٩ والنسائي: ٢/ ٣٦، ح: ٦٩٨ عن قتيبة به ورواه مسلم، ح: ١٣٩٨ من حديث عبدالرحمن بن أبي سعيد * وحديث أنيس بن أبي يحيى عن أبيه تقدم: ٣٢٣.

(15). 3100. Abū Hurairah narrated that the Prophet ﷺ said: "This *Āyah* was revealed about the people of Qubā': In it are men who love to purify themselves. And Allāh loves those who make themselves pure."[2] He said: "They used water to perform *Istinjā'* so this *Āyah* was revealed about them." (***Ḥasan***)

(١٥) - ٣١٠٠ - **حَدَّثَنَا** [مُحَمَّدُ بْنُ العَلَاءِ] أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا يُونُسُ بْنُ الْحَارِثِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَزَلَتْ هَذِهِ الآيَةُ فِي أَهْلِ قُبَاءٍ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ

[1] *At-Tawbah* 9:108.
[2] *At-Tawbah* 9:108.

﴿يُحِبُّ ٱلْمُطَّهِّرِينَ﴾ [١٠٨]: قَالَ: «كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ هَذِهِ الآيَةُ فِيهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَأَنَسِ ابْنِ مَالِكٍ وَمُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ سَلَامٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route.

[He said:] There are narrations on this topic from Abū Ayyūb, Anas bin Mālik and Muḥmmad bin 'Abdullāh bin Salām.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب: في الاستنجاء بالماء، ح:٤٤ عن أبي كريب به وله شاهد عند ابن ماجه، ح:٣٥٥ وسنده حسن وصححه الحاكم: ١/ ١٥٥ ووافقه الذهبي
* وفي الباب عن أبي أيوب وأنس بن مالك [ابن ماجه، ح:٣٥٥] ومحمد بن عبدالله بن سلام [أحمد:٦/٦].

Comments:

This *Ḥadīth* makes mention of purifying oneself with water after relieving oneself, purification with water after relieving oneself, is proven through the authentic *Aḥādīth*. The aim of the Verse is that these people would take great care of both purifications, apparent and hidden. Allāh Almighty loves such pure people. As for the issue of cleansing with stones after relieving oneself, there is no doubt in its status of desirability; though there is no authentic *Ḥadīth* with regard to the issue that the people of Qubā would use both substances at a time for purification. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 120]

(١٦) - ٣١٠١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ [كُوفِيٌّ]، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ لَهُ: أَتَسْتَغْفِرُ لأَبَوَيْكَ وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوَلَيْسَ اسْتَغْفَرَ إِبْرَاهِيمُ لأَبِيهِ وَهُوَ مُشْرِكٌ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَنَزَلَتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾ [١١٣].

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ

(16). 3101. 'Alī narrated: "I heard a man seeking forgiveness for his parents who were idolaters, so I said to him: 'You seek forgiveness for your parents while they are idolaters?' He said: 'Did Ibrāhīm not seek forgiveness for his father, and he was an idolater?' So I mentioned that to the Prophet ﷺ and (the following) was revealed: It is not for the Prophet nor those who believe, that they should seek forgiveness for the idolaters."[1] (*Ḍa'īf*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*.

[1] *At-Tawbah* 9:113.

[He said:] There is something on this topic from Sa'eed bin Al-Musayyab from his father.

الْمُسَيَّبِ، عَنْ أَبِيهِ.

تخريج: [**إسناده ضعيف**] وأخرجه النسائي: ٤/ ٩١، ح:٢٠٣٨ (الجنائز، باب النهي عن الاستغفار للمشركين) من حديث سفيان الثوري به وصرح بالسماع عند أبي يعلى: ١/ ٢٨٠، ح: ٣٣٥ وصححه الحاكم: ٢/ ٣٣٥ ووافقه الذهبي أبو إسحاق مدلس وعنعن وللحديث شواهد عند الحاكم وغيره * وفي الباب عن سعيد بن المسيب عن أبيه [البخاري، ح:١٣٦٠ ومسلم، ح: ٢٤].

Comments:

This Verse makes the ambition clear about the people for whom the truth of religion has become manifest after having established the evidence upon them, and they have not yet embraced Islam. The believers should not seek forgiveness for them, because such rebels deserve the wrath of Allāh.

(17). 3102. 'Abdur-Raḥmān bin Ka'b bin Mālik narrated from his father who said: "I did not remain behind from any of the battles the Prophet ﷺ fought in, until the battle of Tabūk, except for Badr. And the Prophet ﷺ did not scold anyone who remained behind from Badr, because he only went out to look for the caravan. The Quraish came out to help their caravan, so they met without an appointment as Allāh the Mighty and Sublime, said. By my life, people consider the most honorable of battles of the Messenger of Allāh ﷺ to be that of Badr, but I would not have liked to attend it instead of giving my oath of allegiance on the night of Al-'Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind from the Prophet ﷺ until the battle of Tabūk, and it was the last of the battles he fought. The Messenger of Allāh ﷺ informed the people of the departure" – and he mentioned the *Ḥadīth* in its entirety, and said

(١٧) - ٣١٠٢ - **حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:** حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: لَمْ أَتَخَلَّفْ، عَنِ النَّبِيِّ ﷺ فِي غَزْوَةٍ غَزَاهَا حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ إِلَّا بَدْرًا، وَلَمْ يُعَاتِبِ النَّبِيُّ ﷺ أَحَدًا تَخَلَّفَ عَنْ بَدْرٍ، إِنَّمَا خَرَجَ يُرِيدُ الْعِيرَ، فَخَرَجَتْ قُرَيْشٌ مُغِيثِينَ لِعِيرِهِمْ، فَالْتَقَوْا عَنْ غَيْرِ مَوْعِدٍ كَمَا قَالَ اللهُ عَزَّ وَجَلَّ، وَلَعَمْرِي إِنَّ أَشْرَفَ مَشَاهِدِ رَسُولِ اللهِ ﷺ فِي النَّاسِ لَبَدْرٌ، وَمَا أُحِبُّ أَنِّي كُنْتُ شَهِدْتُهَا مَكَانَ بَيْعَتِي لَيْلَةَ الْعَقَبَةِ حَيْثُ تَوَاثَقْنَا عَلَى الإِسْلَامِ، ثُمَّ لَمْ أَتَخَلَّفْ بَعْدُ عَنِ النَّبِيِّ ﷺ حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ وَهِيَ آخِرُ غَزْوَةٍ غَزَاهَا، وَآذَنَ النَّبِيُّ ﷺ النَّاسَ بِالرَّحِيلِ - فَذَكَرَ الْحَدِيثَ بِطُولِهِ قَالَ: - فَانْطَلَقْتُ إِلَى النَّبِيِّ ﷺ فَإِذَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَوْلَهُ الْمُسْلِمُونَ وَهُوَ يَسْتَنِيرُ كَاسْتِنَارَةِ الْقَمَرِ، وَكَانَ إِذَا سُرَّ بِالأَمْرِ اسْتَنَارَ،

فَجِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ: «أَبْشِرْ يَا كَعْبُ بْنَ مَالِكٍ بِخَيْرِ يَوْمٍ أَتَى عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ». فَقُلْتُ: يَا نَبِيَّ اللهِ! أَمِنْ عِنْدِ اللهِ أَمْ مِنْ عِنْدِكَ؟ فَقَالَ: «بَلْ مِنْ عِنْدِ اللهِ»، ثُمَّ تَلَا هٰؤُلَاءِ الآيَاتِ: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ﴾ [التوبة:١١٧] [حَتَّى بَلَغَ ﴿وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾ [١١٨] قَالَ: وَفِينَا أُنْزِلَتْ أَيْضًا: ﴿ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ [١١٩]. قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! إِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا، وَأَنْ أَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِهِ. فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ». فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. قَالَ: فَمَا أَنْعَمَ اللهُ عَلَيَّ نِعْمَةً بَعْدَ الإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولَ اللهِ ﷺ حِينَ صَدَقْتُهُ أَنَا وَصَاحِبَايَ وَلَا نَكُونُ كَذَبْنَا فَهَلَكْنَا كَمَا هَلَكُوا، وإِنِّي لَأَرْجُو أَنْ لَا يَكُونَ اللهُ أَبْلَى أَحَدًا فِي الصِّدْقِ مِثْلَ الَّذِي أَبْلَانِي، مَا تَعَمَّدْتُ لِكَذِبَةٍ بَعْدُ، وإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِيَ اللهُ فِيمَا بَقِيَ.

– "So I went to the Prophet ﷺ and he was sitting in the *Masjid*, surrounded by the Muslims. He was beaming like the moon beams. When he was happy about a matter he would beam. So I came and sat in front of him. He said: 'Receive glad tidings – O Ka'b bin Mālik – of the best day you have seen since your mother bore you!' So I said: 'O Prophet of Allāh! Is it from Allāh or from you?' He said: 'From Allāh.' Then he recited these *Āyāt*: Allāh has forgiven the Prophet, the *Muhājirīn*, and the *Anṣār* who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most-Merciful.[1] [until he reached: Verily Allāh is the One Who forgives and accepts repentance, Most-Merciful.][2] He said: "And it was about us that (the following) was revealed as well: Have *Taqwā* of Allāh, and be with the those who are true."[3] He said: "O Prophet of Allāh! Part of my repentance is to not say but the truth, and to give up all of my wealth as charity for Allāh and His Messenger.' So the Prophet ﷺ said: 'Keep some of your wealth for yourself, for indeed that is better for you.' I said: 'So I will keep my share from Al-Khaibar.'" He said: "So after my acceptance of Islām,

[1] *At-Tawbah* 9:117.
[2] *At-Tawbah* 9:118.
[3] *At-Tawbah* 9:119.

Allāh did not grant me a greater favor than when I and my two companions told the truth to the Messenger of Allāh ﷺ and we were not among the liars to be ruined like the others were ruined. Indeed I hope that Allāh will not test anyone over telling the truth as he tested me. I did not resort to a lie ever since then, and I hope that Allāh will protect me regarding what remains to come." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* has been reported from Az-Zuhrī with differences in the chain. It has been said: "From 'Abdur-Raḥmān bin 'Abdullāh bin Ka'b bin Mālik from his father, from Ka'b." And it has been said otherwise. Yūnus bin Yazīd reported this *Ḥadīth* from Az-Zuhrī, from 'Abdur-Raḥmān bin 'Abdullāh [bin Ka'b] bin Mālik, that his father narrated to him, from Ka'b bin Mālik.

[قَالَ:] وقَدْ رُوِيَ عَنِ الزُّهْرِيِّ هٰذَا الحَدِيثُ بِخِلَافِ هٰذَا الإِسْنَادِ، [وَ]قَدْ قِيلَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ ، عَنْ أَبِيهِ، عَنْ كَعْبٍ، وقَدْ قِيلَ غَيْرُ هٰذَا . وَرَوَى يُونُسُ بْنُ يَزِيدَ هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ [بْنِ كَعْبٍ] بْنِ مالِكٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ كَعْبِ بْنِ مَالِكٍ.

تخريج: متفق عليه، وأخرجه البخاري (المغازي، باب حديث كعب بن مالك . . . إلخ، ح:٤٤١٨) ومسلم، ح:٢٧٦٩ من حديث معمر به ❊ حديث يونس بن يزيد الأيلي: رواه البخاري، ح:٤٦٧٦.

(18).3103. Az-Zuhrī narrated: "From 'Ubaid bin As-Sabbāq, that Zaid bin Thābit narrated to him, he said: 'Abū Bakr Aṣ-Ṣiddīq sent for me – (regarding) those killed at Al-Yamāmah – and 'Umar bin Al-Khaṭṭāb was with him.

He (Abū Bakr) said: " 'Umar came to me and said: 'The fighting inflicted many casualties among the reciters of the Qur'ān on the Day of Al-Yamāmah, and I fear that there will be more casualties among the

(١٨) - ٣١٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ الصِّدِّيقُ - مَقْتَلَ أَهْلِ الْيَمَامَةِ - فَإِذَا عُمَرُ ابْنُ الْخَطَّابِ عِنْدَهُ، فَقَالَ: إِنَّ عُمَرَ قَدْ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ بِقُرَّاءِ الْقُرْآنِ يَوْمَ الْيَمَامَةِ، وإِنِّي لَأَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ

reciters in other parts of the land, such that much of the Qur'ān may be lost. In my view, you should order that the Qur'ān be collected.'"

Abū Bakr said to 'Umar: "How can I do something which was not done by the Messenger of Allāh ﷺ?" 'Umar said: 'By Allāh! It is something good.' 'Umar continued trying to convince me until Allāh opened up my chest to that which He had opened the chest of 'Umar, and I saw it as he saw it."

Zaid said: 'Abū Bakr said: "You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allāh as the Qur'ān was revealed." He (Zaid) said: 'By Allāh! If they had ordered me to move one of the mountains it would have been lighter on me than that.' He said: 'I said: "How will you do something which was not done by the Messenger of Allāh ﷺ?" Abū Bakr said: "By Allāh! It is something good." Abū Bakr and 'Umar continued trying to convince me, until Allāh opened up my chest for that, just as He had opened their chests, the chest of Abū Bakr and the chest of 'Umar. So I began searching for Qur'ānic material from parchments, leaf stalks of date-palms and *Al-Likhāf* – meaning stones – and the chests of men. I found the end of *Sūrah Barā'ah* with Khuzaimah bin Thābit: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any

بِالْقُرَّاءِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قَالَ أَبُو بَكْرٍ لِعُمَرَ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللهِ خَيْرٌ. فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِيهِ الَّذِي رَأَى.

قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: إِنَّكَ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ لِرَسُولِ اللهِ ﷺ الْوَحْيَ فَتَتَبَّعِ الْقُرْآنَ. قَالَ: فَوَاللهِ، لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِنْ ذَلِكَ. قَالَ: قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ واللهِ خَيْرٌ. فلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ أَبُو بَكْرٍ وَعُمَرُ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَهُمَا: صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرِّقَاعِ وَالْعُسُبِ وَاللِّخَافِ - يَعْنِي الْحِجَارَةَ [وَالرِّقَاقَ] وَصُدُورِ الرِّجَالِ فَوَجَدْتُ آخِرَ سُورَةِ بَرَاءَةَ مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ فَإِن تَوَلَّوْا فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾ [١٢٨، ١٢٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: "Allāh is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne."'[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، فضائل القرآن، باب جمع القرآن، ح:٤٩٨٦ من حديث إبراهيم ابن سعد به.

Comments:

When the Prophet ﷺ had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur'ān began to fall victims of various battles and were martyred. It was then realised that the Qur'ān should be gathered in the form of a proper textual book. The Qur'ān was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet ﷺ and they had the strongest enthusiastic passion of following the footsteps of the Messenger of Allāh, they would never approve of any kind of disobedience to the example of the Messenger of Allāh ﷺ. As the Prophet ﷺ did not gather the whole Qur'ān in form of a proper textual book, so Abū Bakr was reluctant to do so. But when he became certain that the Prophet ﷺ did not do so because of a certain reason — as he would dictate to write various Revealed Verses at different places in different *Sūrah*, and there was also the possibility of abrogation of the Verses — after the demise of the Messenger of Allāh ﷺ this reason had come to an end. So the current circumstances and the common benefits of the *Ummah* demanded the preparation of the Qur'ān in the form of a proper textual book; finally Abū Bakr agreed to perform this duty.

(19). 3104. Az-Zuhrī narrated from Anas who said: "Ḥudhaifah bin Al-Yamān came to 'Uthmān, at the time when the people of Ash-Shām and the people of Al-'Irāq were waging war to conquer Armīnīyah and Adharbījān.

(١٩) - ٣١٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ حُذَيْفَةَ قَدِمَ عَلَى عُثْمَانَ بْنِ عَفَّانَ، وَكَانَ يُغَازِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةَ وَأَذْرَبِيجَانَ مَعَ أَهْلِ

[1] *At-Tawbah* 9:128, 129.

الْعِرَاقِ، فَرَأَى حُذَيْفَةُ اخْتِلَافَهُمْ فِي الْقُرْآنِ، فَقَالَ لِعُثْمَانَ بْنِ عَفَّانَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَدْرِكْ هَذِهِ الأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ كَمَا اخْتَلَفَتِ الْيَهُودُ وَالنَّصَارَى، فَأَرْسَلَ إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكِ، فَأَرْسَلَتْ حَفْصَةُ إِلَى عُثْمَانَ بْنِ عَفَّانَ بِالصُّحُفِ، فَأَرْسَلَ عُثْمانُ إِلَى زَيْدِ بْنِ ثَابِتٍ وَسَعِيدِ بْنِ الْعَاصِ وَعَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ وَعَبْدِ اللهِ بْنِ الزُّبَيْرِ، أَنِ انْسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ، وقَالَ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةِ: مَا اخْتَلَفْتُمْ فِيهِ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، حَتَّى نَسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ، بَعَثَ عُثْمَانُ إِلَى كُلِّ أُفُقٍ بِمُصْحَفٍ مِنْ تِلْكَ الْمَصَاحِفِ الَّتِي نَسَخُوا.

قَالَ الزُّهْرِيُّ: وحَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ [ابْنِ ثَابِتٍ] أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: فَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزَابِ كُنْتُ أَسْمَعُ رَسُولَ اللهِ ﷺ يَقْرَؤُهَا ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ﴾ [الأحزاب: ٢٣]، فَالْتَمَسْتُهَا فَوَجَدْتُهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ أَوْ أَبِي خُزَيْمَةَ فَأَلْحَقْتُهَا فِي سُورَتِهَا.

قَالَ الزُّهْرِيُّ: فَاخْتَلَفُوا يَوْمَئِذٍ فِي التَّابُوتِ

Hudhaifah saw their (the people of Ash-Shām and Al-'Irāq) different forms of recitation of the Qur'ān. So he said to 'Uthmān: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthmān) sent a message to Hafsah (saying): 'Send us the manuscripts so that we may copy them in the *Muṣāḥif*[1] then we shall return it to you.' So Hafsah sent the manuscripts to 'Uthmān bin 'Affān. 'Uthmān then sent order for Zaid bin Thābit, Sa'eed bin Al-'Āṣ, 'Abdur-Rahmān bin Al-Hārith bin Hishām, and 'Abdullāh bin Az-Zubair to copy the manuscripts in the *Muṣāḥif*. 'Uthmān said to the three Quraish men: 'In case you disagree with Zaid bin Thābit on any point in the (recitation dialect of the) Qur'ān, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the *Muṣāḥif*, 'Uthmān sent one *Muṣḥaf* from those *Muṣāḥif* that they had copied to every province."

Az-Zuhrī said: "Khārijah bin Zaid [bin Thābit] narrated to me that Zaid bin Thābit said: 'I missed an *Āyah* of *Sūrat Al-Aḥzāb* that I heard the Messenger of Allāh ﷺ reciting: Among the believers are men who have been true to their covenant with Allāh, of them, some have fulfilled their obligations, and

[1] Plural of *Muṣḥaf*, a written copy of the Qur'ān.

وَالتَّابُوهِ، فَقَالَ الْقُرَشِيُّونَ: التَّابُوتُ، وقَالَ زَيْدٌ: التَّابُوهُ، فَرُفِعَ اخْتِلَافُهُمْ إِلَى عُثْمَانَ، فَقَالَ: اكْتُبُوهُ التَّابُوتَ، فَإِنَّهُ نَزَلَ بِلِسَانِ قُرَيْشٍ.

قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ كَرِهَ لِزَيْدِ ابْنِ ثَابِتٍ نَسْخَ الْمَصَاحِفِ، وَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ أُعْزَلُ عَنْ نَسْخِ كِتَابَةِ الْمُصْحَفِ وَيَتَوَلَّاهَا رَجُلٌ، وَاللهِ لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَفِي صُلْبِ رَجُلٍ كَافِرٍ - يُرِيدُ زَيْدَ بْنَ ثَابِتٍ - وَلِذَلِكَ قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: يَا أَهْلَ الْعِرَاقِ اكْتُمُوا الْمَصَاحِفَ الَّتِي عِنْدَكُمْ وَغُلُّوهَا، فَإِنَّ اللهَ يَقُولُ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ﴾ [آل عمران: ١٦١] فَالْقُوا اللهَ بِالْمَصَاحِفِ.

قَالَ الزُّهْرِيُّ: فَبَلَغَنِي أَنَّ ذَلِكَ كَرِهَ مِنْ مَقَالَةِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ أَفَاضِلِ أَصْحَابِ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ الزُّهْرِيِّ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

some of them are still waiting.[1] – so I searched for it and found it with Khuzaimah bin Thābit, or Abū Khuzaimah, so I put it in its *Sūrah*.'"

Az-Zuhrī said: "They differed then with *At-Tābūt* and *At-Tābūh*. The Quraish said: *At-Tābūt* while Zaid said: *At-Tābūh*. Their disagreement was brought to 'Uthmān, so he said: 'Write it as *At-Tābūt*, for it was revealed in the tongue of the Quraish.'"

Az-Zuhrī said: " 'Ubaidullāh bin 'Abdullāh bin 'Utbah informed me that 'Abdullāh bin Mas'ūd disliked Zaid bin Thābit copying the *Muṣāḥif*, and he said: 'O you Muslim people! Avoid copying the *Muṣḥaf* and recitation of this man. By Allāh! When I accepted Islam he was but in the loins of a disbelieving man' – meaning Zaid bin Thābit – and it was regarding this that 'Abdullāh bin Mas'ūd said: 'O people of Al-'Irāq! Keep the *Muṣāḥif* that are with you, and conceal them. For indeed Allāh said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement.[2] So meet Allāh with the *Muṣāḥif*.'"

Az-Zuhrī said: "It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allāh ﷺ disliked that view of Ibn Mas'ūd." **(*Ṣaḥīḥ*)**

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[1] *Al-Aḥzāb* 33:23.

[2] *Āl 'Imrān* 3:161.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it is the narration of Az-Zuhrī, and we do not know of it except as his narration.

تخريج: وأخرجه البخاري، أيضًا، ح:٤٩٨٧ من حديث إبراهيم بن سعد به.

Comments:

Abū Bakr ﷺ, during his caliphate, gathered together the pieces of the Qur'ān written on different materials, and he assigned this task to Zaid bin Thābit ﷺ. 'Umar ﷺ also agreed to this. Zaid gathered the Verses of the whole Qur'ān in the form of booklets, and each *Sūrah* was in a separate booklet; therefore this copy of the Qur'ān consisted of tremendous number of booklets. In the reign of 'Uthmān ﷺ, the people began to differ in the issue of the recital dialect of the Qur'ān, each group regarded its recital correct and the other's wrong. So the need of preparing an agreed and comprehensive copy of the Qur'ān emerged; for which a standard copy of the Qur'ān was prepared.

Chapter 10. Regarding *Sūrah Yūnus*

(المعجم ١٠) - [بَابٌ:] وَمِنْ سُورَةِ يُونُسَ (التحفة ١١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3105. Ṣuhaib narrated from the Prophet ﷺ, regarding the saying of Allāh Most High: And for those who have done good is the best and even more.[1] – He (ﷺ) said: "When the inhabitants of Paradise have entered Paradise a caller will call out: 'Indeed there remains for you a promise with Allāh, and He wants to reward you with it.' They will say: 'Have our faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?'" He said: "So the Veil will be lifted." He said: "By

(١) - ٣١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ: إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا وَيُرِيدُ أَنْ يُنْجِزَكُمُوهُ قَالُوا: أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنَجِّينَا مِنَ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ؟» قَالَ: «فَيُكْشَفُ الْحِجَابُ». قَالَ: «فَوَاللهِ مَا

[1] *Yūnus* 10:26.

Allāh! Nothing given to them [by Allāh] will be more beloved to them than looking at Him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is the narration of Ḥammād bin Salamah, and more than one reported it like this from Ḥammād bin Salamah, in *Marfū'* form. Sulaimān bin Al-Mughīrah reported this *Ḥadīth* from Thābit, from 'Abdur-Raḥmān bin Abī Lailā as his saying, and he did not mention "from Ṣuhaib, from the Prophet ﷺ" in it.

أَعْطَاهُمُ [اللهُ] شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ. هٰكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ مَرْفُوعًا. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ هٰذَا الحَدِيثَ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ قَوْلَهُ ولَمْ يَذْكُرْ فِيهِ عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم كما تقدم: ٢٥٥٢.

Comments:

This narration and its comments appeared earlier; see no. 2552.

(2). 3106. 'Aṭā' bin Yasār narrated from a man among the people of Egypt who said: "I asked Abū Ad-Dardā' about this *Āyah*: For them is good news, in the life of the present world.[1] He said: 'No one asked me about it since I asked the Messenger of Allāh ﷺ about it, and he ﷺ said: "No one asked me about it other than you, since it was revealed. It is the righteous dream that the Muslim sees, or that is seen about him." (*Ḥasan*)

(Another chain) with similar.

(٢) - ٣١٠٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الآيَةِ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ [٦٤]، قَالَ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْهَا، فَقَالَ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرُكَ مُنْذُ أُنْزِلَتْ: هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صالِحٍ السَّمَّانِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ، عَنْ أَبِي الدَّرْدَاءِ، فَذَكَرَ نحْوَهُ.

(3). (Another chain) from Abū Ṣāliḥ, from Abū Ad-Dardā', from

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي

[1] *Yūnus* 10:64.

صَالِحٍ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
وَلَيْسَ فِيهِ عَنْ عَطَاءِ بْنِ يَسَارٍ.
[قَالَ:] وفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ.

the Prophet ﷺ with similar, and it does not contain: "From 'Aṭā' bin Yasār." (***Ḥasan***)

[He said:] There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

تخريج: [**حسن**] تقدم:٢٢٧٣ وحديث سفيان بن عيينة عن عبدالعزيز: رواه أحمد والحميدي، ح:٣٩٣ وصرح بالسماع وفي الباب عن عبادة بن الصامت (تقدم: ٢٢٧٥).

Comments:

This *Ḥadīth* has already been mentioned in the chapters on Interpretation of Dreams. (nos. 2273 and 2275)

(٤) - ٣١٠٧ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمَّا أَغْرَقَ اللهُ فِرْعَوْنَ قَالَ: آمَنْتُ أَنَّهُ لَا إِلٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ. فَقَالَ جِبْرَئِيلُ: يَا مُحَمَّدُ لَوْ رَأَيْتَنِي وَأَنَا آخُذُ مِنْ حَالِ الْبَحْرِ وَأَدُسُّهُ فِي فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةُ».

(4). 3107. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "When Allāh drowned Fir'awn he said: 'I believe that there is no god except the One that the children of Isrā'īl believe in.' So Jibra'īl said: 'O Muḥammad ! If you could only have seen me, while I was taking (the mud) from the sea, and filling his mouth out of fear that the mercy would reach him.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [**حسن**] وأخرجه أحمد:١/ ٢٤٥ من حديث حماد بن سلمة به وعلي بن زيد ضعيف والحديث الآتي شاهد له.

Comments:

This *Ḥadīth* teaches us about the Vastness and Abundance of Allāh's Mercy, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use.

(٥) - ٣١٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا خالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

(5).3108. Shu'bah narrated: " 'Adī bin Thābit and 'Aṭā' bin As-Sā'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbās – and one of them mentioned that it was from the Prophet ﷺ – that he

ابْنِ عَبَّاسٍ، ذَكَرَ أَحَدُهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ أَنَّ جِبْرَئِيلَ جَعَلَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ خَشْيَةَ أَنْ يَقُولَ لَا إِلٰهَ إِلَّا اللهُ فَيَرْحَمَهُ اللهُ، أَوْ خَشْيَةَ أَنْ يَرْحَمَهُ [اللهُ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ [مِنْ هٰذَا الْوَجْهِ].

mentioned that Jibra'īl began shoving clay in the mouth of Fir'awn out of fear that he would say *Lā Ilāha illallāh* and Allāh would have mercy upon him – or fearing that Allāh would have mercy upon him." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*. [from this route].

تخريج: **[إسناده حسن]** وأخرجه النسائي في الكبرى، ح:١١٢٣٨ من حديث شعبة عن عطاء ابن السائب به وصححه ابن حبان، ح:١٧٤٥ والحاكم على شرط الشيخين: ١/ ٥٧، ٢/ ٣٤٠ ووافقه الذهبي.

Comments:

When the stubborn and rebellious come under Allāh's grip of punishment, they then, by rubbing their nose on the ground, acknowledge and express the truth, which they never wanted to hear of before.

Chapter 11. Regarding *Sūrah Hūd*

(المعجم ١١) - **[بَابٌ:] وَمِنْ سُورَةِ هُود** (التحفة ١٢)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - **٣١٠٩ - حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

قَالَ أَحْمَدُ [بْنُ مَنِيعٍ]: قَالَ يَزِيدُ بْنُ هَارُونَ: الْعَمَاءُ، أَيْ لَيْسَ مَعَهُ شَيْءٌ.

[قَالَ أَبُو عِيسَى:] هٰكَذَا يَقُولُ حَمَّادُ بْنُ

(1). 3109. Wakī' bin Hudus narrated from his uncle Abū Razīn who said: "I said: 'O Messenger of Allāh! Where was our Lord before He created His creation?' He said: 'He was (above) the clouds – no air was under him, no air was above him, and He created His Throne upon the water.'" (***Hasan***)

Ahmad [bin Manī'] said: "Yazīd bin Hārūn said (regarding) the air – 'It means there was nothing with him.'"

[Abū 'Eīsā said:] This is what was said by Hammād bin Salamah:

سَلَمَةَ: وَكِيعُ بْنُ حُدُسٍ، ويقول شُعْبَةُ وأَبُو عَوانَةَ وَهُشَيْمٌ: وَكِيعُ بْنُ عُدُسٍ [وهُوَ أَصَحُّ وأَبُو رَزِينٍ اسْمُهُ لَقِيطُ بْنُ عامِرٍ. قَالَ: و]هٰذَا حَدِيثٌ حَسَنٌ.

"Wakī' bin Hudus." Shu'bah, Abū 'Awānah, and Hushaim said: "Wakī' bin 'Udus" [and it is more correct. Abū Razīn's name is Laqīṭ bin 'Āmir. He said:] This *Ḥadīth* is *Ḥasan*.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح:١٨٢ من حديث يزيد بن هارون به وصححه ابن حبان، ح:٣٩ والحاكم:٤/ ٥٦٠ ووافقه الذهبي * وكيع ابن حدس حسن الحديث وثقه الترمذي وابن حبان والحاكم وغيرهم.

Comments:

The narration of *Ṣaḥīḥ Al-Bukhārī* is: 'There was Allāh and nothing was there other than Him' and 'His Throne was on the water'.

(٢) - ٣١١٠ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يُمْلِي»، وَرُبَّمَا قَالَ: «يُمْهِلُ الظَّالِمَ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»، ثُمَّ قَرَأَ: «﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾» [١٠٢] الآية.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وقَدْ رَوَى أَبُو أُسَامَةَ عَنْ بُرَيْدٍ نَحْوَهُ، وقَالَ: «يُمْلِي».

حَدَّثَنَا إِبْراهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ [بْنِ أَبِي بُرْدَةَ]، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَقَالَ: يُمْلِي، ولَمْ يَشُكَّ فِيهِ.

(2) 3110. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Blessed and Most High gives respite (*Yumlī*)" and perhaps he said: "(*Yumhil*)[1] respite to the wrong-doer until, when He seizes him, and he cannot escape." Then he recited the *Āyah*:, Such is the punishment of your Lord when He seizes the towns while they are doing wrong.[2] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

Abū Usāmah reported it from Buraid similarly, and he said: "*Yumlī*."

(Another chain) from Abū Mūsā, from the Prophet ﷺ with similar, and he said: "*Yumlī*" having no doubt about it.

[1] Both have similar meanings here.

[2] *Hūd* 11:102.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة﴾ إلخ، ح:٤٦٨٦ ومسلم، ح:٢٥٨٣ من حديث أبي معاوية الضرير به.

Comments:

Allāh inflicts punishment on the nations and towns because of their wrongdoing, transgression and rebellion. He ﷻ never oppresses anyone; people call for their own destruction through various means by disobeying the commandments of Allāh and His Messenger.

(3). 3111. Ibn 'Umar narrated that 'Umar bin Al-Khaṭṭāb said: "When this *Āyah* was revealed: Some among them will be wretched and (others) blessed.[1] I asked the Messenger of Allāh ﷺ saying: 'O Prophet of Allāh! Based upon what are we then working; something that has already finished, or something that has not yet happened?' He said: 'Rather something that has happened, and the Pens have already passed over it O 'Umar! But for everyone, what he has been created for is made easy.'"[2] ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, we do not know of it except as a narration of 'Abdul-Malik bin 'Amr.

(٣) - ٣١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُنْدَارٌ]: حَدَّثَنَا أَبُو عامِرٍ الْعَقَدِيُّ - هُوَ عَبْدُالمَلِكِ بْنُ عَمْرٍو -: أَخْبَرَنَا سُلَيْمَانُ بْنُ سُفْيَانَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾ [١٠٥] سَأَلْتُ رَسُولَ اللهِ ﷺ، فَقُلْتُ: يَا نَبِيَّ اللهِ! فَعَلَى مَا نَعْمَلُ؟ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ، أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ؟ قَالَ: «بَلْ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ وَجَرَتْ بِهِ الأَقْلَامُ يَا عُمَرُ، وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِالمَلِكِ بْنِ عَمْرٍو.

تخريج: [حسن] وأخرجه عبد بن حميد، ح:٣٠ عن أبي عامر عبد الملك بن عمرو العقدي به * سليمان بن سفيان: ضعيف (تقريب) وللحديث شواهد عند ابن حبان، ح:١٨٠٧ وابن أبي عاصم، ح:١٦١-١٧٠ وغيرهما.

Comments:

What type of deeds a person will perform in this world; it is already in the all-encompassing Knowledge of Allāh. He is well acquainted of the deeds a person will do in his life and he performs the same deeds in his life; Allāh has already written it, and Allāh's Knowledge regarding this is never incompetent. Therefore, it is impossible that a person will do what is different to what has been written; so he does what is written.

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[1] *Hūd* 11:105.

[2] See no. 2135.

(4). 3112. 'Abdullāh said: "A man came to the Prophet ﷺ and said: 'I fondled a woman who lives on the edge of Al-Madīnah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.' So 'Umar said to him: 'Allāh covered you, so you should have covered yourself.' The Messenger of Allāh ﷺ did not give him any reply. The man left but the Messenger of Allāh ﷺ sent a man after him to call him. He recited to him: 'And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful'[1] until the end of the *Āyah*. A man among the people said: 'Is this specific for him?' He (ﷺ) said: 'No. Rather for all of the people.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how it was reported by Isrā'īl from Simāk, from Ibrāhīm, from 'Alqamah and Al-Aswad, from 'Abdullāh from the Prophet ﷺ, and it is similar. Shu'bah reported it from Simāk [bin Ḥarb], from Ibrāhīm, from Al-Aswad, from 'Abdullāh from the Prophet ﷺ similarly. Sufyān Ath-Thawrī reported the same from Simāk, from Ibrāhīm, 'Abdur-Raḥmān bin Yazīd, from 'Abdullāh from the Prophet ﷺ. And the narrations of these people are more correct than the narration of

(٤) - ٣١١٢ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا وَأَنَا هٰذَا. فَاقْضِ فِيَّ مَا شِئْتَ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللهُ لَوْ سَتَرْتَ عَلَى نَفْسِكَ، فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللهِ ﷺ شَيْئًا، فَانْطَلَقَ الرَّجُلُ، فَأَتْبَعَهُ رَسُولُ اللهِ ﷺ رَجُلًا فَدَعَاهُ، فَتَلَا عَلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ﴾ [١١٤] إِلَى آخِرِ الآيَةِ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: هٰذَا لَهُ خَاصَّةً؟ قَالَ: «لَا، بَلْ لِلنَّاسِ كَافَّةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وهٰكَذَا رَوَى إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَرَوَى شُعْبَةُ عَنْ سِمَاكِ [بْنِ حَرْبٍ]، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِاللهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَرِوَايَةُ هٰؤُلَاءِ أَصَحُّ مِنْ رِوَايَةِ الثَّوْرِيِّ.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ:

[1] *Hūd* 11:114.

Ath-Thawrī.

(Another chain) from 'Abdullāh from the Prophet ﷺ with similar.

(Another chain) from 'Abdullāh bin Mas'ūd from the Prophet ﷺ with similar in meaning, but he did not mention "from Al-A'mash" in it. And Sulaimān At-Taimī reported this *Hadīth* from Abū 'Uthmān An-Nahdī, from Ibn Mas'ūd from the Prophet ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَعْمَشِ وَسِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: أَخْبَرَنَا الْفَضْلُ ابْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ عَنِ الأَعْمَشِ. وَقَدْ رَوَى سُلَيْمَانُ التَّيْمِيُّ هٰذَا الحَدِيثَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، التوبة، باب قوله تعالى: ﴿إن الحسنات يذهبن السيئات﴾، ح:٢٧٦٣/ ٤٢ عن قتيبة به.

(5). 3113. Mu'ādh bin Jabal said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! What do you say about a man who meets a woman and there is no acquaintance between them. So there is nothing that a man would do with his wife but he does it with her, except that he does not have intercourse with her?'" He said: "So Allāh revealed: And perform the *Salāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.[1] So he ordered him to perform *Wuḍū'* and *Salāt*." Then Mu'ādh said: "I said: 'O Messenger of Allāh! Is that

(٥) - ٣١١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رَجُلًا لَقِيَ امْرَأَةً وَلَيْسَ بَيْنَهُمَا مَعْرِفَةٌ، فَلَيْسَ يَأْتِي الرَّجُلُ إِلَى امْرَأَتِهِ شَيْئًا إِلَّا قَدْ أَتَى هُوَ إِلَيْهَا، إِلَّا أَنَّهُ لَمْ يُجَامِعْهَا؟ قَالَ: فَأَنْزَلَ اللهُ: ﴿وَأَقِمِ الصَّلَوٰةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ إِنَّ الْحَسَنَٰتِ يُذْهِبْنَ السَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَيُصَلِّيَ. قَالَ مُعَاذٌ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَهِيَ لَهُ خَاصَّةً أَمْ لِلْمُؤْمِنِينَ

[1] *Hūd* 11:114.

specifically for him, or for the believers in general?' He said: 'Rather it is for the believers in general.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] The chain for this *Ḥadīth* is not connected. 'Abdur-Raḥmān bin Abī Lailā did not hear from Mu'ādh bin Jabal. Mu'ādh bin Jabal died during the *Khilāfah* of 'Umar, and 'Umar was killed while 'Abdur-Raḥmān bin Abī Lailā was a small boy, the age of six years. He has reported from 'Umar, and he did see him. Shu'bah reported this *Ḥadīth* from 'Abdul-Mālik bin 'Umair, from 'Abdur-Raḥmān bin Abī Lailā from the Prophet ﷺ in *Mursal* form.

عَامَّةً؟ قَالَ: «بَلْ لِلْمُؤْمِنِينَ عَامَّةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ. وَمُعَاذُ بْنُ جَبَلٍ مَاتَ فِي خِلَافَةِ عُمَرَ وَقُتِلَ عُمَرُ وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى غُلَامٌ صَغِيرٌ ابْنُ سِتِّ سِنِينَ. وقَدْ رَوَى عَنْ عُمَرَ وَرَآه. وَرَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٥/ ٤.

Comments:

Two ends of the day mean: *Fajr, Ẓuhr* and *'Aṣr* or *Fajr* and *Maghrib* prayers. Some hours of the night mean: *Maghrib* and *'Ishā'* prayers or *'Ishā'* and midnight (*Tahajjud*) prayers. *Zulaf* is plural of *Zulfah* (part of night).

(6). 3114. Ibn Mas'ūd said that a man unlawfully kissed a woman. So he came to the Prophet ﷺ to ask him about its atonement. So (the following) *Āyah* was revealed: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night.[1] The man said: "Is this for me O Messenger of Allāh?" He said: "For you and for whoever does that among my *Ummah*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٦) - ٣١١٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنَ امْرَأَةٍ قُبْلَةَ حَرَامٍ، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ كَفَّارَتِهَا، فَنَزَلَتْ: ﴿وَأَقِمِ الصَّلَوٰةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ﴾ الآيَةَ، فَقَالَ الرَّجُلُ: أَلِي هَذِهِ يَا رَسُولَ اللهِ؟ فَقَالَ: «لَكَ وَلِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Hūd* 11:114.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وأقم الصلاة طرفي النهار وزلفًا من الليل﴾ إلخ، ح:٤٦٨٧ ومسلم، ح:٢٧٦٣ من حديث سليمان التيمي به.

Comments:

The narration of Mu'ādh reports that the Prophet ﷺ told to perform the prayer after making ablution, which informs us that if a bad deed is committed mistakenly, the prayer should be performed after it to get rid of its bad effects.

(7). 3115. Mūsā bin Ṭalḥah narrated that Abū Al-Yasar said: "A woman came to me selling dates. I said to her: 'There are better dates than these in the house.' So she entered the house with me. I had an urge for her so I began kissing her. I went to Abū Bakr and mentioned that to him, so he said: 'Cover what you have done, repent, do not inform any one, and never do it again.' So I went to 'Umar and mentioned that to him. He said: 'Cover what you have done, repent, do not inform any one, and never do it again.' Then I went to the Prophet ﷺ and mentioned it to him." He said "Is this how you take care of the wife of someone who is away fighting in Allāh's cause?" Such that he had wished he had not accepted Islam until that very time, and he thought that he must be one of the people of the Fire." He said: "The Messenger of Allāh ﷺ bowed his head for a long time, until Allāh revealed to him: And perform the *Salāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.[1] Abū Al-Yasar said:

(٧) - ٣١١٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي الْيَسَرِ قَالَ: أَتَتْنِي امْرَأَةٌ تَبْتَاعُ تَمْرًا، فَقُلْتُ: إِنَّ فِي الْبَيْتِ تَمْرًا أَطْيَبَ مِنْهُ. فَدَخَلَتْ مَعِي فِي الْبَيْتِ، فَأَهْوَيْتُ إِلَيْهَا فَقَبَّلْتُهَا، فَأَتَيْتُ أَبَا بَكْرٍ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: اسْتُرْ عَلَى نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ. فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: اسْتُرْ عَلَى نَفْسِكَ وَتُبْ ولَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ. فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ لَهُ: «أَخَلَفْتَ غَازِيًا فِي سَبِيلِ اللهِ فِي أَهْلِهِ بِمِثْلِ هٰذَا، حَتَّى تَمَنَّى أَنَّهُ لَمْ يَكُنْ أَسْلَمَ إِلَّا تِلْكَ السَّاعَةَ، حَتَّى ظَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ». قَالَ: وَأَطْرَقَ رَسُولُ اللهِ ﷺ طَوِيلًا حَتَّى أَوْحَى [اللهُ] إِلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾. قَالَ أَبُو الْيَسَرِ: فَأَتَيْتُهُ، فَقَرَأَهَا عَلَيَّ رَسُولُ اللهِ ﷺ، فَقَالَ أَصْحَابُهُ: يَا رَسُولَ اللهِ، أَلِهٰذَا خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً؟

[1] *Hūd* 11:114.

قَالَ: «بَلْ لِلنَّاسِ عَامَّةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَيْسُ بْنُ الرَّبِيعِ ضَعَّفَهُ وَكِيعٌ وغَيْرُهُ. وَرَوَى شَرِيكٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ هٰذَا الحَدِيثَ مِثْلَ رِوَايَةِ قَيْسِ بْنِ الرَّبِيعِ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَوَاثِلَةَ ابْنِ الأَسْقَعِ وَأَنَسِ بْنِ مَالِكٍ. وَأَبُو الْيَسَرِ هُوَ كَعْبُ بْنُ عَمْرٍو.

"So I went to him and the Messenger of Allāh ﷺ recited it for me. A Companion of his said: "O Messenger of Allāh! Is this specific, or is it for the people in general?" He said: "Rather it is for the people in general." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. Qais bin Rabī' was graded weak by Wakī' and others. Sharīk reported this *Hadīth* from 'Uthmān bin 'Abdullāh, and it is similar to the narration of Qais bin Rabī'.

[He said:] There are narrations on this topic from Abū Umāmah, Wāthilah bin Al-Asqa', Anas bin Mālik. Abū Al-Yasar's name is Ka'b bin 'Amr.

تخريج: [حسن] وأخرجه الطبراني في الكبير: ١٩/ ١٦٥ ح٣٧١ من حديث قيس بن الربيع به وتابعه شرق القاضي عند النسائي في الكبرى، ح: ١١٢٤٨ وصرح بالسماع * وفي الباب عن أبي أمامة [مسلم، ح: ٢٧٦٥] وواثلة بن الأسقع وأنس بن مالك [البخاري، ح: ٦٨٢٣ ومسلم، ح: ٢٧٦٤].

Comments:

Scholars differ over matters in these narrations. It should be observed that in each of these, the sin was confessed out of remorse; indicating that prayer and good deeds atone for some kinds of sins along with repentance.

Chapter 12. Regarding *Sūrah Yūsuf*

(المعجم ١٢) - [بَابٌ:] وَمِنْ سُورَةِ يُوسُفَ (التحفة ١٣)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣١١٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

(1). 3116. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: Yūsuf bin Ya'qūb bin

«إِنَّ الْكَرِيمَ بْنَ الْكَرِيمِ بْنِ الْكَرِيمِ بْنِ الْكَرِيمِ: يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ». قَالَ: «وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ، ثُمَّ جَاءَنِي الرَّسُولُ أَجَبْتُ»، ثُمَّ قَرَأَ «﴿فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِي قَطَّعْنَ أَيْدِيَهُنَّ﴾» [٥٠] قَالَ: «وَرَحْمَةُ اللهِ عَلَى لُوطٍ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ إِذْ قَالَ: ﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ﴾ [هود: ٨٠] فَمَا بَعَثَ اللهُ مِنْ بَعْدِهِ نَبِيًّا إِلَّا فِي ذِرْوَةٍ مِنْ قَوْمِهِ».

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو نَحْوَ حَدِيثِ الْفَضْلِ بْنِ مُوسَى، إِلَّا أَنَّهُ قَالَ: «مَا بَعَثَ اللهُ بَعْدَهُ نَبِيًّا إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ».

قَالَ مُحَمَّدُ بْنُ عَمْرٍو: وَالثَّرْوَةُ: الْكَثْرَةُ وَالْمَنَعَةُ.

[قَالَ أَبُو عِيسَى:] هٰذَا أَصَحُّ مِنْ رِوَايَةِ الْفَضْلِ بْنِ مُوسَى. وهٰذَا حَدِيثٌ حَسَنٌ.

Isḥāq bin Ibrāhīm." He said: "And if I were to have remained in the prison as long as Yūsuf, then the messenger came, I would have accepted." Then he recited: When the messenger came to him, he said: "Return to your king and ask him: 'What happened to the women who cut their hands?'"[1] He said: "May Allāh have mercy upon Lūṭ, certainly he used to lean toward powerful support, since he said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support."[2] So Allāh did not send a Prophet after him except among a high ranking family (*Dhirwah*) among his people."

(Another chain) except that he said: "Allāh did not send a Prophet after him except among a wealthy family (*Tharwah*) among his people."

Muḥammad bin 'Amr said: "*Ath-Tharwah* is riches and power. (***Ḥasan***)

[Abū 'Eīsā said:] This is more correct than the narration of Al-Faḍl bin Mūsā, (a narrator in the chain of no. 3116) and this *Ḥadīth* is *Ḥasan*.

تخريج: **[إسناده حسن]** وأخرجه النسائي في الكبرى، ح: ١١٢٥٤ من حديث الفضل بن موسى وأحمد: ٢/ ٣٣٢ من حديث محمد بن عمرو الليثي به وهو حسن الحديث وصححه ابن حبان، ح: ١٧٤٧ (الإحسان): ٦١٧٣، ٦١٧٤ والحاكم: ٢/ ٣٤٦، ٣٤٧، ٥٦١، ٥٧٠ على شرط مسلم.

Comments:

The Prophet ﷺ said so to express and magnify the perseverance, steadfastness and consistency of Prophet Yūsuf عليه السلام, he refused to be released from the prison without an investigation of the incident, in order to make

[1] *Yūsuf* 12:50.

[2] *Hūd* 11:80.

clear that none would dare to speak a single word of suspicion about him. It is a true fact that only a person of great virtue can realise the righteousness and significance of others.

Chapter 13. Regarding *Sūrat Ar-Ra'd*

(المعجم ١٣) - [بَابٌ:] وَمِنْ سُورَةِ الرَّعْدِ (التحفة ١٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3117. Ibn 'Abbās said: "The Jews came to the Prophet ﷺ and said: 'O Abul-Qāsim! Inform us about the thunder, what is it?' He said: 'An angel among the angels, who is responsible for the clouds. He has a piece of fire that he drives the clouds with wherever Allāh wills.' They said: 'Then what is this noise that we hear?' He said: 'It is him, striking the clouds when he drives them on, until it goes where it is ordered.' They said: 'You have told the truth.' They said: 'Then inform us about what Isrā'īl made unlawful for himself.' He said: 'He suffered from sciatica, and he could not find anything agreeable due to it (to consume) except for camel meat and its milk. So for that reason he made it unlawful.' They said: 'You have told the truth.'" ***(Hasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

(١) - ٣١١٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِالرَّحْمٰنِ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ اللهِ بْنِ الْوَلِيدِ - وكَانَ يَكُونُ فِي بَنِي عِجْلٍ -، عَنْ بُكَيْرِ بْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَتْ يَهُودُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: يَا أَبَا الْقَاسِمِ! أَخْبِرْنَا عَنِ الرَّعْدِ مَا هُوَ؟ قَالَ: «مَلَكٌ مِنَ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ، مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللهُ». فَقَالُوا: فَمَا هٰذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: «زَجْرُهُ بِالسَّحَابِ إِذَا زَجَرَهُ حَتَّى يَنْتَهِيَ إِلَى حَيْثُ أُمِرَ». قَالُوا: صَدَقْتَ. فَقَالُوا: فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ. قَالَ: «اشْتَكَى عِرْقَ النَّسَا فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا لُحُومَ الإِبِلِ وَأَلْبَانَهَا، فَلِذَلِكَ حَرَّمَهَا». قَالُوا: صَدَقْتَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٩٠٧٢ من حديث أبي نعيم به.

Comments:

Other narrations inform that when Yaqūb عليه السلام suffered from the mentioned disease and it got prolonged, he vowed if Allāh granted him healing from the disease he would then declare his favorite food and drink unlawful for

himself. His favorite food and drink was camels' meat and milk.

(2). 3118. Abū Hurairah narrated that the Prophet ﷺ commented on: "Some of them We make more excellent than others to eat."[1] He said: "The Daqal, the Persian,[2] the sweet, the bitter." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Zaid bin Abī Unaisah reported it from Al-A'mash, similar to this. Saif bin Muhammad (a narrator in the chain) is the brother of 'Ammār bin Muhammad. 'Ammār is more reliable than he is, and he is the brother of the sister of Sufyān Ath-Thawrī.

(٢) - ٣١١٨ - حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ: حَدَّثَنَا سَيْفُ بْنُ مُحَمَّدٍ الثَّوْرِيُّ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي ٱلْأُكُلِ﴾ [٤] قَالَ: «الدَّقَلُ وَالْفَارِسِيُّ وَالْحُلْوُ وَالْحَامِضُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وقَدْ رَوَاهُ زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنِ الأَعْمَشِ نَحْوَ هٰذَا. وَسَيْفُ بْنُ مُحَمَّدٍ هُوَ أَخُو عَمَّارِ بْنِ مُحَمَّدٍ. وَعَمَّارٌ أَثْبَتُ مِنْهُ، وَهُوَ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ.

تخريج: [ضعيف] وأخرجه الطبري في تفسيره:١٣/٦٨، ٦٩ عن محمود بن خداش به * حديث زيد بن أبي أنيسة: رواه الطبري:١٣/٦٩ الأعمش مدلس وعنعن.

Comments:

The plots of land are close to each other, all are irrigated with the same water but the quantity of the produce is different; the taste is different too, some are full of taste and some are less tasty and some are bitter. These differences and distinctions bear witness that only One All-Knowing and All-Wise has the control of the whole universal system and He is the One Who is running the universe under His Supervision.

Chapter 14. Regarding *Sūrah Ibrāhīm*

(المعجم ١٤) - [بَابٌ:] وَمِنْ سُورَةِ إِبْرَاهِيمَ (التحفة ١٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3119. Anas bin Mālik said: "The Messenger of Allāh ﷺ was brought a dish with unripe dates on

(١) - ٣١١٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ

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[1] *Ar-Ra'd* 13:4.

[2] Referring to different kinds of dates.

شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِقِنَاعٍ عَلَيْهِ رُطَبٌ فَقَالَ: ﴿مَثَلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا﴾ [٢٤، ٢٥] قَالَ: «هِيَ النَّخْلَةُ». ﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ﴾ [٢٦]. قَالَ: «هِيَ الْحَنْظَلَةُ».

قَالَ: فَأَخْبَرْتُ بِذَلِكَ أَبَا الْعَالِيَةِ. فَقَالَ: صَدَقَ وَأَحْسَنَ.

it. He said: The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.'[1] And he said: 'It is the date-palm.' And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.[2] He said: 'It is the colocynth tree."' (*Ṣaḥīḥ*)

He (Shu'aib, one of the narrators) said: "I informed Abū Al-'Āliyah of that. He said: 'He told the truth and very well.'"

(٢) - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبْحَابِ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي الْعَالِيَةِ. وَهٰذَا أَصَحُّ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَى غَيْرُ وَاحِدٍ مِثْلَ هٰذَا مَوْقُوفًا. وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَاهُ مَعْمَرٌ وَحَمَّادُ بْنُ زَيْدٍ وَغَيْرُ وَاحِدٍ وَلَمْ يَرْفَعُوهُ.

(2). (Another chain) from Anas bin Mālik with similar in meaning, but he did not narrate it in *Marfū'* form, and he did not mention the saying of Abū Al-'Āliyah in it. And this is more correct than the narration of Ḥammād bin Salamah. More than one narrator reported similarly in *Mawqūf* form. (*Ṣaḥīḥ*)

We do not know of anyone who narrated it in *Marfū'* form other than Ḥammad bin Salamah. Ma'mar, Ḥammād bin Zaid, and others reported it, and they did not narrate it in *Marfū'* form.

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ عَبْدِاللهِ أَبِي بَكْرِ ابْنِ شُعَيْبِ بْنِ الْحَبْحَابِ وَلَمْ يَرْفَعْهُ.

(3). (Another chain) from Anas bin Mālik similar to the narration of 'Abdullāh Abū Bakr bin Shu'aib bin Al-Ḥabḥāb, and he did not narrate it in *Marfū'* form. (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:١١٢٦٢ من حديث حماد بن

[1] *Ibrāhīm* 14:25.
[2] *Ibrāhīm* 14:26.

سلمة به مختصرًا، وصححه ابن حبان، ح:١٧٤٨ والحاكم على شرط مسلم:٢/ ٣٥٢ ووافقه الذهبي والموقوف سنده صحيح أيضًا وهذا لا يضر.

Comments:

A good word (the word of *Tawḥīd*) is such an utterance, it has its roots planted profoundly in human nature and intellect; also it is the most valuable and most important thing to Allāh. So it gets nourishment and power from inside human nature as well as the thriving nourishment from Allāh Almighty; due to which it remains ever-fresh and glowing in the heart, its blessings are perpetual and everlasting. Contrary to the aforementioned, the evil word (word of polytheism) has no ground, neither in the intellect and nature nor in the religion revealed by Allāh Almighty. If strong men of strong Faith exist to uproot it, they will uproot it very easily, otherwise it grows everywhere like wild harmful shrubs.

(٤) - ٣١٢٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ: سَمِعْتُ سَعْدَ ابْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [٢٧] قَالَ: «فِي الْقَبْرِ إِذَا قِيلَ لَهُ: مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ؟».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(4). 3120. Al-Barā' narrated that regarding Allāh's saying: Allāh will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.[1] The Prophet ﷺ said: "(The is about the word) In the grave, when it is said to him: 'Who is your Lord? What is your religion? And who is your Prophet?'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح:١٣٦٩ ومسلم، ح:٢٨٧١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٧٤٥.

Comments:

'The word standing firm' means the word of *Tauḥīd,* i.e., *La ilāha illallāh*, its roots are profoundly firm in the heavens and in the earth, in nature and in the universe, fruitful and beneficial. Because of its blessing, a person remains firm on the straight path in this world, and he will correctly answer the questions asked in the grave.

[1] *Ibrāhīm* 14:27.

(5). 3121. Masrūq said: " 'Āishah recited this *Āyah*: The Day when the earth will be changed to another earth.[1] She said: 'O Messenger of Allāh! Where will the people be?' He said: 'Upon the *Sirāt*.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from 'Āishah.

(٥) - ٣١٢١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: تَلَتْ عَائِشَةُ هَذِهِ الآيَةَ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ﴾ [٤٨] قَالَتْ: يَا رَسُولَ اللهِ! فَأَيْنَ يَكُونُ النَّاسُ؟ قَالَ: «عَلَى الصِّرَاطِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ عَنْ عَائِشَةَ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب: في البعث والنشور، وصفة الأرض يوم القيامة، ح: ٢٧٩١ من حديث داود به.

Chapter 15. Regarding *Sūrat Al-Hijr*

(المعجم ١٥) - [بَابٌ:] وَمِنْ سُورَةِ الْحِجْرِ (التحفة ١٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3122. Ibn 'Abbās said: "There was a woman who performed *Salāt* behind the Messenger of Allāh ﷺ who was the most beautiful among the people. Some of the people would go forward to the first line so as not to see her. Others would go back to the last line so when he would bow, he could look at her from under his armpit. So Allāh revealed: Indeed We know those who try to come forward among you, and We know those who try to go back.[2] (*Da'īf*)

(١) - ٣١٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ ابْنُ قَيْسٍ الْحُدَّانِيُّ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللهِ ﷺ حَسْنَاءَ مِنْ أَحْسَنِ النَّاسِ، وَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ حَتَّى يَكُونَ فِي الصَّفِّ الأَوَّلِ لِئَلَّا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطَيْهِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا

[1] *Ibrāhīm* 14:48.

[2] *Al-Hijr* 15:24. The common interpretation of it is: "Indeed We know the first generations of you and We know those who will come afterwards." while both interpretations are reported and approved of by At-Tabarī, and Shikh Al-Albānī graded this *Hadīth Sahīh*.

ٱلْمُسْتَـْٔخِرِينَ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] وَرَوَى جَعْفَرُ بْنُ سُلَيْمَانَ هٰذَا الحَدِيثَ عَنْ عَمْرِو بْنِ مالِكٍ، عَنْ أَبِي الْجَوْزَاءِ نَحْوَهُ، ولَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ. وهٰذَا أَشْبَهُ أَنْ يَكُونَ أَصَحَّ مِنْ حَدِيثِ نُوحٍ.

[Abū 'Eīsā said:] Ja'far bin Sulaimān reported this *Hadīth* from 'Amr bin Mālik, from Abū Al-Jawzā' similarly. But he did not mention "from Ibn 'Abbās" in it. It is more likely that this is more correct than the narration of Nūh (no. 3122).

تخريج: [**إسناده ضعيف**] وأخرجه النسائي: ٢/١١٨، ح: ٨٧١ (الإمامة، باب المنفرد خلف الصف) عن قتيبة، وابن ماجه، ح: ١٠٤٦ من حديث نوح بن قيس به وصححه ابن حبان، ح: ١٧٤٩ وابن خزيمة، ح: ١٦٩٦، ١٦٩٧ والحاكم: ٢/٣٥٣ ووافقه الذهبي * وعمرو بن مالك النكري ضعيف عند البخاري (تهذيب التهذيب: ١/٣٣٦) وثقه ابن حبان صراحةً وحده مع قوله: "يخطيء ويغرب" وقال ابن عدي في أبي الجوزاء: حدث عنه عمرو بن مالك قدر عشرة أحاديث، غير محفوظة" فالجرح مفسر.

Comments:

The aim of this Verse is to explain the limitless and all-encompassing knowledge of Allāh. He, Almighty knows all the past and He is well acquainted about the matters of the future.

(٢) - ٣١٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ مالِكِ بْنِ مِغْوَلٍ، عَنْ جُنَيْدٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي» أَوْ قَالَ: «عَلَى أُمَّةِ مُحَمَّدٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ.

(2). 3123. Ibn 'Umar narrated that the Prophet ﷺ said: "There are seven gates of *Jahannam*: Among them a gate for whoever carries a sword against my *Ummah*." Or he said: "Against the *Ummah* of Muhammad." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Mālik bin Mighwal.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٢/٩٤ عن عثمان بن عمر به وقال أبو حاتم: "جنيد عن ابن عمر مرسل".

Comments:

This Verse pinpoints the destructive matters that destroy a person and force him to enter Hell, they are basically seven. One of these basic and principle destructive things is illegal killing.

(٣) - ٣١٢٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَمْدُ للهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(3). 3124. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "*Al-Ḥamdulillāh* is *Umm Al-Qur'ān* and *Umm Al-Kitāb* and the seven oft-repeated." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿ولقد آتيناك سبعًا من المثاني والقرآن العظيم﴾، ح: ٤٧٠٤ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

Al-Ḥamdulillāh is *Sūrat Al-Fātihah*, it is also called *Umm Al-Qur'ān* (Mother of the Qur'ān) and *Umm Al-Kitāb* (Mother of the Book), because it is the beginning and preface of the Qur'ān, this is the one written in the beginning of the Qur'ān, the recitation in the prayer also begins with it, it consists of all the subjects of the Qur'ān. It has seven Verses that are read repeatedly in each *Rak'ah*. *Umm* means root and foundation, as the stone of date fruit is called 'the mother of date palm tree'; and the whole tree grows from it.

(٤) - ٣١٢٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ أُبَيِّ ابْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَالْإِنْجِيلِ، مِثْلَ أُمِّ الْقُرْآنِ، وَهِيَ السَّبْعُ الْمَثَانِي، وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَى أُبَيٍّ وَهُوَ يُصَلِّي فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ الْعَزِيزِ بْنِ

(4). 3125. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: "Allāh has not revealed the likes of *Umm Al-Kitāb* in the Tawrāh, nor the Injīl. It is the seven oft-repeated, and (Allāh said) 'It is divided between Myself and My slave, and My slave shall have what he asks for.'" (***Ṣaḥīḥ***)

(Another chain) from Abū Hurairah that "The Prophet ﷺ came out to Ubayy while he was performing *Ṣalāt*" and he mentioned similar in meaning.[1]

[Abū 'Eīsā said:] The narration of 'Abdul-'Azīz bin Muḥammad (no.2875) is longer and more complete. This is more correct than the narration of 'Abdul-Ḥamīd bin

[1] It preceded under no. 2875.

مُحَمَّدٍ أَطْوَلُ وَأَتَمُّ. وهٰذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. وهٰكَذا رَوَى غَيْرُ وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ.

Ja'far (no.3125). This is how it was reported by others, "from Al-'Alā' bin 'Abdur-Raḥmān."

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢/ ١٣٩، ح: ٩١٥ (الافتتاح، باب تأويل قول الله عز وجل: ﴿ولقد آتيناك سبعًا من المثاني والقرآن العظيم﴾ عن الحسين بن حريث به وتقدم: ٢٨٧٥.

Comments:

The explanation of this narration preceded, see no. 2875.

(٥) - ٣١٢٦ - **حَدَّثَنَا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا الْمُعْتَمِرُ [بْنُ سُلَيْمَانَ] عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ بِشْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ○ عَمَّا كَانُوا۟ يَعْمَلُونَ﴾ [٩٢، ٩٣] قَالَ: «عَنْ قَوْلِ لَا إِلٰهَ إِلَّا اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ أَبِي سُلَيْمٍ. وقَدْ رَوَاهُ عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ بِشْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ ولَمْ يَرْفَعْهُ.

(5). 3126. Anas bin Mālik narrated that regarding Allāh's saying: We shall certainly call all of them to account. For all that they used to do.[1] The Prophet ﷺ said: "About saying *Lā Ilāha illallāh.*" **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we only know of it as a narration of Laith bin Abī Sulaim. 'Abdullāh bin Idrīs reported it from Laith bin Abī Sulaim, from Bishr from Anas bin Mālik similarly, but he did not narrate it in *Marfū'* form.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٤٠٥٨ من حديث ليث بن أبي سليم به * ليث بن أبي سليم: ضعيف وله لون آخر عند أبي نعيم في الحلية: ٣/ ٩٥ وسنده ضعيف أيضًا، والموقوف ضعيف مثله.

Comments:

A person will be held accountable, on the Day of Resurrection for all his deeds; particularly, he will be questioned about the statement of *Tauḥīd*.

(٦) - ٣١٢٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ: حَدَّثَنَا مُصْعَبُ بْنُ سَلَّامٍ عَنْ عَمْرِو بْنِ قَيْسٍ،

(6). 3127. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Beware of the believer's intuition, for indeed he sees with Allāh's Light." Then he

[1] *Al-Ḥijr* 15:92,93.

عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ، فَإِنَّهُ يَنْظُرُ بِنُورِ اللهِ» ثُمَّ قَرَأَ: «﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّلْمُتَوَسِّمِينَ﴾» [٧٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الآيَةِ: ﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّلْمُتَوَسِّمِينَ﴾، قَالَ: لِلْمُتَفَرِّسِينَ.

recited: Surely in this are signs for those who see.[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This Ḥadīth is *Gharīb* we do not know of it except through this route. It has been related that some of the people of knowledge said the interpretation of this *Āyah*: 'Surely in this are signs for those who see.'[2] is: "For the intuitive."

تخريج: [ضعيف] وأخرجه العقيلي: ٤/١٢٩ من حديث عمرو بن قيس به، وعطية العوفي ضعيف مدلس وللحديث شواهد ضعيفة عند ابن عدي: ٤/١٥٢٣ والطبري وغيرهما، ومع ذلك حسنه الهيثمي والسيوطي(!).

Comments:

Allāh Almighty bestows wisdom, understanding and profound comprehension upon a correct and perfect believer, because of it he is able to reach the bottom of the matter and its reality; cheating and deceiving such a believer is not an easy job.

Chapter 16. Regarding *Sūrat An-Naḥl*

(المعجم ١٦) - [بَابٌ:] وَمِنْ سُورَةِ النَّحْلِ (التحفة ١٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(١) - ٣١٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ يَحْيَى الْبَكَّاءِ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحَرِ». قَالَ رَسُولُ اللهِ ﷺ:

(1). 3128. 'Abdullāh bin 'Umar narrated: "I heard 'Umar bin Al-Khaṭṭāb saying: 'The Messenger of Allāh ﷺ said: "Four before *Ẓuhr*, after the zenith, are reckoned with their like from *Ṣalāt As-Saḥr*."[3] The Messenger of Allāh ﷺ said: "There is nothing but that it

[1] *Al-Ḥijr* 15:75.

[2] *Al-Ḥijr* 15:75.

[3] Meaning the reward is like that of the two *Sunan* and obligatory *Rak'ah* of *Fajr*. See *Tuḥfat Al-Aḥwadhī*.

glorifies Allāh at that hour." Then he recited the *Āyah*: Their shadows shift from right to left, prostrating to Allāh while they are humble.[1] **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of 'Alī bin 'Āṣim.

«وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللهَ تِلْكَ السَّاعَةَ» ثُمَّ قَرَأَ: «﴿يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَآئِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾» [٤٨] الآيَةَ كُلَّهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ.

تخريج: [**إسناده ضعيف**] وأخرجه الخطيب في تاريخه: ١/٢٥٣، ت: ٧٥ من حديث علي ابن عاصم به ويحيى البكاء: ضعيف.

Comments:

When the sun passes its zenith, everything glorifies Allāh and prostrates in its own way, according to its ability; therefore offering prayer at such time is a sign of unanimity and likeness with everything. It is very effective and a source of reward and virtuousness like the prayer at midnight.

(2). 3129. Ubayy bin Ka'b said: "On the Day of Uḥud, sixty-four of the *Anṣār* were killed, and six from the *Muhājirīn*, one of whom was Ḥamzah, and they mutilated them, so the *Anṣār* said: 'If, (in the future) we are able to kill them on a day like this, we would mutilate from among them as twice as they (mutilate from among us).'" He said: "So on the day of the Conquest of Makkah, Allāh revealed: And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.[2] So a man said: 'There shall be no Quraish after today.' But the Messenger of Allāh ﷺ said: 'Leave the people, except for

(٢) - ٣١٢٩ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ ابْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: حَدَّثَنِي أُبَيُّ بْنُ كَعْبٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنَ الْأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلًا، وَمِنَ الْمُهَاجِرِينَ سِتَّةٌ مِنْهُمْ حَمْزَةُ، فَمَثَّلُوا بِهِمْ، فَقَالَتِ الأَنْصَارُ: لَئِنْ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هٰذَا لَنُرْبِيَنَّ عَلَيْهِمْ. قَالَ: فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِۦ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ﴾ [١٢٦] فَقَالَ رَجُلٌ: لَا قُرَيْشَ بَعْدَ الْيَوْمِ. فَقَالَ رَسُولُ اللهِ ﷺ: «كُفُّوا عَنِ الْقَوْمِ إِلَّا أَرْبَعَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] *An-Naḥl* 16:48.

[2] *An-Naḥl* 16:126.

غَرِيبٌ مِنْ حَدِيثِ أُبَيِّ بْنِ كَعْبٍ.

four.'" (*Hasan*)
[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Ubayy bin Ka'b.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:١١٢٧٩ عن الحسين بن حريث به وصححه ابن حبان، ح:١٦٩٥ والحاكم:٢/٣٥٩ ووافقه الذهبي.

Comments:

Sūrat An-Nahl was revealed in Makkah, but the last three Verses were revealed in Al-Madīnah. At the conquest of Makkah, the Prophet ﷺ told Abū Hurairah: "make the announcement among the *Ansār*, whoever you see in your way finish him." A man then said none from the Quraish would remain alive after this day. [*Al-Kawākib Ad-Darārī*: vol. 4, p. 178, footnote no: 2.]. The Prophet issued a general ordinance to kill four persons wherever they were found; and those four were: Ikrimah bin Abū Jahl, 'Abdullāh bin Khatal, Qais bin Sabābah and 'Abdullāh bin Sa'd bin Abū As-Sarh.

(المعجم ١٧) - [بَابٌ:] وَمِنْ سُورَةِ بَنِي إِسْرَائِيلَ (التحفة ١٨)

Chapter 17. Regarding *Sūrah Banū Isrā'īl*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣١٣٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى» - قَالَ: فَنَعَتَهُ - «فَإِذَا رَجُلٌ»، قَالَ: حَسِبْتُهُ قَالَ: «مُضْطَرِبُ الرَّجِلِ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ»، قَالَ: «وَلَقِيتُ عِيسَى» - قَالَ: فَنَعَتَهُ ـ قَالَ: «رَبْعَةٌ أَحْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ»، يَعْنِي الْحَمَّامَ، «وَرَأَيْتُ إِبْرَاهِيمَ»، قَالَ: «وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ»، قَالَ: «وَأُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا لَبَنٌ

(1). 3130. Abū Hurairah narrated that the Prophet ﷺ said: "When I was taken on the Night of *Isrā'* I met Mūsā." He described him saying: "He was a man who was" and I think he said: "A thin man, whose hair was as if he was a man from Shanu'ah." He said: "I met 'Eīsā" he described him saying: "Of average build, with a red face, as if he had just come out of the *Dīmās*" meaning the bath-house. "And I saw Ibrāhīm" he said: "I am the one among his offspring that most resembles him" and he said: "I was brought two vessels, one of them containing milk and

وَالآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدِيتَ لِلْفِطْرَةِ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

the other containing wine. I was told: 'Take whichever one of them you wish'. So I took the milk to drink from it. It was said to me: 'You were guided to the *Fiṭrah*' or: 'You chose the *Fiṭrah*, if you had taken the wine, your *Ummah* would have strayed.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم إذ انتبذت من أهلها﴾، ح:٣٤٣٧ عن محمود بن غيلان ومسلم، ح:١٦٨ من حديث عبدالرزاق به.

Comments:

The actual purpose was to make the Prophet ﷺ drink milk, which is according to human nature and plays a great role in human growth, and the second real aim was to protect against intoxicants because it is against human nature, it disturbs and disrupts human sense and intellect. This *Ḥadīth* also proves that the Prophet's deeds are good for his followers; had the Prophet drunk wine it would also affect the deeds of his people.

(٢) - ٣١٣١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ مُلْجَمًا مُسْرَجًا، فَاسْتَصْعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرَئِيلُ: أَبِمُحَمَّدٍ تَفْعَلُ هٰذَا، فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللهِ مِنْهُ. قَالَ: فَارْفَضَّ عَرَقًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [وَ]لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ.

(2). 3131. Anas narrated that Al-Burāq was brought to Prophet ﷺ on the Night of *Isrā'*, saddled and reined, but he shied from him. So Jibra'īl said to him: "Is it from Muḥammad that you do this? By your Lord! There is no one more honorable to your Lord than him." He said: "Then he started sweating profusely." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of 'Abdur-Razzāq.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد:٣/ ١٦٤ عن عبدالرزاق به، قتادة عنعن وصححه ابن حبان (الإحسان):٤٦(!).

3132. Ibn Buraidah narrated from his father that the Messenger of Allāh ﷺ said: "When we reached Bait Al-Maqdis, Jibra'īl pointed with his finger causing a crack in the rock, and he tied Al-Burāq to it." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

٣١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: أَخْبَرَنَا أَبُو تُمَيْلَةَ عَنِ الزُّبَيْرِ بْنِ جُنَادَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرَئِيلُ: بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٢/ ٣٦٠ من حديث أبي تميلة به وصححه ابن حبان (الإحسان): ٤٧ والحاكم ووافقه الذهبي.

(3). 3133. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "When the Quraish belied me, I stood in the *Hijr*, and Allāh displayed Bait Al-Maqdis to me, so I informed them of its features as I was looking at it." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from Mālik bin Sa'sa'ah, Abū Sa'eed, Ibn 'Abbās, Abū Dharr and Ibn Mas'ūd.

(٣) - ٣١٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَّى اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ مالِكِ بْنِ صَعْصَعَةَ وأَبِي سَعِيدٍ وابْنِ عَبَّاسٍ وأَبِي ذَرٍّ وابْنِ مَسْعُودٍ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب ذكر المسيح ابن مريم والمسيح الدجال، ح: ١٧٠ عن قتيبة والبخاري، ح: ٣٨٨٦ من حديث الليث بن سعد به * وفي الباب عن مالك بن صعصعة [سيأتي طرفه: ٣٣٤٦] وأبي سعيد [البيهقي في دلائل النبوة: ٢/ ٣٩٠-٣٩٦ والطبري وابن أبي حاتم وفيه أبو هارون العبدي] وابن عباس [يأتي: ٣١٣٤] وأبي ذر [البخاري، ح: ٣٤٩ ومسلم، ح: ١٦٣] وابن مسعود [مسلم، ح: ١٧٣].

Comments:

When the Prophet ﷺ mentioned his visit to the Bait Al-Maqdis in Jerusalem during the night ascension, the disbelievers then asked him some questions about the Bait Al-Maqdis in Jerusalem. Because some people from among the Quraish had visited it; the Prophet did not give much importance to these things, and he did not remember them, but Allāh brought the Bait Al-Maqdis before the Prophet. He began to answer the questions looking at it. Now they

were left with no choice to belie the fact, but despite that, they did not believe in the Prophet ﷺ.

(4). 3134. Ibn 'Abbās commented on Allāh, the Most High, saying: And We made not the vision which we showed you but a trial for mankind.[1] He said: "It is the vision he saw with his eyes, on the night the Prophet ﷺ was taken on the journey to Bait Al-Maqdis. And the accursed tree in the Qur'ān.[2] He said: "It is the Zaqqūm tree." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٤) - ٣١٣٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ [٦٠] قَالَ: هِيَ رُؤْيَا عَيْنٍ أُرِيَهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ المَقْدِسِ ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ [٦٠] قَالَ: هِيَ شَجَرَةُ الزَّقُّومِ.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، مناقب الأنصار، باب المعراج، ح:٣٨٨٨ من حديث سفيان بن عيينة به.

Comments:

The word '*Ru'yā*' is used both for the observation of the eye and the vision in the dream. Ibn Abbās indicated by using the phrase 'the observation of eye' that the incident of *Isrā'* and *Mi'rāj* is not the vision of dream but in fact it is the observation of eye.

(5). Abū Hurairah narrated regarding Allāh, Most High, saying: "And recite the Qur'ān in the early dawn. Verily the recitation of the Qur'ān in the early dawn is ever witnessed."[3] The Prophet ﷺ said: "It is witnessed by the angels of the night and the angels of the day." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī bin Mus-hir reported similarly from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah and Abū Sa'eed from the Prophet ﷺ.

(٥) - ٣١٣٥ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطِ ابْنِ مُحَمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [٧٨] [قَالَ:] «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

[1] *Al-Isrā'* 17:60.
[2] *Al-Isrā'* 17:60.
[3] *Al-Isrā'* 17:78.

عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الأَعْمَشِ فَذَكَرَ نَحْوَهُ.

That was narrated to us by 'Alī bin Ḥujr (who said): " 'Alī bin Mus-hir narrated to us, from Al-A'mash" and he mentioned similarly.

تخريج: [صحيح] وأخرجه ابن ماجه، الصلاة، باب وقت صلاة الفجر، ح: ٦٧٠ عن عبيد ابن أسباط به وصححه ابن خزيمة، ح: ١٤٧٤ والحاكم: ١/ ٢١٠، ٢١١ ووافقه الذهبي وللحديث شواهد عند البخاري وغيره (ابن كثير: ٣/ ٥٣، ٥٤) ورواه ابن خزيمة عن علي بن حجر به وقال: "بخبر غريب غريب".

Comments:

The recitation in the morning prayer is long as well as audible; *Mash-hūd* means that in the morning prayer both the *Imām* and the people standing behind are more attentive and the angels also attend this prayer because the duties of the angels change in the morning, the angels of the day takeover, and the angels of the night leave, so the angels of both shifts are present together.

(٦) - ٣١٣٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾ [٧١] قَالَ: «يُدْعَى أَحَدُهُمْ، فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيُمَدُّ لَهُ فِي جِسْمِهِ سِتُّونَ ذِرَاعًا، وَيُبَيَّضُ وَجْهُهُ، وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لُؤْلُؤٍ يَتَلَأْلَأُ، فَيَنْطَلِقُ إِلَى أَصْحَابِهِ، فَيَرَوْنَهُ مِنْ بُعْدٍ، فَيَقُولُونَ: اللَّهُمَّ ائْتِنَا بِهٰذَا، وَبَارِكْ لَنَا فِي هٰذَا، حَتَّى يَأْتِيَهُمْ، فَيَقُولُ لَهُمْ: أَبْشِرُوا، لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلُ هٰذَا» [قَالَ:] «وَأَمَّا الْكَافِرُ فَيُسَوَّدُ وَجْهُهُ، وَيُمَدُّ لَهُ فِي جِسْمِهِ سِتُّونَ ذِرَاعًا عَلَى صُورَةِ آدَمَ، وَيُلْبَسُ تَاجًا، فَيَرَاهُ أَصْحَابُهُ، فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْ شَرِّ

(6). 3136. Abū Hurairah narrated that regarding the saying of Allāh, Most High: "The Day when We shall call together all human beings with their (respective) Imām"[1] the Prophet ﷺ said: "One of you will be called to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: 'O Allāh! Bring this one to us, and let us be blessed by him.' Until he reaches them, and says to them: 'Receive the good news! For each man among you shall be the likes of this.'" [He ﷺ said:] "As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Ādam, he will be given a

[1] *Al-Isrā'* 17:71.

هٰذَا، اللّٰهُمَّ لَا تَأْتِنَا بِهٰذَا. قَالَ: فَيَأْتِيهِمْ، فَيَقُولُونَ: اللّٰهُمَّ أَخِّرْهُ، فَيَقُولُ: أَبْعَدَكُمُ اللهُ، فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هٰذَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمٰنِ.

crown, and his companions will see him and say: 'We seek refuge in Allāh from the evil of this one. O Allāh! Do not bring this one to us.'" He said: "So when he reaches them, they say: 'O Allāh! Take him away' so they will be told: 'May Allāh cast you away! Indeed for each man among you is the likes of this.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. As-Suddī's (a narrator in the chain) name is Ismā'īl bin 'Abdur-Rahmān.

تخريج: [**إسناده حسن**] وصححه ابن حبان، ح:٢٥٨٨ والحاكم:٢/ ٢٤٢، ٢٤٣ على شرط مسلم ووافقه الذهبي.

Comments:

It has been related from 'Abdullāh bin Abbās, in this Verse '*Imām*' means the book of deeds. Every person will be treated according to his good and bad deeds.

(٧) - ٣١٣٧ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدَ بْنِ يَزِيدَ الزَّعَافِرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ فِي قَوْلِهِ: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [٧٩]، وَسُئِلَ عَنْهَا، قَالَ: «هِيَ الشَّفَاعَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَدَاوُدُ الزَّعَافِرِيُّ هُوَ دَاوُدُ الأَوْدِيُّ بْنُ يَزِيدَ بْنِ عَبْدِاللهِ، وَهُوَ عَمُّ عَبْدِ اللهِ بْنِ إِدْرِيسَ.

(7). 3137. Abū Hurairah narrated regarding Allāh's saying: "It may be that your Lord will raise you to a praised station"[1] that the Messenger of Allāh ﷺ was asked about it and he said: "It is the intercession." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. Dāwud Az-Za'āfirī (a narrator in the chain) is Dāwud Al-Awdī bin Yazīd bin 'Abdullāh, and he is the paternal uncle of 'Abdullāh bin Idrīs.

تخريج: [**صحيح**] وأخرجه أحمد:٢/ ٤٤٤ عن وكيع به وللحديث شواهد كثيرة.

Comments:

Maqām Mahmūd (Station of praise and glory) means the great intercession by the Prophet ﷺ because of this, the reckoning of all humanity will begin, and this intercession will exclusively belong to the Prophet ﷺ.

[1] *Al-Isrā'* 17:79.

(8). 3138. Ibn Mas'ūd said: "The Messenger of Allāh ﷺ entered Makkah during the year of the Conquest, and there were three hundred and sixty *Nuṣb*[1] around the Ka'bah. So the Prophet ﷺ started hitting them with a stick he had in his hand" – or perhaps he said: "With a piece of wood, and he was saying: The truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.[2] The truth has come and falsehood can neither originate anything nor resurrect (anything)."[3] ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and there is something about this from Ibn 'Umar.

(٨) - ٣١٣٨ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ مَكَّةَ عَامَ الْفَتْحِ وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نُصُبًا، فَجَعَلَ النَّبِيُّ ﷺ يَطْعَنُهَا بِمِخْصَرَةٍ فِي يَدِهِ، وَرُبَّمَا قَالَ بِعُودٍ، ويَقُولُ: «﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾ [٨١] ﴿جاءَ الْحَقُّ وَمَا يُبْدِىءُ الْبَاطِلُ وَما يُعِيدُ﴾» [سبأ: ٤٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنِ ابْنِ عُمَرَ.

تخريج: متفق عليه، وأخرجه مسلم، الجهاد، باب إزالة الأصنام من حول الكعبة، ح: ١٧٨١ عن محمد بن أبي عمر والبخاري، ح: ٤٧٢٠ من حديث سفيان بن عيينة به * وفي الباب عن ابن عمر [ابن حبان، ح: ١٧٠٢ والطبراني في الكبير: ١٢/ ٤٥٢، ح: ١٣٦٤٣].

(9). 3139. Ibn 'Abbās said: "The Prophet ﷺ was in Makkah, then *Hijrah* was ordered, so the following was revealed to him: Say: 'My Lord! Let my entry be good and (likewise) let my exit be good. And grant me from You a helping authority.'"[4] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٩) - ٣١٣٩ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَنَزَلَتْ عَلَيْهِ: ﴿وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا﴾ [٨٠].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] Altars for sacrifice to idols.
[2] *Al-Isrā'* 17:81.
[3] *Sabā'* 34:49.
[4] *Al-Isrā'* 17:80.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ١/ ٢٢٣ عن جرير بن عبدالحميد به * قابوس ضعيف تقدم.

Comments:

When the circumstances in Makkah became extremely critical and the emigration of the Prophet ﷺ from Makkah was essential; as a Messenger of Allāh never emigrates without Allāh's permission, the Prophet ﷺ was taught this supplication as a signal that the time for emigration was near; the supplication also had the good news that the place for emigration had already been chosen before his setting out for emigration.

(10). 3140. Ibn 'Abbās said: "The Quraish said to the Jews: 'Give us something that we can ask this man about.' So he said: 'Ask him about the *Rūḥ*.' So they asked him about the *Rūḥ*. So Allāh Most High, revealed: They ask you concerning the *Rūḥ*. Say: The *Rūḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.[1] They replied: 'We have been given immense knowledge, we were given the Tawrāh, and whoever has been given the Tawrāh, then he has indeed been given a wealth of knowledge.' So the following was revealed: Say: 'If the sea were ink for the Words of my Lord, surely the sea would be exhausted (before the Words of my Lord would be finished.)'"[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

(١٠) - ٣١٤٠ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِيَهُودَ: أَعْطُونَا شَيْئًا نَسْأَلْ عَنْهُ هٰذَا الرَّجُلَ. فَقَالَ: سَلُوهُ عَنِ الرُّوحِ. فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [٨٥] قَالُوا: أُوتِينَا عِلْمًا كَبِيرًا، أُوتِينَا التَّوْرَاةَ، وَمَنْ أُوتِيَ التَّوْرَاةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، فَأُنْزِلَتْ: ﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ﴾ إِلَى آخِرِ الآيةِ [الكهف: ١٠٩].

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [**إسناده صحيح**] وأخرجه أحمد: ١/ ٢٥٥ والنسائي في الكبرى، ح: ١١٣١٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٩٩ والحاكم: ٢/ ٥٣١ ووافقه الذهبي وله شاهد عند البخاري، ح: ١٢٥ ومسلم، ح: ٢٧٩٤ وغيرهما.

[1] *Al-Isrā'* 17:85.
[2] *Al-Kahf* 18:109.

Comments:

In this context *Rūḥ* (the spirit) means the Divine Revelation, as the life of the body depends on the *Rūh*, likewise the life of intellect, heart and soul depends on the revelation.

(11). 3141. 'Abdullāh said: "I took a walk with the Prophet ﷺ on a farm in Al-Madīnah, and when he reclined upon a palm-leaf stalk, a group of Jews were passing by. Some of them said, 'We should question him.' Others said: 'Do not question him for he might tell you something that you do not like.' They said to him: 'O Abul-Qāsim, narrate to us about the *Rūḥ*.' The Prophet ﷺ stood for some time, he raised his head toward the heavens, and I recognized revelation was coming to him, until the revelation ceased. Then he (ﷺ) said: "The *Rūḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little."'"[1] ***(Sahīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١١) - ٣١٤١ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ، فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ: لَوْ سَأَلْتُمُوهُ، فَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ مَا تَكْرَهُونَ، فَقَالُوا [لَهُ]: يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنِ الرُّوحِ، فَقَامَ النَّبِيُّ ﷺ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعِدَ الْوَحْيُ، ثُمَّ قَالَ: «﴿ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾» [٨٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح وقوله تعالى: ﴿يسألونك عن الروح﴾ الآية، ح:٢٧٩٤ عن علي بن خشرم والبخاري، ح:٧٢٩٧ من حديث عيسى بن يونس به.

Comments:

The *Rūḥ* (the spirit) about which the question is asked is disputed whether it is about the human spirit or it is another spirit.

(12). 3142. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "People will be gathered in three classes on the Day of Resurrection: A class walking, a class riding, and a

(١٢) - ٣١٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَسُلَيْمَانُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ

[1] *Al-Isrā'* 17:85.

زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ.» قِيلَ: يَا رَسُولَ اللهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: «إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

وقَدْ رَوَى وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هٰذَا.

class upon their faces." It was said: "O Messenger of Allāh! How will they walk upon their faces?" He said: "Indeed the One Who made them walk upon their feet, is able to make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn."[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Wuhaib reported something similar to this from Ibn Ṭāwūs, from his father, from Abū Hurairah from the Prophet ﷺ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٢/ ٣٥٤ عن الحسن بن موسى به، علي بن زيد ضعيف وأوس بن خالد: مجهول ولأصل الحديث شواهد، وحديث وهيب: رواه البخاري، ح: ٦٥٢٢ ومسلم، ح: ٢٨٦١.

Comments:

On the Day of Judgment, the perfect believers will go to the Field of Reckoning while riding, general Muslims walking, while the disbelievers will be walking on their faces; it is not difficult for Allāh to make them walk on their faces and sometimes drag them on their faces. He, Almighty, has power over everything.

(١٣) - ٣١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ [قَالَ]: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتُجَرُّونَ عَلَى وُجُوهِكُمْ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: **[حسن]** تقدم: ٢٤٢٤.

(13). 3143. Bahz bin Ḥakīm reported from his father, from his grandfather [who said:] "The Messenger of Allāh ﷺ said: 'Indeed you shall be gathered walking, riding, and being dragged upon your faces.'" ***(Ḥasan)***

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*.

Comments:

Sometimes the disbelievers would be made to walk on their faces and sometimes they would be dragged on their face; or some would be gathered together walking on their faces and some would be dragged on their faces.

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[1] Meaning the chain, while what it contains is recorded by Al-Bukhārī, Muslim, and others.

(14). 3144. Ṣafwān bin 'Assāl Al-Murādī said: "A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet ﷺ to question him about Allāh, the Most High, saying: And indeed we gave Mūsā nine clear signs.[1] So the Messenger of Allāh ﷺ said to them: 'Do not associate anything with Allāh, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor steal, nor practise magic, nor hasten to damage the reputation of of an innocent person in front of a ruler, so that he will be killed, nor consume *Ribā*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war),' – Shu'bah was in doubt – 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dāwud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us.'"[2] (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٤) - ٣١٤٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو دَاوُدَ وَأَبُو الْوَلِيدِ - وَاللَّفْظُ لَفْظُ يَزِيدَ وَالمَعْنَى وَاحِدٌ - عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ أَنَّ يَهُودِيَّيْنِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هٰذَا النَّبِيِّ نَسْأَلْهُ. [فَ]قَالَ: لَا تَقُلْ لَهُ نَبِيٌّ، فَإِنَّهُ إِنْ يَسْمَعْهَا تَقُولُ لَهُ نَبِيٌّ كَانَتْ لَهُ أَرْبَعَةُ أَعْيُنٍ، فَأَتَيَا النَّبِيَّ فَسَأَلَاهُ عَنْ قَوْلِ اللهِ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ﴾ [١٠١]، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَلَا تَسْرِقُوا، وَلَا تَسْحَرُوا، وَلَا تَمْشُوا بِبَرِيءٍ إِلَى سُلْطَانٍ فَيَقْتُلَهُ، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْذِفُوا مُحْصَنَةً، وَلَا تَفِرُّوا مِنَ الزَّحْفِ - شَكَّ شُعْبَةُ - وَعَلَيْكُمْ [يَا مَعْشَرَ] الْيَهُودِ خَاصَّةً، أَلَّا تَعْتَدُوا فِي السَّبْتِ». فَقَبَّلَا يَدَيْهِ وَرِجْلَيْهِ وَقَالَا: نَشْهَدُ أَنَّكَ نَبِيٌّ. قَالَ: «فَمَا يَمْنَعُكُمَا أَنْ تُسْلِمَا؟» قَالَا: إِنَّ دَاوُدَ دَعَا اللهَ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ إِنْ أَسْلَمْنَا أَنْ تَقْتُلَنَا الْيَهُودُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] تقدم: ٢٧٣٣.

[1] *Al-Isrā'* 17:101.

[2] Similar preceded under no. 2733.

Comments:

Nine clear signs, in this *Hadīth* mean the nine commandments; they also mean the nine miracles: white hand, Mūsā's staff, years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood. [Its detail has passed in chapter 'Kissing the hand and the feet' *Hadīth* no. 2733]

(١٥) - ٣١٤٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، ولَمْ يَذْكُرْ عَنِ ابْنِ عَبَّاسٍ. وَهُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [١١٠] قَالَ: نَزَلَتْ بِمَكَّةَ، كَانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ صَوْتَهُ بِالْقُرْآنِ سَبَّهُ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَأَنْزَلَ اللهُ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فَيَسُبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ بِأَنْ تُسْمِعَهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(15). 3145. Sa'eed bin Jubair narrated from Ibn 'Abbās, regarding: 'And offer your *Salāt* neither aloud nor in a low voice."[1] He said: "It was revealed in Makkah. When the Messenger of Allāh ﷺ would raise his voice with the Qur'ān, the idolaters would insult him, the One Who revealed it, and the one who came with it. So Allāh revealed: And offer your *Salāt* neither aloud so that they would not insult the Qur'ān and the One Who revealed it, and the one who came with it; nor in a low voice (too low) such that you can let your Companions hear it, and learn it from you." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ولا تجهر بصلاتك ولا تخافت بها﴾، ح:٤٧٢٢ ومسلم، ح:٤٤٦ من حديث هشيم به.

(١٦) - ٣١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ قَالَ: نَزَلَتْ ورَسُولُ اللهِ ﷺ مُخْتَفٍ بِمَكَّةَ، وكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا شَتَمُوا الْقُرْآنَ

(16). 3146. Sa'eed bin Jubair narrated from Ibn 'Abbās regarding Allāh's saying: "And offer your *Salāt* neither aloud nor in a low voice but follow a way between." He said: "It was revealed when the Messenger of Allāh ﷺ was hiding himself in Makkah, and when he led his Companions in *Salāt*, he would raise his voice with the

[1] *Al-Isrā'* 17:110.

Qur'ān. So when the idolaters heard it they would insult the Qur'ān, the One Who revealed it, and the one who came with it. So Allāh, Most High, said to His Prophet: 'And offer your *Ṣalāt* neither aloud' that is: 'Your recitation, so that the idolaters would not hear it and insult the Qur'ān.' 'Nor in a low voice (too low) for your Companions, 'but follow a way between."' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ تَعَالَى لِنَبِيِّهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ فَيَسُبَّ الْقُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ ﴿وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] انظر الحديث السابق.

Comments:

As the Muslims are a middle and moderate nation, likewise their prayers and supplications neither should be very loud nor very low, instead they should follow the middle course, according to the needs and circumstances. In this context, prayer means the recitation in the prayer.

(17). 3147. Zirr bin Ḥubaish said: "I said to Ḥudhaifah bin Al-Yamān: 'Did the Messenger of Allāh ﷺ perform *Ṣalāt* in Bait Al-Maqdis?' He said: 'No.' I said: 'But he did.' He said: 'You say that, O bald one! Based upon what do you say that?' I said: 'Based upon the Qur'ān, (the Judge) between you and I is the Qur'ān.' So Ḥudhaifah said: 'Whoever argues using the Qur'ān, then he has indeed succeeded."' (One of the narrators) Sufyān said: "He means: 'He has indeed proven"' – and perhaps he (Sufyān) said: "He triumphed."' He (Zirr) said: "Glorified is He Who took His slave for a journey by night from *Al-Masjid Al-Ḥarām* to *Al-Masjid Al-Aqṣa*.'[1] He

(١٧) - ٣١٤٧ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: قُلْتُ لِحُذَيْفَةَ بْنِ الْيَمَانِ: أَصَلَّى رَسُولُ اللهِ ﷺ فِي بَيْتِ الْمَقْدِسِ؟ قَالَ: لَا. قُلْتُ: بَلَى. قَالَ: أَنْتَ تَقُولُ ذَلِكَ يَا أَصْلَعُ، بِمَ تَقُولُ ذَلِكَ؟ قُلْتُ: بِالْقُرْآنِ، بَيْنِي وَبَيْنَكَ الْقُرْآنُ. فَقَالَ حُذَيْفَةُ: مَنِ احْتَجَّ بِالْقُرْآنِ فَقَدْ أَفْلَحَ - قَالَ سُفْيَانُ: يَقُولُ: قَدِ احْتَجَّ، وَرُبَّمَا قَالَ: قَدْ فَلَجَ - فَقَالَ: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا﴾ [١]. قَالَ: أَفَتَرَاهُ صَلَّى فِيهِ؟ قُلْتُ: لَا، قَالَ: لَوْ صَلَّى فِيهِ لَكُتِبَتْ عَلَيْكُمُ الصَّلَاةُ فِيهِ

[1] *Al-Isrā'* 17:1.

(Hudhaifah) said: 'Do you see (this proves that) he (ﷺ) performed *Ṣalāt* in it?' I said: 'No.' He said: 'If he had performed *Ṣalāt* in it, then it would have been required upon you that you perform *Ṣalāt* in it, just as it is required that you perform *Ṣalāt* in *Al-Masjid Al-Ḥaram*.' Ḥudhaifah said: 'The Messenger of Allāh ﷺ was brought a beast with a long back – stretching out like this – one stride of it, is as far as his vision. So, the two of them remained upon the back of Al-Burāq until they saw Paradise and the Fire, and all of what has been prepared for the Hereafter, then they returned back to where they began.' He said: 'They say that he was fettered, but for what? Because he might flee? The Knower of the unseen and the witnessed subdued him.''' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

كَمَا كُتِبَتِ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ. قَالَ حُذَيْفَةُ: قَدْ أُتِيَ رَسُولُ اللهِ ﷺ بِدَابَّةٍ طَوِيلَةِ الظَّهْرِ مَمْدُودَةٍ هٰكَذَا. خَطْوُهُ مَدُّ بَصَرِهِ، فَمَا زَايَلَا ظَهْرَ الْبُرَاقِ حَتَّى رَأَيَا الْجَنَّةَ وَالنَّارَ وَوَعْدَ الآخِرَةِ أَجْمَعَ، ثُمَّ رَجَعَا عَوْدَهُمَا عَلَى بَدْئِهِمَا. قَالَ: وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لِمَا؟ لِيَفِرَّ مِنْهُ!؟ وَإِنَّمَا سَخَّرَهُ لَهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه الحميدي، ح:٤٤٩ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم:٢/٣٥٩ ووافقه الذهبي وقال ابن كثير في تفسيره: "وهذا الذي قاله حذيفة رضي الله عنه نفي ما أثبته غيره عن رسول الله ﷺ من ربط الدابة بالحلقة ومن الصلاة ببيت المقدس مما سبق، وما سبق مقدم على قوله والله أعلم بالصواب"(٣/ ١٢، ١٣).

Comments:

Although there is no clear evidence in *Sūrat Al-Isrā'* that the Prophet ﷺ offered prayer in the holy mosque in Jerusalem, which is why Hudhaifah denied it; yet the narrations prove that the Prophet offered the prayer in *Al-Masjid Al-Aqṣā'*, the clear evidence of tying the Al-Burāq to the stone also exists in the narrations.

(18). 3148. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "I am the chief of the children of Ādam on the Day of Judgement and I am not

(١٨) - ٣١٤٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ

boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Ādam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting."

He said: "The people will be frightened by three frights. So they will come to Ādam saying: 'You are our father Ādam, so intercede for us with your Lord.' So he says: 'I committed a sin for which I was expelled to the earth, so go to Nūḥ.' So they will come to Nūḥ and he will say: 'I supplicated against the people of the earth, so they were destroyed. So go to Ibrāhīm.' So they will go to Ibrāhīm, and he says: 'I lied three times.'" Then the Messenger of Allāh ﷺ said: "He did not lie except defending Allāh's religion." "So go to Mūsā.' So they will come to Mūsā, and he will say: 'I took a life. So go to 'Eīsā.' So they go to 'Eīsā and he says: 'I was worshipped besides Allāh. So go to Muḥammad ﷺ.'" He said: "So they will come to me, and I will go with them."

(One of the narrators) Ibn Ju'dān said: "Anas said: 'It is as if I am looking at the Messenger of Allāh ﷺ, and he is saying: "So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: 'Who is there?' It will be said: 'Muḥammad.' They will open it for me, and welcome me saying, 'Welcome.' I will fall prostrate and

الْقِيَامَةِ وَلَا فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ وَلَا فَخْرَ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ، آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلَا فَخْرَ».

قَالَ: «فَيَفْزَعُ النَّاسُ ثَلَاثَ فَزَعَاتٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُونَا آدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: إِنِّي أَذْنَبْتُ ذَنْبًا أُهْبِطْتُ مِنْهُ إِلَى الأَرْضِ، وَلٰكِنِ ائْتُوا نُوحًا، فَيَأْتُونَ نُوحًا فَيَقُولُ: إِنِّي دَعَوْتُ عَلَى أَهْلِ الأَرْضِ دَعْوَةً فَأُهْلِكُوا، وَلٰكِنِ اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي كَذَبْتُ ثَلَاثَ كَذِبَاتٍ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا عَنْ دِينِ اللهِ، وَلٰكِنِ ائْتُوا مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي قَدْ قَتَلْتُ نَفْسًا، وَلٰكِنِ ائْتُوا عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُ: إِنِّي عُبِدْتُ مِنْ دُونِ اللهِ، وَلٰكِنِ ائْتُوا مُحَمَّدًا ﷺ. قَالَ: فَيَأْتُونِّي فَأَنْطَلِقُ مَعَهُمْ». قَالَ ابْنُ جُدْعَانَ: قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ. قَالَ: «فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا فَيُقَالُ: مَنْ هٰذَا؟ فَيُقَالُ: مُحَمَّدٌ، فَيَفْتَحُونَ لِي وَيُرَحِّبُونَ بِي، فَيَقُولُونَ: مَرْحَبًا، فَأَخِرُّ سَاجِدًا، فَيُلْهِمُنِي اللهُ مِنَ الثَّنَاءِ وَالْحَمْدِ، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، وَقُلْ يُسْمَعْ لِقَوْلِكَ، وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللهُ: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾» [٧٩].

قَالَ سُفْيَانُ: لَيْسَ عَنْ أَنَسٍ إِلَّا هَذِهِ الْكَلِمَةُ. «فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ الحَدِيثَ بِطُولِهِ.

Allāh will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is *Al-Maqām Al-Maḥmūd* about which Allāh said: It may be that your Lord will raise you to *Maqāman-Maḥmūd*."[1]

Sufyān said: "None of it is from Anas except this sentence: 'I will take hold of a ring of a gate of Paradise to rattle it.'" (***Hasan***)

Abū 'Eīsā said: This Ḥadīth is Ḥasan [Ṣaḥīḥ]. Some of them reported this Ḥadīth in its entirety from Abū Naṣrah from Ibn 'Abbās.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح:٤٣٠٨ من حديث علي ابن زيد بن جدعان به ولم ينفرد به وللحديث شواهد.

Comments:

The Prophet ﷺ told us some of his exclusive qualities and distinct advantages on the Day of Judgement, just for the sake of delight and gratitude that Allāh ﷻ bestowed on him out of His mercy and grace; he was not talking about these virtues with pride and boastfulness, it was in fact to transmit the information in order that the people would know about his special qualities.

Chapter 18. Regarding *Sūrat Al-Kahf*

(المعجم ١٨) - [بَابٌ:] وَمِنْ سُورَةِ الْكَهْفِ (التحفة ١٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(١) - ٣١٤٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا

(1). 3149. Sa'eed bin Jubair said: "I said to Ibn 'Abbās: 'Nawf Al-Bikālī claims that Mūsā, of Banū Isrā'īl is not the Mūsā that was the companion of Al-Khiḍr. He said:

[1] *Al-Isrā'* 17:79.

'The enemy of Allāh has lied. I heard Ubayy bin Ka'b saying: "I heard the Messenger of Allāh ﷺ saying: 'Mūsā stood to deliver a *Khuṭbah* to the children of Isrā'īl. He was asked: "Who is the most knowledgeable among the people?" He said: "I am the most knowledgeable." So Allāh admonished him, since he did not refer the knowledge back to Him. Allāh revealed to him: "A slave, among My slaves at the junction of the two seas, is more knowledgeable than you." So Mūsā said: "O Lord! How can I meet him?" He said to him: "Carry a fish in a basket, wherever you loose the fish, then he is there." So he set off, and his boy set off with him – and he was Yūsha' bin Nūn. Mūsā put a fish in a basket, he and the boy set off walking, until when they reached a rock, Mūsā and his boy fell asleep. The fish was flopping around in the basket, until it escaped from the basket, falling into the sea.' He said: 'Allāh held back the flow of water until it was like a tunnel, and the fish could glide. Mūsā and his boy were amazed. They set off the remainder of the day and the night, and Mūsā's companion forgot to inform him (of the escape of the fish). When Mūsā arose in the morning, he said to his boy: Bring us our morning meal; truly we have suffered much fatigue in this, our journey.'[1] He said: 'He had not gotten tired until he passed the place which Allāh had ordered

الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ. قَالَ: كَذَبَ عَدُوُّ اللهِ، سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ. فَعَتَبَ اللهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: أَيْ رَبِّ، فَكَيْفَ لِي بِهِ؟ فَقَالَ لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ. فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ - وَهُوَ يُوشَعُ بْنُ نُونٍ - فَجَعَلَ مُوسَى حُوتًا فِي مِكْتَلٍ، فَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى إِذَا أَتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَى وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ حَتَّى خَرَجَ مِنَ الْمِكْتَلِ فَسَقَطَ فِي الْبَحْرِ. قَالَ: فَأَمْسَكَ اللهُ عَنْهُ جِرْيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ وَكَانَ لِلْحُوتِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا، وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَى قَالَ لِفَتَاهُ: ﴿ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾ [٦٢]. قَالَ: «وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ قَالَ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا﴾

[1] *Al-Kahf* 18:62.

[٦٣]. قال مُوسَى: ﴿ذَٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴾ [٦٤]. قَالَ: «فَكَانَا يَقُصَّانِ آثَارَهُمَا» قَالَ سُفْيَانُ: يَزْعَمُ نَاسٌ أَنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ، لَا يُصِيبُ مَاؤُهَا مَيِّتًا إِلَّا عَاشَ. قَالَ: وكَانَ الْحُوتُ قَدْ أُكِلَ مِنْهُ، فَلَمَّا قُطِرَ عَلَيْهِ الْمَاءُ عَاشَ. قَالَ: فَقَصَّا آثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ، فَرَأَى رَجُلًا مُسَجًّى عَلَيْهِ بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى، فَقَالَ: أَنَّى بِأَرْضِكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: يَا مُوسَى! إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ. فَقَالَ مُوسَى: ﴿هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا﴾. قَالَ: ﴿إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ۝ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ۝ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا﴾ قَالَ لَهُ الْخَضِرُ: ﴿فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ [٦٦-٧٠] قَالَ: نَعَمْ. فَانْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ، فَقَالَ لَهُ مُوسَى:

him to go. He said: Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitān made me forget to remember it. It took its course into the sea in a strange way.[1] Mūsā said: That is what we have been seeking. So they went back, retracing their tracks.'[2] He said: 'So they began retracing their tracks."'

Sufyān (one of the narrators) said: "People claim that there is a spring of life at that rock, no dying person has its water poured over him, but he becomes alive, and the fish came in contact with some of it, so when the water dropped on it he became alive."

"He (the Prophet ﷺ) said: 'They retraced their tracks until they arrived at the rock to see a man covered with a garment. Mūsā greeted him, and he replied: Is there such greeting in your land? He said: I am Mūsā. He said: Mūsā of the children of Isrā'īl? He said: Yes. He said: O Mūsā! Indeed you have some knowledge from Allāh, which Allāh taught you, which I have not been taught, and I have some knowledge from Allāh, which Allāh taught me, which you have not been taught.' So Mūsā said: May I follow you so that you may teach me something of the knowledge which you have been taught?[3] He said: Verily, you will

[1] *Al-Kahf* 18:63.
[2] *Al-Kahf* 18:64.
[3] *Al-Kahf* 18:66.

not be able to have patience with me! And how can you have patience about a thing which you know not? He said: If Allāh wills, you will find me patient, and I will not disobey you at all.[1] Al-Khaḍir said to him: Then if you follow me, ask me not about anything until I myself mention it to you.[2] Mūsā said: Yes. So Mūsā and Al-Khaḍir set off walking along the shore of the sea. A boat was passing by them, and they spoke to them (the crew) asking them to let them get on board. They recognized Al-Khaḍir so they let the two of them ride without charge. Al-Khaḍir took one of the planks (in the boat) and removed it, so Mūsā said to him: These people gave us a ride free of charge, yet you sabotaged their boat so that its people will drown. Indeed you have done a dreadful thing.[3] He said: Did I not tell you that you would not be able to have patience with me?[4] He said: Call me not to account for what I forgot, and be not hard upon me for my affair.[5] Then they exited the boat, and while they were walking upon the shore, they saw a boy playing with two other boys. So Al-Khaḍir took him by his head, pulling it off with his hands, and he killed him. So Mūsā said to him: Have you killed an innocent

قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ فَعَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا ﴿لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾. قَالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قَالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾ [٧١-٧٣] ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ وَإِذَا غُلَامٌ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا﴾. قَالَ: ﴿أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قال: وَهَذِهِ أَشَدُّ مِنَ الْأُولَى قال: ﴿إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ○ فَانطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾ يقولُ: مَائِلٌ فَقَالَ الْخَضِرُ بِيَدِهِ هَكَذَا ﴿فَأَقَامَهُ﴾ فـ ﴿قَالَ﴾ لَهُ مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا، ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ○ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا﴾» [٧٤-٧٨].

قَالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُ اللهُ مُوسَى، لَوَدِدْنَا أَنَّهُ كَانَ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا». قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ:

[1] *Al-Kahf* 18:67-69.
[2] *Al-Kahf* 18:70.
[3] *Al-Kahf* 18:71.
[4] *Al-Kahf* 18:72.
[5] *Al-Kahf* 18:73.

person who killed no one! Verily you have done a horrendous thing.[1] He said: Did I not tell you that you would not be able to have patience with me?[2] – he (the narrator) said: – "This was more severe than the first one" – He said: If I ask you about anything after this, keep me not in your company, you have received an excuse from me. So they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. There they found a wall on the verge of falling down.[3] He (the narrator) said: – meaning leaning over – 'So Al-Khaḍir took his hand like this, so he set it up straight[4] so Mūsā said to him: We arrived at these people, they did not treat us as guests nor feed us. If you had wished, surely you could have taken wages for it! He said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were not able to be patient."'[5]

The Messenger of Allāh ﷺ said: 'May Allāh have mercy upon Mūsā! We wish that he would have had patience, so the we could have had more knowledge about that two of them.'" He said: "So the Messenger of Allāh ﷺ said: 'The first time

«الأولَى كَانَتْ مِنْ مُوسَى نِسْيَانًا». قَالَ: «وَجَاءَهُ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ نَقَرَ فِي الْبَحْرِ، فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلَّا مِثْلَ مَا نَقَصَ هٰذَا الْعُصْفُورُ مِنَ الْبَحْرِ». قَالَ سَعِيدُ بْنُ جُبَيْرٍ وكَانَ - يَعْنِي ابْنَ عَبَّاسٍ - يَقْرَأُ: (وكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصبًا)، وكَانَ يَقْرَأُ: (وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا).

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وقَدْ رَوَاهُ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ. ورَوَاهُ الزُّهْرِيُّ عَنْ عُبَيْدِاللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو مُزَاحِمٍ السَّمَرْقَنْدِيُّ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: حَجَجْتُ حَجَّةً وَلَيْسَ لِي هِمَّةٌ إِلَّا أَنْ أَسْمَعَ مِنْ سُفْيَانَ يَذْكُرُ فِي هٰذَا الحَدِيثِ الْخَبَرَ حَتَّى سَمِعْتُهُ يَقُولُ: حَدَّثَنَا عَمْرُو بْن دِينَارٍ، وقَدْ كُنْتُ سَمِعْتُ هٰذَا مِنْ سُفْيَانَ [مِنْ] قَبْلِ ذَلِكَ، ولَمْ يَذْكُرِ فِيهِ الْخَبَرَ.

[1] 73 *Al-Kahf* 18:74.
[2] *Al-Kahf* 18:75.
[3] *Al-Kahf* 18:76,77.
[4] *Al-Kahf* 18:77.
[5] *Al-Kahf* 18:77,78.

Mūsā had forgotten.' He said: 'And a sparrow came, until it perched on the edge of the boat, and pecked at the sea. So Al-Khadir said to him: My knowledge and your knowledge do not diminish anything from the knowledge of Allāh, but like what this sparrow diminishes of the sea.'"

Sa'eed bin Jubair said: "And he would" – meaning Ibn 'Abbās – "recite: 'And there was before them a king who would take every useful boat by force.'[1] And he would recite: 'As for the boy, he was a disbeliever.'"[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Isḥāq Al-Hamdānī has reported it from Sa'eed bin Jubair, from Ibn 'Abbās, from Ubayy bin Ka'b from the Prophet ﷺ.] Az-Zuhrī reported it from 'Ubaidullāh bin 'Abdullāh bin 'Utbah, from Ibn 'Abbās, from Ubayy bin Ka'b from the Prophet ﷺ.

Abū Muzāḥim As-Samarqandī said: " 'Alī bin Al-Madīnī said: 'I performed *Ḥajj*, and I had no (additional) concern but to hear Sufyān mentioning this *Ḥadīth* with an expression that he was informed of it, until I heard him saying: "'Amr bin Dīnār narrated to us." And I had heard this from Sufyān before that, and he did not mention it with an expression indicating that he was informed of it.'"

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب من فضائل الخضر ﷺ، ح: ٢٣٨٠ عن محمد بن يحيى بن أبي عمر والبخاري، ح: ٤٧٢٥ من حديث سفيان بن عيينة به * حديث الزهري

[1] Referring to *Al-Kahf* 18:79.

[2] Referring to *Al-Kahf* 18:80.

عند البخاري، ح:٧٤ ومسلم، ح:٢٣٨٠/١٧٤ وحديث أبي إسحاق الهمداني، رواه مسلم ويأتي: ٣١٥٠.

Comments:

The acts that Al-Khaḍir performed were all *Takwīnī*, i.e. the incidents which occur and appear within the universe but the wisdom and mystery behind them is unknown to humans. Because the angels perform these duties, some people then regard him as an angel. The Prophe''s duty is to convey the *Sharī'ah*, i.e. Allāh's laws and teachings to the people; therefore he is not a Prophet and according to some he is a Prophet.

(٢) - ٣١٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو ابْنُ عَلِيٍّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ عَبَّاسٍ الْهَمْدَانِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

(2). 3150. From Ibn 'Abbās, that Ubayy bin Ka'b narrated that the Prophet ﷺ said: "The boy that Al-Khaḍir killed was destined to be a disbeliever the day he was created." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ Gharīb*.

تخريج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة، وحكم موتى أطفال الكفار وأطفال المسلمين، ح:٢٦٦١ من حديث أبي إسحاق به.

Comments:

Allāh ﷻ blessed every child with the natural ability and courage to accept the religion of Islam; but this child was going to be the opposite of his natural ability, as he would grow into an adult and he would reach the responsible age, he was going to choose disbelief. Because Allāh's Knowledge is complete, therefore He ﷻ knew that the child would follow the path of disbelief after becoming an adult; but it did not mean at all that he was a disbeliever in childhood.

(٣) - ٣١٥١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَاهْتَزَّتْ تَحْتَهُ خَضِرًا».

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

(3). 3151. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "He was called Al-Khaḍir because he sat on a barren *Farwah* and it turned green beneath him." ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب حديث الخضر مع موسى عليهما السلام، ح: ٣٤٠٢ من حديث معمر به وهو في صحيفة همام بن منبه، ح: ١١٣.

Comments:

"The meaning of *Farwah* here is a patch of withered vegetation which is dry stalks. This is the view of 'Abdur-Razzāq. Others say that it means the face of the earth." Ibn Kathīr, the *Tafsīr* of *Al-Kahf* 18:82. They also say it is barren earth. See *Tuḥfat Al-Aḥwadhī*.

(4). 3152. Abū Ad-Dardā' narrated, that regarding Allāh's saying: 'And there was under it a treasure belonging to them.[1] - the Prophet ﷺ said: "Gold and silver." ***(Ḍa'īf)***

(٤) - ٣١٥٢ - **حَدَّثَنَا** جَعْفَرُ بْنُ مُحَمَّدِ ابْنِ فُضَيْلٍ الْجَزَرِيُّ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يُوسُفَ الصَّنْعَانِيِّ، عَنْ مَكْحُولٍ، عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَكَانَ تَحْتَهُ كَنزٌ لَّهُمَا﴾ [٧٢] قَالَ: ذَهَبٌ وَفِضَّةٌ.

(5). (Another route) with similar from this chain. ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

(٥) - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يُوسُفَ الصَّنْعَانِيِّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن عدي: ٧/ ٢٧٢٣ من حديث الوليد بن مسلم به وصرح بالسماع * يزيد بن يوسف: ضعيف.

(6). 3153. Abū Rāfi' narrated a *Ḥadīth* of Abū Hurairah, from the Prophet ﷺ, regarding the 'barrier.'[2] "They excavated each day, until when they are just about to penetrate it, their leader says: 'Go back so that you can penetrate

(٦) - ٣١٥٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ - الْمَعْنَى وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدِ ابْنِ بَشَّارٍ - قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[1] *Al-Kahf* 18.82.
[2] *Al-Kahf* 18.93.

فِي السَّدِّ قَالَ: «يَحْفِرُونَهُ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَخْرِقُونَهُ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَخْرِقُونَهُ غَدًا. قَالَ: فَيُعِيدُهُ اللهُ كَأَمْثَلِ مَا كَانَ حَتَّى إِذَا بَلَغَ مُدَّتُهُمْ وَأَرَادَ اللهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَخْرِقُونَهُ غَدًا إِنْ شَاءَ اللهُ، وَاسْتَثْنَى. قَالَ: فَيَرْجِعُونَ فَيَجِدُونَهُ كَهَيْئَتِهِ حِينَ تَرَكُوهُ، فَيَخْرِقُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَقُونَ الْمِيَاهَ، وَيَفِرُّ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ مُخْضَبَةً بِالدِّمَاءِ، فَيَقُولُونَ: قَهَرْنَا مَنْ فِي الأَرْضِ وَعَلَوْنَا مَنْ فِي السَّمَاءِ - قَسْوَةً وَعُلُوًّا - فَيَبْعَثُ اللهُ عَلَيْهِمْ نَغَفًا فِي أَقْفَائِهِمْ فَيَهْلِكُونَ». قَالَ: «فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ دَوَابَّ الأَرْضِ تَسْمَنُ وَتَبْطَرُ وَتَشْكَرُ شَكَرًا مِنْ لُحُومِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ مِثْلَ هٰذَا.

it tomorrow!'" He said: "But Allāh makes it return just as it was, until their appointed time, when Allāh ordains to send them upon the people, and their leader says: 'Go back so you can penetrate it tomorrow, if Allāh wills.' So he makes this exception." He said: "So they return, and find it just as it was when they left it. Then they penetrate it, and (they, i.e., Ya'jūj and Ma'jūj) are released upon the people drinking up the water, and the people flee from them. They shoot their arrows into the heavens so they return dyed with blood, and they say – crudely and arrogantly – 'We vanquished those in the earth, let us dominate the inhabitants of the heavens.' Then Allāh sends *Naghaf* upon them, attaching to the nape of their necks, destroying them." He said: "By the One in Whose Hand is the soul of Muḥammad! The beasts of the earth will become very fat and bloated with milk from their flesh." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of it like this from this route.

تخريج: [صحيح] وأخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح: ٤٠٨٠ من حديث قتادة به وصححه البوصيري وابن حبان، ح: ١٩٠٨ والحاكم على شرط الشيخين: ٤/ ٢٨٨ ووافقه الذهبي وللحديث شواهد كثيرة، انظر النهاية بتحقيقي، ح: ٣٤٨.

Comments:

Dhul-Qarnain built a strong and mighty iron wall to protect the people from the mischief and destruction of Ya'jūj and Ma'jūj in order to make them unable to jump over the wall and incapable of breaking through it. They, every day, try to dig through the wall, but so long as Allāh does not will their appearance there will be no excavation through the wall. When the time of their appearance will arrive, according to the wording of the Qur'ān, 'He ﷻ

would make it ground into powder'; then their appearance beyond the wall will be possible. For other related matters, see no. 2240 about Yaj'ūj and Ma'jūj.

(7). 3154. 'Abdul-Ḥamīd bin Ja'far said: "My father informed me, from Ibn Mīnā', from Abū Sa'eed bin Abī Faḍālah Al-Anṣārī – and he was one of the Companions – who said: 'I heard the Messenger of Allāh ﷺ saying: "When Allāh gathers the people on the Day of Judgement – a Day in which there is no doubt in – a caller will call out: 'Whoever committed *Shirk* in any of his deeds he did for Allāh – then let him seek his reward from other than Allāh. For indeed Allāh is the most free of the partners from any need of *Shirk*." (***Hasan***)

Abū 'Eīsā said: This *Ḥadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Muḥammad bin Bakr (a narrator in the chain).

(٧) - ٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبِي عَنِ ابْنِ مِينَاءَ، عَنْ أَبِي سَعِيدِ بْنِ أَبِي فَضَالَةَ الأَنْصَارِيِّ - وكَانَ مِنَ الصَّحَابَةِ - قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا جَمَعَ اللهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ للهِ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ، فَإِنَّ اللهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ.

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الزهد، باب الرياء والسمعة، ح:٤٢٠٣ عن محمد بن بشار به وصححه ابن حبان (الإحسان):٤٠٥.

Comments:

Imām At-Tirmidhī reported this *Ḥadīth* to explain the last verse of *Sūrat Al-Kahf*. Its aim is that Allāh accepts only that deed which is performed purely to gain His pleasure. If a person wants to gain someone else's pleasure and love along with the pleasure and love of Allāh by a deed, Allāh ﷻ abandons him unto others, He Almighty is free and needless of anyone's partnership and association.

Chapter 19. Regarding *Sūrah Maryam*

(المعجم ١٩) - [بَابٌ:] وَمِنْ سُورَةِ مَرْيَمَ (التحفة ٢٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3155. Al-Mughīrah bin Shu'bah narrated: "The Messenger of Allāh ﷺ sent me to Najrān. They said to me: 'Do you people not recite: O sister of Hārūn[1] – while between Mūsā and 'Eīsā there is such (gap) as there is?' I did not know how to respond to them. So when I returned to the Prophet ﷺ, I told him about that, and he said: 'Why didn't you tell them that they were named after their Prophets and righteous people before them.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* we do not know of it except as a narration of Ibn Idrīs (a narrator in the chain).

(١) - ٣١٥٥ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ وَأَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى نَجْرَانَ، فَقَالُوا لِي: أَلَسْتُمْ تَقْرَأُونَ: ﴿يَٰٓأُخْتَ هَٰرُونَ﴾ [٢٨] وَقَدْ كَانَ بَيْنَ مُوسَى وعِيسَى مَا كَانَ؟ فَلَمْ أَدْرِ مَا أُجِيبُهُمْ. فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «أَلَا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِدْرِيسَ.

تخريج: وأخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان ما يستحب من الأسماء، ح: ٢١٣٥ عن أبي سعيد الأشج ومحمد بن المثنى به.

Comments:

This Harūn is not Harūn the brother of Mūsā ﷺ, instead he was a righteous and known man from the family of Maryam; because giving a name with the names of previous Prophets and righteous people is permissible.

(2). 3156. Abū Sa'eed Al-Khudrī said: "The Messenger of Allāh ﷺ recited: And warn them of a Day of grief and regrets[2] and he said: 'Death will be brought as if it is a

(٢) - ٣١٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ

[1] *Maryam* 19:28

[2] *Maryam* 19:39.

الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ: ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ﴾ [٣٩]، قَالَ: «يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ! فَيَشْرَئِبُّونَ، وَيُقَالُ: يَا أَهْلَ النَّارِ! فَيَشْرَئِبُّونَ، فَيُقَالُ: هَلْ تَعْرِفُونَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ، هٰذَا المَوْتُ، فَيُضْجَعُ فَيُذْبَحُ، فَلَوْلَا أَنَّ اللهَ قَضَى لأَهْلِ الْجَنَّةِ الْحَيَاةَ [فِيهَا] وَالْبَقَاءَ لَمَاتُوا فَرَحًا، وَلَوْلَا أَنَّ اللهَ قَضَى لأَهْلِ النَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا تَرَحًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said: 'O people of Paradise! They will raise up their necks to look. It will be said: 'O people of the Fire! And they will raise up their necks to look. It will be said: 'Do you recognize this?' They will say: 'Yes. This is death.' Then it will be laid down and slaughtered. If it were not that Allāh had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allāh had decreed that the inhabitants of the Fire would remain, then they would die of grief.'"[1] ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: [إسناده ضعيف] * النضر بن إسماعيل ليس بالقوي (تقريب) وأصل الحديث عند البخاري، ح: ٤٧٣٠ دون قوله: "حتى يوقف على السور بين الجنة والنار فيضجع . . . فلولا أن الله قضى لأهل الجنة . . . إلخ".

Comments:

The Day of Judgment is called the day of regret and shame because on this day the evil and sinful people would be ashamed and remorseful; they would then wish for doing good and righteous deeds.

(٣) - ٣١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ فِي قَوْلِهِ: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا﴾ [٥٧] قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَمَّا عُرِجَ بِي رَأَيْتُ إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

(3). 3157. Shaibān narrated from Qatādah, that regarding Allāh's saying: And We raised him to a high station.[2] He said: "Anas bin Mālik narrated that Allāh's Prophet ﷺ said: "When I was brought up, I saw Idrīs in the Fourth Heaven." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[He said:] There is something on

[1] Similar preceded under no. 2558.

[2] *Maryam* 19:57.

صَحِيحٌ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

وقَدْ رَوَى سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَمَّامٌ وغَيْرُ وَاحِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ ﷺ حَدِيثَ الْمِعْرَاجِ بِطُولِهِ، وَهٰذَا عِنْدِي مُخْتَصَرٌ مِنْ ذاكَ.

this topic from Abū Sa'eed from the Prophet ﷺ.

The *Hadīth* about *Al-Mi'rāj* of the Prophet ﷺ was reported in its entirety by Sa'eed bin Abī 'Arūbah, Hammām and more than one narrator from Qatādah, from Anas bin Mālik, from Mālik bin Ṣa'ṣah from the Prophet ﷺ. To me, this is an abridgement of it.

تخريج: **[إسناده صحيح]** وأخرجه أحمد: ٣/ ٢٦٠ عن الحسين بن محمد به ورواه مسلم، ح: ١٦٢ من حديث قتادة عن أنس به * وفي الباب عن أبي سعيد [تقدم تحت، ح: ٣١٣٣].

Comments:

Prophet Idrīs (Enoch) had to go through a critical test which he passed with patience and perseverance; because of it he achieved great reward and status from Allāh, one of its forms was of his being on the Fourth Heaven.

(٤) - ٣١٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِجِبْرَئِيلَ: «ما يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا»؟ قَالَ: فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ إِلَى آخِرِ الآيَةِ [٦٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكِيعٌ عَنْ عُمَرَ بْنِ ذَرٍّ نَحْوَهُ].

(4). 3158. Sa'eed bin Jubair narrated from Ibn 'Abbās who said: "The Messenger of Allāh ﷺ said to Jibra'īl: 'What prevents you from visiting us more than you visit us?'" He said: "So this *Āyah* was revealed: And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us." Up to the end of the *Ayat*[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. [(Another chain) with similar].

تخريج: وأخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢١٨ من حديث عمر بن ذر به.

Comments:

When Gabriel would visit the Prophet, he ﷺ would be pleased and relaxed, because the Revelation would strengthen the Prophet ﷺ and provide him guidance in difficult matters. In the Revelation, there also used to be the

[1] *Maryam* 19:64.

straight and irresistible answer to the objections and problems ignited daily by the opponents of the Prophet. He would therefore wait anxiously for Gabriel's visit.

(5). 3159. As-Suddī said: "I asked Murrah Al-Hamdānī about the saying of Allāh, Mighty and Sublime is He: There is not one of you but will pass over it.[1] So he narrated to me that 'Abdullāh bin Mas'ūd narrated to him: saying: 'The Messenger of Allāh ﷺ said: "The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightening, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*, and Shu'bah reported from As-Suddī without mentioning it in *Marfū'* form.

(٥) - ٣١٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ مُرَّةَ الْهَمْدَانِيَّ عَنْ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ [٧١]، فَحَدَّثَنِي: أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَرِدُ النَّاسُ النَّارَ، ثُمَّ يَصْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ، فَأَوَّلُهُمْ كَلَمْحِ الْبَرْقِ، ثُمَّ كَالرِّيحِ، ثُمَّ كَحُضْرِ الْفَرَسِ، ثُمَّ كَالرَّاكِبِ فِي رَحْلِهِ، ثُمَّ كَشَدِّ الرَّجُلِ، ثُمَّ كَمَشْيِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وَرَوَاهُ شُعْبَةُ عَنِ السُّدِّيِّ فَلَمْ يَرْفَعْهُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/ ٤٣٤ من حديث إسرائيل به.

3160. Shu'bah narrated from As-Suddī from Murrah: "'Abdullāh said: 'There is not one of you but will pass over it.[2] – They pass over it, then they avert it based upon their deeds.'" (***Hasan***)

٣١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، قَالَ عَبْدُ اللهِ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ قَالَ: يَرِدُونَهَا ثُمَّ يَصْدُرُونَ بِأَعْمَالِهِمْ.

(6). (Another chain) from 'Abdur-Rahmān, from Shu'bah, from As-Suddī with similar. 'Abdur-Rahmān said: "I said to Shu'bah: 'Isrā'īl

(٦) - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ السُّدِّيِّ بِمِثْلِهِ.

[1] *Maryam* 19:71.
[2] *Maryam* 19:71.

قَالَ عَبْدُ الرَّحْمٰنِ قُلْتُ لِشُعْبَةَ: إِنَّ إِسْرَائِيلَ حَدَّثَنِي عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، قَالَ شُعْبَةُ: وقَدْ سَمِعْتُهُ مِنَ السُّدِّيِّ مَرْفُوعًا، وَلَكِنِّي أَدَعُهُ عَمْدًا.

تخريج: [**إسناده حسن**] انظر الحديث السابق.

narrated it to me from As-Suddī, from Murrah, from 'Abdullāh, from the Prophet ﷺ.' So Shu'bah said: 'And I also heard it from him in *Marfū'* form, but I left it on purpose.'" (***Hasan***)

Comments:

All the people would pass on a long bridge over the Hell. The people with good deeds will pass over it safely according to their deeds but the sinful ones will fall into the Hell. *Wārid* is a person, who approaches the water place.

٣١٦١ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَحَبَّ اللهُ عَبْدًا نَادَى جِبْرَئِيلَ: إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ. قَالَ: فَيُنَادِي فِي السَّمَاءِ، ثُمَّ تُنْزَلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الأَرْضِ، فَذَلِكَ قَوْلُ اللهِ: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا﴾ [٩٦] وَإِذَا أَبْغَضَ اللهُ عَبْدًا نَادَى جِبْرَئِيلَ: إِنِّي قَدْ أَبْغَضْتُ فُلَانًا، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ تُنْزَلُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا.

3161. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh loves a slave He calls Jibra'īl, (saying): 'Indeed I love so-and-so, so love him.'" He said: "So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allāh: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them.[1] And when Allāh hates a slave He calls out to Jibra'īl, (saying): 'Indeed I hate so-and-so.' So he calls out in the heavens. Then hatred for him descends upon the earth.'"(***Sahīh***)

[Abū 'Eīsā said:] This Hadīth is *Hasan Sahīh*. Similar to this has been reported by 'Abdur-Rahmān bin 'Abdullāh bin Dīnār, from his father, from Abū Sālih, from Abū Hurairah from the Prophet ﷺ.

تخريج: وأخرجه مسلم، البر والصلة، باب: إذا أحب الله عبدًا، أمر جبرئيل فأحبه وأحبه أهل السماء، ثم يوضع له القبول في الأرض، ح:٢٦٣٧ عن قتيبة به ورواه البخاري، ح:٧٤٨٥ من حديث عبدالرحمن بن عبدالله بن دينار به.

[1] *Maryam* 19:96.

Comments:

Allāh loves His righteous servants, the creatures of the heaven also love them, and love for them is also placed in the hearts of the righteous people. But the evil people are treated on the contrary, and the righteous people also hate the evil doers.

(٧) - ٣١٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ خَبَّابَ بْنَ الأَرَتِّ يَقُولُ: جِئْتُ الْعَاصَ بْنَ وَائِلٍ السَّهْمِيَّ أَتَقَاضَاهُ حَقًّا لِي عِنْدَهُ. فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ: لَا، حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ: وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فأَقْضِيكَ، فَنَزَلَتْ: ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا﴾ الآية [٧٧].

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(7). 3162. Masrūq said: "I heard Khabbāb bin Al-Aratt saying: 'I came to Al-'Āṣ bin Wā'il As-Sahmī to collect a debt he owed me. He said: 'You shall not be given anything until you deny Muḥammad.' So I said: 'No, not until you are dead and resurrected.' He said: 'After I die and 'I am resurrected?' So I said: 'Yes.' So he said: 'I shall indeed have wealth and offspring to repay you with.' So (the following) *Āyah* was revealed: Have you seen him who disbelieved in Our *Āyāt* and said: I shall certainly be given wealth and children.'" (***Ṣaḥīḥ***)

(Another chain) with similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح . . . إلخ، ح: ٣٦/٢٧٩٥ عن محمد بن أبي عمر والبخاري، ح: ٤٧٣٢ من حديث سفيان ابن عيينة به.

Comments:

This Verse speaks about the mentality of such people who do not regard the favors of Allāh as Allāh's gifts and bounties, instead they consider them their personal right and think of them as results of their talents. That is why they have the disease of arrogance and believe that the state and leadership is their birth right. Therefore they assume, if the Day of Judgment occurs, there too, they will be granted wealth and children and they will also enjoy a lavish lifestyle.

Chapter 20. Regarding *Sūrah Ṭa Ha*

(المعجم ٢٠) - [بَابٌ:] وَمِنْ سُورَةِ طَهَ

(التحفة ٢١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3163. Abū Hurairah said: "While the Messenger of Allāh ﷺ was returning from Khaibar he traveled during the night until he became sleepy and he sat down to rest. Then he said: 'O Bilāl! Stand guard for us for the night.'" He said: 'So Bilāl performed *Ṣalāt*, then he leaned against his mount facing the direction of (dawn awaiting) *Fajr*. His eyes overcame him until he slept, and not one of them awoke. The first of them to awaken was the Prophet ﷺ who said: 'O Bilāl!' Bilāl said: 'May my father be ransomed for you O Messenger of Allāh! I was overtaken just as you were overtaken.' So the Messenger of Allāh ﷺ said: 'Move out!' Then he kneeled to perform *Wuḍū'* and to announce the standing for the *Ṣalāt*, then he performed *Ṣalāt* the same as he would when not traveling. Then he said: 'And establish the *Ṣalāt* for My remembrance."'[1] (*Ṣaḥīḥ*)

(١) - ٣١٦٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي الأَخْضَرِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَفَلَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ أَسْرَى لَيْلَةً حَتَّى أَدْرَكَهُ الْكَرَى أَنَاخَ فَعَرَّسَ ثُمَّ قَالَ: «يَابِلَالُ! اكْلَأْ لَنَا اللَّيْلَةَ». قَالَ: فَصَلَّى بِلَالٌ، ثُمَّ تَسَانَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ فَلَمْ يَسْتَيْقِظْ أَحَدٌ مِنْهُمْ، وكَانَ أَوَّلَهُمُ اسْتِيقَاظًا النَّبِيُّ ﷺ فَقَالَ: «أَيْ بِلَالُ»، فَقَالَ بِلَالٌ: بِأَبِي أَنْتَ يَا رَسُولَ اللهِ! أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْتَادُوا»، ثُمَّ أَنَاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلَاةَ، ثُمَّ صَلَّى مِثْلَ صَلَاتِهِ فِي الْوَقْتِ فِي تَمَكُّثٍ، ثُمَّ قَالَ: ﴿وَأَقِمِ الصَّلَوٰةَ لِذِكْرِىٓ﴾» [١٤].

[Abū 'Eīsā said:] This *Ḥadīth* is not preserved. More than one of the *Ḥuffāẓ* reported it from Az-Zuhrī, "from Sa'eed bin Al-Musayyab, that the Prophet ﷺ"

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ، رَوَاهُ غَيْرُ وَاحِدٍ مِنَ الْحُفَّاظِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ النَّبِيَّ ﷺ، ولَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

[1] *Ṭa Ha* 20:14.

and they did not mention Abū Hurairah in it. Ṣāliḥ bin Abī Al-Akhḍar (a narrator in the chain) was graded weak in *Ḥadīth*. Yaḥyā bin Sa'eed Al-Qaṭṭān and others graded him weak due to his memory.

وَصَالِحُ بْنُ أَبِي الأَخْضَرِ يُضَعَّفُ فِي الحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ وغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [صحيح] وأخرجه مسلم، المساجد، باب قضاء الصلاة الفائتة واستحباب تعجيل قضائها، ح: ٦٨٠ من طريق آخر عن الزهري به.

Comments:

It is proven from this *Ḥadīth*, and other narrations with similar meaning, that if the due time for a prayer is missed while being asleep, the prayer will be performed with full humiliation and satisfaction just like its appropriate time after waking up. A person should have self-confidence and he should also trust the power and ability of Allāh.

Chapter 21. Regarding *Sūrat Al-Anbiyā'*

(المعجم ٢١) - [بَابٌ:] وَمِنْ سُورَةِ الْأَنْبِيَاءِ (التحفة ٢٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3164. Abū Sa'eed narrated that the Prophet ﷺ said: "Woe is the valley of *Jahannam*, the disbeliever shall drop into it for forty autumns before he reaches its bottom." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū'* except from the narration of Ibn Lahī'ah (a narrator in the chain).

(١) - ٣١٦٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الحَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلٌ وَادٍ فِي جَهَنَّمَ يَهْوِي فِيهِ الكَافِرُ أَرْبَعِينَ خَرِيفًا قَبْلَ أَنْ يَبْلُغَ قَعْرَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ.

تخريج: [إسناده ضعيف] وتقدم طرفه: ٢٥٧٦ وصححه ابن حبان، ح: ٢٦١٠ والحاكم: ٢/ ٥٠٧، ٥٣٤، ٤/ ٥٩٦ ووافقه الذهبي، دراج عن أبي الهيثم: ضعيف.

(2). 3165. 'Āishah narrated that a man came and sat in front of the Messenger of Allāh ﷺ and said:

(٢) - ٣١٦٥ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى البَغْدَادِيُّ والفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ وَغَيْرُ

واحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ غَزْوَانَ أَبُو نُوحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعدٍ عَنِ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَجُلًا قَعَدَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي مَمْلُوكِينَ يَكْذِبُونَنِي وَيَخُونُونَنِي ويَعْصُونَنِي وَأَشْتُمُهُمْ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ؟ قَالَ: «يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَبُوكَ وَعِقَابُكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ، وإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ، وإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمُ اقْتُصَّ لَهُمْ مِنْكَ الفَضْلُ»، قَالَ: فَتَنَحَّى الرَّجُلُ فَجَعَلَ يَبْكِي وَيَهْتِفُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا تَقْرَأُ كِتَابَ اللهِ ﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَـٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾ الآيَة» [٤٧] فَقَالَ الرَّجُلُ: وَاللهِ! يَا رَسُولَ اللهِ! مَا أَجِدُ لِي ولَهُمْ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ، أُشْهِدُكَ أَنَّهُمْ أَحْرَارٌ كُلُّهُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ غَزْوَانَ وقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ غَزْوَانَ هٰذَا الحَدِيثَ.

"O Messenger of Allāh! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?" He said: "The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and nothing against you. If your punishing them is less than their sins, then there will be something in your favor. And if your punishing them is above their sins, some of your rewards will be taken from you and given to them." So the man left, and began weeping and crying aloud. The Messenger of Allāh ﷺ said: "You should read what Allāh said in His Book: 'And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything...' to the rest of the *Āyah*.[1] So the man said: "By Allāh, O Messenger of Allāh! I see nothing better for myself and for them, than me parting with them. Bear witness that they are all free." (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of 'Abdur-Rahmān bin Ghazwān. Ahmad bin Hanbal reported this *Hadīth* from 'Abdur-Rahmān bin Ghazwān.

[1] *Al-Anbiyā'* 21:47.

Comments:

This *Hadīth* proves that if a criminal or a sinful person is given punishment, he should be punished according to his offence and sin only; punishing him more than his offence and sin will be cruelty.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٦/ ٢٨٠ من حديث عبدالرحمن بن غزوان به * الزهري مدلس وعنعن وفيه علة أخرى.

(3). 3166. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Ibrāhīm, peace be upon him, did not lie about anything at all – except for three: 'Verily I am sick'[1] while he was not sick. And his saying about Sārah: 'She is my sister' and his saying: 'Nay, this one, the biggest of them did it.'"[2] (*Sahīh*)

[It has been reported through more than one route from Abū Hurairah from the Prophet ﷺ without mentioning, it is *Gharīb* as a narration of Ibn Ishāq from Abū Az-Zinād].[3]

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(٣) - ٣١٦٦ - **حَدَّثَنَا** سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فِي شَيْءٍ قَطُّ إِلَّا فِي ثَلَاثٍ: قَوْلِهِ ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩] وَلَمْ يَكُنْ سَقِيمًا، وَقَوْلِهِ لِسَارَةَ: أُخْتِي، وَقَوْلِهِ: ﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾» [٦٣].

[وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يُسْتَغْرَبُ مِنْ حَدِيثِ ابْنِ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ].

[**قَالَ أَبُو عِيسَى**:] هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[صحيح]** ورواه البخاري، البيوع، باب شراء المملوك من الحربي وهبته وعتقه، ح: ٢٢١٧ من حديث أبي الزناد به مطولاً ورواه مسلم، ح: ٢٣٧١ من حديث أبي هريرة به.

Comments:

Ibrāhīm عليه السلام regarded the use of the equivocation and ambiguous words unsuitable to his dignity and virtuousness; his real aim of considering the equivocation, from himself, as a lie was in fact to make an apology to those who requested his intercession. Therefore he branded the equivocation and use of ambiguous words by himself a lie. According to the people the word *Saqīm* (sick) means he was physically sick, whereas he عليه السلام meant that he was

[1] *As-Sāffāt* 37:89.

[2] *Al-Anbiyā'* 21:63.

[3] This addition is not there in most manuscripts, and only parts of it is mentioned in those where it is found, and some of its meaning is not clear.

worried, concerned and sick of their idolatry; if he attended the festival with them, his worry, distress and sadness would increase even more. As for the matter of Sārah, she was his sister according to the religious brotherhood, which he himself had told her. 'No, the biggest of them did it' was his scoffing and laughing at their foolish attitude. Why do you not ask the idols, if they can speak, they themselves will tell the story!

(4). 3167. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ stood to deliver a *Khutbah*, he said: 'O you people! You will be gathered before Allāh naked and uncircumcised.' Then he recited: 'As We began the first creation, We shall repeat it...' until the end of the *Āyah*.[1] He said: 'The first to be clothed on the Day of Resurrection is Ibrāhīm. Indeed some men from my *Ummah* will be brought and taken from the left side, so I will say: "My Lord! My followers!" It will be said: "Indeed you do not know what they innovated after you." So I shall say as the righteous slave said: 'And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are your slaves, and if You forgive them...' [until the end of] the *Āyah*.[2] I shall be told: 'These people have not ceased turning on their heels as apostates ever since you parted from them.'" (***Ṣaḥīḥ***)

(Another chain) with similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān Ath-Thawrī reported it from Al-Mughīrah bin

(٤) - ٣١٦٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللهِ ﷺ بِالْمَوْعِظَةِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ عُرَاةً غُرْلًا»، ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾ إِلَى آخِرِ الآيَةِ [١٠٤]. قَالَ: «أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وإِنَّهُ سَيُؤْتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ رَبِّ أَصْحابِي فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كمَا قَالَ العَبْدُ الصَّالِحُ ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ﴾ [إِلَى آخرِ] الآيَةِ [المائدة: ١١٧، ١١٨]، فَيُقَالُ: هٰؤُلاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] *Al-Anbiyā'* 21:104.

[2] *Al-Mā'idah* 5:117,118.

An-Nu'mān similarly.

صَحِيحٌ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنِ الْمُغِيرَةِ ابْنِ النُّعْمَانِ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح: ٢٨٦٠ من حديث وكيع والبخاري، ح: ٤٦٢٥ من حديث شعبة به.

Comments:

It is known from this *Hadīth* that after his demise, he ﷺ is unaware of the people's personal and individual deeds. It is not in his knowledge if they commit major sins. In this *Hadīth*, the matter of those Bedouin apostates is referred who chose the path of apostasy after the demise of the Prophet ﷺ in the reign of Abu Bakr ؓ; and Abū Bakr battled against them. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 149]

Chapter 22. Regarding *Sūrat Al-Hajj*

(المعجم ٢٢) - [بَابٌ:] وَمِنْ سُورَةِ الْحَجِّ (التحفة ٢٣)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3168. 'Imrān bin Husain narrated when (the following) was revealed: "O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: "But Allāh's torment is severe...."[1] – he said: "These *Āyāt* were revealed while he ﷺ was on a journey and he said: 'Do you know what Day this is?' So they said: 'Allāh and His Messenger know better.' He said: 'That is the Day when Allāh says to Ādam: Send forth those who are to be sent to the Fire. So he says: O Lord! How many are to be sent? He says: Nine-hundred and ninety-nine in the Fire, and one to Paradise. He said: "So the

(١) - ٣١٦٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُدْعَانَ، عَنِ الحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ﷺ قَالَ لَمَّا نَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ﴾ إِلَى قَوْلِهِ ﴿وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾ [١، ٢] قَالَ: أُنْزِلَتْ عَلَيه هَذِهِ الآيَةُ وَهُوَ فِي سَفَرٍ قَالَ: «أَتَدْرُونَ أَيَّ يَوْمٍ ذٰلِكَ؟» فَقَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذٰلِكَ يَوْمَ يَقُولُ اللهُ لآدَمَ ابْعَثْ بَعْثَ النَّارِ، فَقَالَ: يَا رَبِّ! ومَا بَعْثُ النَّارِ؟ قَالَ: تِسْعُمِائَةٍ وتِسْعَةٌ وتِسْعُونَ فِي النَّارِ وَوَاحِدٌ إِلَى الجَنَّةِ»، قَالَ: فَأَنْشَأَ المُسْلِمُونَ

[1] *Al-Hajj* 22:1,2.

Muslims started crying. Then the Messenger of Allāh ﷺ said: 'Close your ranks and be straight forward, for there was never any Prophethood but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. The parable of you and the other nations is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.' Then he said: 'I hope that you will be a quarter of the people of Paradise.' They said *Allāhu Akbar*. Then he said: 'I hope that you will be a third of the people of Paradise.' They said *Allāhu Akbar*. Then he said: 'I hope that you will be half of the people of Paradise.' They said *Allāhu Akbar*." He said: "I do not know if he said two thirds or not." (***Ḍa'īf***) [1]

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from 'Imrān bin Ḥuṣain from the Prophet ﷺ.

يَبْكُونَ، فَقَالَ رَسُولُ اللهِ ﷺ: «قَارِبُوا وَسَدِّدُوا فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ»، قَالَ: فَيُؤْخَذُ العَدَدُ مِنَ الجَاهِلِيَّةِ فَإِنْ تَمَّتْ وَإِلَّا كَمُلَتْ مِنَ المُنَافِقِينَ. وَمَا مَثَلُكُمْ والأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ أَوْ كالشَّامَةِ فِي جَنْبِ البَعِيرِ» ثُمَّ قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ» فَكَبَّرُوا ثُمَّ قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ» فَكَبَّرُوا، ثُمَّ قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ» فَكَبَّرُوا، قَالَ وَلَا أَدْرِي قَالَ: الثُّلُثَيْنِ أَمْ لَا؟.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وقَدْ رُوِيَ مِنْ غَيرِ وَجْهٍ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/ ٤٣٢ عن سفيان بن عيينة به، وابن جدعان ضعيف، ورواه العلاء بن زياد العدوي عن عمران به وللحديث شواهد، راجع تفسير ابن كثير وغيره حديث البخاري (٤٧٤١) ومسلم (١/ ١٣٩) يغني عنه.

Comments:

For the renewal of good news and to revamp the pleasure and excitement of the Muslims, the noble Prophet did not tell of all the numbers at once, he instead told them again and again so that they would extol Allāh's Highness and Excellence repeatedly, again and again.

[1] Meaning this chain of narration; similar in meaning was recorded by Al-Bukhārī (no. 4741), Muslim, and others, and some of it preceded.

(٢) - ٣١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللهِ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَتَفَاوَتَ بَيْنَ أَصْحَابِهِ فِي السَّيْرِ، فَرَفَعَ رَسُولُ اللهِ ﷺ صَوْتَهُ بِهَاتَيْنِ الآيَتَيْنِ ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ﴾، إِلَى قَوْلِهِ ﴿وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾ [١، ٢] فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حَثُّوا الْمَطِيَّ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلٍ يَقُولُهُ. فَقَالَ: «هَلْ تَدْرُون أَيَّ يَوْمٍ ذَلِكَ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَلِكَ يَوْمٌ يُنَادِي اللهُ فِيهِ آدَمَ فَيُنَادِيهِ رَبُّهُ فَيَقُولُ: يَا آدَمُ! ابْعَثْ بَعْثَ النَّارِ، فَيَقُولُ: أَيْ رَبِّ: وَمَا بَعْثُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وتِسْعَةٌ وتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الجَنَّةِ» فَيَئِسَ الْقَوْمُ حَتَّى مَا أَبْدَوْا بِضَاحِكَةٍ. فَلَمَّا رَأَى رَسُولُ اللهِ ﷺ الَّذِي بِأَصْحَابِهِ قَالَ: «اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ إِلَّا كَثَّرَتَاهُ: يَأْجُوجُ وَمَأْجُوجُ ومَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ». قَالَ: فَسُرِّيَ عَنِ الْقَوْمِ بَعْضُ الَّذِي يَجِدُونَ، فقَالَ: «اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ

3169. 'Imrān bin Ḥuṣain narrated: "We were with the Prophet ﷺ on a journey when some of his Companions fell behind. So the Messenger of Allāh ﷺ raised his voice reciting these two *Āyāt*: "O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: but Allāh's torment is severe."[1] When his Companions heard that, they hastened to catch up with him, since they knew that he had something to say. He (ﷺ) said: 'Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and say: O Ādam, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire and one for Paradise. So the people despaired as if they would not smile again. When the Messenger of Allāh ﷺ saw the state of his Companions, he said: 'Strive hard and receive the good news. By the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are immense in numbers; Ya'jūj and Ma'jūj, and those who have died among the progeny of Ādam and the progeny of Iblīs.'" He said: "So some of the people's grief went away, and he (ﷺ) said: 'Strive hard

[1] *Al-Ḥajj* 22:1,2.

and receive the good news. By the One in Whose Hand is the soul of Muḥammad! Among mankind, you are but like the mole on the flank of a camel, or a mark on the foreleg of a beast.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الدَّابَّةِ».

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**ضعيف**] انظر الحديث السابق.

(3). 3170. 'Abdullāh bin Az-Zubair narrated that the Messenger of Allāh ﷺ said: "It is only called *Al-Bait Al-'Atīq* because it has not been conquered by a tyrant." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and this *Ḥadīth* has been reported from Az-Zuhrī from the Prophet ﷺ in *Mursal* form.

(Another chain) from Az-Zuhrī, from the Prophet ﷺ with similar in meaning.

(٣) - ٣١٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ اللهِ ابْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا سُمِّيَ الْبَيْتَ الْعَتِيقَ لأَنَّهُ لَمْ يَظْهَرْ عَلَيْهِ جَبَّارٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وقَدْ رُوِيَ [هٰذَا الحَدِيثُ] عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [**إسناده ضعيف**] وأخرجه الحاكم: ٢/ ٣٨٩ والبيهقي في الدلائل: ١/ ١٢٥ من حديث عبدالله بن صالح به وصححه الحاكم على شرط البخاري ووافقه الذهبي على شرط مسلم(!)

* الزهري عنعن وفيه علة أخرى.

Comments:

'Atīq means ancient, free and honorable; as the House of Allāh [Ka'bah] has been free, forever, from the mighty and powerful kings, and no tyrant and arrogant could prevail over it, it is therefore called the Ancient, the Honorable and Free House.

(4). 3171. Ibn 'Abbās narrated: "When the Prophet ﷺ was expelled from Makkah, Abū Bakr said: 'They have driven out their Prophet to their own doom.' So Allāh, Most High, revealed:

(٤) - ٣١٧١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي وإِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ

'Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allāh is able to give them victory.'[1] So Abū Bakr said: 'Then I knew that there would be fighting."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, ['Abdur-Raḥmān bin Mahdī] and others reported it from Sufyān from Al-A'mash, from Muslim Al-Baṭīn, from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbās."

(Another chain) from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbās."

قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَّهُمْ لَيَهْلِكُنَّ. فَأَنْزَلَ اللهُ تَعَالَى: ﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ الآيَة [٣٩]، فَقَالَ أَبُو بَكْرٍ: لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قِتَالٌ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ [عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَ] غَيْرُ واحِدٍ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ البَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا لَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ.

تخريج: **[صحيح]** وأخرجه النسائي:٦/٢، ح:٣٠٨٧ (الجهاد، باب وجوب الجهاد) من حديث إسحاق بن يوسف به وصححه ابن حبان، ح:١٦٨٧ والحاكم:٢/٦٦، ٢٤٦، ٢٩٠ ورواه شعبة عن الأعمش به (الحاكم:٣/٧، ٨) وصححه على شرط الشيخين.

Comments:

This is the first battle, for which the Muslims were allowed to fight in self-defence. Because immediately after the emigration, the Muslims were yet not so powerful to fight beyond their defence, this Verse also brought glad tidings of Allāh's help for the Muslims; and later when Muslims emerged as a force, they were then allowed to wage battles beyond their defence.

(5). 3172. Sa'eed bin Jubair said: "When the Prophet ﷺ was expelled from Makkah a man said: 'They have driven out their Prophet' so (the following) was revealed: "Permission (to fight) is given to those who are fought against, because they have been

(٥) - ٣١٧٢ - [**حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ رَجُلٌ: أَخْرَجُوا نبِيَّهُمْ فَنَزَلَتْ: ﴿أُذِنَ لِلَّذِينَ

[1] *Al-Ḥajj* 22:39.

wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly."[1]

[(Those who were expelled were) the Prophet ﷺ and his Companions.] (*Ṣaḥīḥ*)

يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ○ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ﴾ النَّبِيُّ ﷺ وأَصْحَابُه].

تخريج: [صحيح] انظر الحديث السابق.

Chapter 23. Regarding *Sūrat Al-Mu'minīn*

(المعجم ٢٣) - [بَابٌ:] وَمِنْ سُورَةِ الْمُؤْمِنِينَ (التحفة ٢٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

(1). 3173. 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: "When revelation came to the Messenger of Allāh ﷺ, one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, and some time passed over us. When it passed from him, he faced the *Qiblah*, raised his hands and said: 'O Allāh! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.' He [ﷺ] said: 'Ten *Āyāt* were revealed to me, whoever abides by them shall enter Paradise (and they are): 'Sucessful indeed are the believers...' until the completion of ten *Āyāt*."[2]

(١) - ٣١٧٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ الْمَعْنَى وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهِ كَدَوِيِّ النَّحْلِ فَأُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَثْنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا، وَأَكْرِمْنَا وَلَا تُهِنَّا، وَأَعطِنَا وَلَا تَحْرِمْنا، وآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا، وَأَرْضِنَا وَارْضَ عَنَّا» ثُمَّ قَالَ [ﷺ]: أُنْزِلَ عَلَيَّ عَشْرُ آياتٍ مَنْ أَقَامَهُنَّ دَخَلَ الجَنَّةَ ثُمَّ قَرَأَ ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ﴾ حَتَّى خَتَمَ عَشَرَ آيَاتٍ [١-١٠].

[1] *Al-Ḥajj* 22:39.

[2] *Al-Mu'minūn* 23:1010.

(٢) - **حَدَّثَنَا** مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُالرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنْ يُونُسَ ابْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

[**قَالَ أَبُو عِيسَى**:] وَهٰذَا أَصَحُّ مِنَ الحَدِيثِ الأَوَّلِ سَمِعْتُ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ: رَوَىٰ أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ المَدِينِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ هٰذَا الحَدِيثَ.

[**قَالَ أَبُو عِيسَى**:] وَمَنْ سَمِعَ مِنْ عَبْدِ الرَّزَّاقِ قَدِيمًا فَإِنَّهُم إِنَّمَا يَذْكُرُونَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدَ وَبَعْضُهُمْ لَا يَذْكُرُ فِيهِ: عَنْ يُونُسَ ابْنِ يَزِيدَ، وَمَنْ ذَكَرَ فِيهِ: عَن يُونُسَ بْنِ يَزِيدَ فَهُوَ أَصَحُّ وَكَانَ عَبْدُ الرَّزَّاقِ رُبَّمَا ذَكَرَ فِي هٰذَا الحَدِيثِ يُونُسَ بْنَ يَزِيدَ وَرُبَّمَا لَمْ يَذْكُرْهُ.

[وإِذَا لَمْ يَذْكُرْ فِيهِ يُونُسَ فَهُوَ مُرْسَلٌ].

(2). (Another route) from Az-Zuhrī with this chain.

[Abū 'Eīsā said:] This is more correct than the first narration. I heard Isḥāq bin Manṣūr saying: "Aḥmad bin Ḥanbal, 'Alī bin Al-Madīnī, and Isḥāq bin Ibrāhīm reported this *Ḥadīth* from 'Abdur-Razzāq, from Yūnus bin Sulaim, from Yūnus bin Yazīd from Az-Zuhrī."

[Abū 'Eīsā said:] Only those who heard from 'Abdur-Razzāq early mentioned in it: "From Yūnus bin Yazīd", while some of them did not mention in it: "From Yūnus bin Yazīd." And whoever mentioned "From Yūnus bin Yazīd" then he was more correct. Sometimes 'Abdur-Razzāq would mention Yūnus bin Yazīd in this *Ḥadīth* and sometimes he would not mention him. [When he did not mention Yūnus, then it is *Mursal*].

تخريج: **[إسناده ضعيف]** وأخرجه النسائي في الكبرى، ح:١٤٣٩ من حديث عبد الرزاق به وهو في مصنفه، ح:٦٠٣٨ * يونس بن سليم: مجهول وقال النسائي: "هذا حديث منكر، لا نعلم أحدًا رواه غير يونس بن سليم ويونس بن سليم لا نعرفه" وصححه الحاكم:١/ ٥٣٥، ٢/ ٣٩٢ فتعقبه الذهبي.

Comments:

In the first ten Verses of *Sūrat Al-Mu'minūn*, all those characteristics have been mentioned upon which the reform, prosperity and success depend; and the people of these characteristics will triumph in this life and in the Hereafter.

(٣) - ٣١٧٤ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الرُّبَيِّعَ بِنْتَ النَّضْرِ أَتَتِ النَّبِيَّ ﷺ وَكَانَ ابْنُهَا حَارِثَةُ بْنُ سُرَاقَةَ كَانَ

(3).3174. Anas bin Mālik narrated that Ar-Rubaī' bint An-Naḍr came to the Prophet ﷺ – and her son Ḥārithah bin Surāqah had been killed on the Day of Badr, having been struck by an arrow, shot by an

أُصِيبَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرْبٌ فَأَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: أَخْبِرْنِي عَنْ حَارِثَةَ لَئِنْ كَانَ أَصَابَ خَيْرًا احْتَسَبْتُ وَصَبَرْتُ، وَإِنْ لَمْ يُصِبِ الخَيْرَ اجْتَهَدْتُ فِي الدُّعَاءِ، فَقَالَ نَبِيُّ اللهِ ﷺ: «يَا أُمَّ حَارِثَةَ! إِنَّهَا جِنَانٌ فِي جَنَّةٍ وإِنَّ ابْنَكِ أَصَابَ الفِرْدَوْسَ الأَعْلَى. والفِرْدَوْسُ رَبْوَةُ الجَنَّةِ وَأَوْسَطُهَا وَأَفْضَلُهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ.

unknown person – so she came to the Messenger of Allāh ﷺ and said: "Inform me about Ḥārithah. If he has reached goodness, I shall be forbearing and patient. If he has not reached goodness, I will struggle supplicating for him." So Allāh's Prophet ﷺ said: "O Umm Ḥārithah! There are gardens in Paradise, and verily your son Ḥārithah has reached the highest part of Al-Firdaws, and Al-Firdaws is the highest part of Paradise, its most center and best." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Anas.

تخريج: وأخرجه البخاري، الجهاد والسير، باب من أتاه سهم غرب فقتله، ح:٢٨٠٩ من حديث قتادة به.

Comments:

This *Ḥadīth* explains the meaning of the 11th Verse of *Sūrat Al-Mu'minūn*: 'Those who shall inherit *Firdous* (Paradise)'. It proves that a Muslim who partakes in the battle with passion of *Jihād* and he is killed by an arrow coming from an unknown direction, and its shooter is unknown too, he will be regarded as a martyr.

(٤) - ٣١٧٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ [سَعِيدِ بْنِ] وَهْبٍ - أَيِ الهَمْدَانِيِّ - أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ هَذِهِ الآيَةِ ﴿وَالَّذِينَ يُؤْتُونَ مَا ءَاتَوا وَّقُلُوبُهُمْ وَجِلَةٌ﴾ [٦٠] قَالَتْ عَائِشَةُ: أَهُمُ الَّذِينَ يَشْرَبُونَ الخَمْرَ وَيَسْرِقُونَ؟ قَالَ: «لَا، يَا بِنْتَ الصِّدِّيقِ! وَلٰكِنَّهُمُ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ

(4). 3175. 'Abdur-Raḥmān bin [Sa'eed bin] Wahb – that is Al-Hamdānī – narrated that 'Āishah the wife of the Prophet ﷺ said: "I asked the Messenger of Allāh ﷺ about this *Āyah*: And those who give that which they give with their hearts full of fear..."[1] 'Āishah said: "Are they those who drink *Khamr* and steal?" He said: "No, O daughter of Aṣ-Ṣiddīq. They are those who fast, perform *Ṣalāt*, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good

[1] *Al-Mu'minūn* 23:60.

أَنْ لَا يُقْبَلَ مِنْهُمْ: أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ».

[قَالَ أَبُو عِيسَى:] وَ[قَدْ] رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعِيدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا.

deeds, and they are the foremost of them."[1] (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* has been reported from 'Abdur-Rahmān bin Sa'eed, from Abū Hāzim, from Abū Hurairah, from the Prophet ﷺ, similarly.

تخريج: [**حسن**] وأخرجه ابن ماجه، الزهد، باب التوقي على العمل، ح:٤١٩٨ من حديث مالك بن مغول به وصححه الحاكم:٣/ ٣٩٣، ٣٩٤ ووافقه الذهبي * عبدالرحمن بن سعيد لم يدرك عائشة كما قال أبو حاتم الرازي وللحديث شواهد كثيرة عند أبي يعلى، ح:٤٩١٧ وابن أبي الدنيا في صفة النار وغيرهما * حديث أبي هريرة: أخرجه الطبري في تفسيره:١٨/ ٣٣ من حديث عبدالرحمن بن سعيد عن أبي حازم عن أبي هريرة به.

Comments:

It is known from this Verse and from the *Hadīth* that after performing a good deed, the person should have fear and worry, lest it should not achieve the status of acceptance from Allāh because of one's own shortcomings and weakness. The people who have this type of cautious concern, they hasten to perform good deeds and they enjoy the fruits and good outcome of their good deeds.

(٥) - ٣١٧٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ] عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ، عَنْ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «﴿وَهُمْ فِيهَا كَالِحُونَ﴾ [١٠٤] قَالَ: تَشْوِيهِ النَّارُ فَتَقَلَّصُ شَفَتُهُ الْعَالِيَةُ حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ، وَتَسْتَرْخِي شَفَتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [**ضعيف**] تقدم:٢٥٨٧.

(5). 3176. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Therein they will grin, with displaced lips... – he said – "He will be broiled by the Fire, such that his upper lip will shrink until it reaches the middle of his head, and his lower lip will droop until it is near his navel."[2] (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

[1] *Al-Mu'minūn* 23:61.

[2] This narration preceded under no. 2587.

Comments:

The fire of the Hell will burn the faces of the disbelievers, due to which their figures will look scary, horrible and terrifying and their faces will be disfigured.

Chapter 24. Regarding *Sūrat An-Nūr*

(المعجم ٢٤) - [بَابٌ: وَمِنْ] سُورَةِ النُّورِ (التحفة ٢٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3177. 'Amr bin Shu'aib narrated from his father, from his grandfather, who said: "There was a man named Marthad bin Abī Marthad, and he was a man who would carry captives from Makkah to Al-Madīnah." He said: "And there was a prostitute woman in Makkah called 'Anāq, who was a friend of his. He had promised a man from the captives of Makkah that he would transport him, and he said: 'So I came until I reached one of the walls of Makkah on a moon-lit night.' He said: "Anāq came along and she saw the darkness of my shadow next to the wall. When she reached me she recognized me and said: "Marthad?" So I replied: "(Yes it is) Marthad." She said: "Welcome, come and spend the night with us." I said: "O 'Anāq! Allāh has made illicit sexual relations unlawful." So she said: "O people of the tents! This is the man who takes your captives away!" He said: "Eight people followed me, and I went through the passes of Al-Khandamah. I stopped at a cave

(١) - ٣١٧٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عُبَيْدِ اللهِ بْنِ الأَخْنَسِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَجُلٌ يُقَالُ لَهُ: مَرْثَدُ بْنُ أَبِي مَرْثَدٍ وكَانَ رَجُلًا يَحْمِلُ الأَسْرَى مِنْ مَكَّةَ حَتَّى يَأْتِيَ بِهِمُ المَدِينَةَ. قَالَ: وكَانَتِ امْرَأَةٌ بَغِيٌّ بِمَكَّةَ يُقَالُ لَهَا: [عَنَاقُ] وكَانَتْ صَدِيقَةً لَهُ، وَأَنَّهُ كَانَ وَعَدَ رَجُلًا مِنْ أُسَارَى مَكَّةَ يَحْمِلُهُ، قَالَ: فَجِئْتُ حَتَّى انْتَهَيْتُ إِلَى ظِلِّ حَائِطٍ مِنْ حَوَائِطِ مَكَّةَ فِي لَيْلَةٍ مُقْمِرَةٍ، قَالَ: فَجَاءَتْ عَنَاقُ فَأَبْصَرَتْ سَوَادَ ظِلِّي بِجَنْبِ الحَائِطِ فَلَمَّا انْتَهَتْ إِلَيَّ عَرَفَتْ، فَقَالَتْ مَرْثَدٌ؟ فَقُلْتُ: مَرْثَدٌ. فَقَالَتْ: مَرْحَبًا وَأَهْلًا هَلُمَّ فَبِتْ عِنْدَنَا اللَّيْلَةَ، قُلْتُ: يَا عَنَاقُ! حَرَّمَ اللهُ الزِّنَا. قَالَتْ: يَا أَهْلَ الْخِيَامِ! هٰذَا الرَّجُلُ يَحْمِلُ أُسَرَاءَكُمْ قَالَ: فَتَبِعَنِي ثَمَانِيَةٌ وسَلَكْتُ الخَنْدَمَةَ فَانتَهَيْتُ إِلَى غَارٍ أَوْ كَهْفٍ فَدَخَلْتُ فَجَاءُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَظَلَّ بَوْلُهُمْ عَلَى رَأْسِي

and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allāh made them unable to see me. He said: 'Then I went back. I returned to my companion to transport him – and he was a heavy man – until I reached Al-Idhkhir. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madīnah. I went to the Messenger of Allāh ﷺ and I said: "O Messenger of Allāh! May I marry 'Anāq? [I said this, two times] but the Messenger of Allāh ﷺ was silent, and he did not reply to me at all until (the following) was revealed: The *Zānī* marries not but a *Zāniyah* or a Mushrikah; and the *Zāniyah*, none marries her except a *Zānī* or a *Mushrik*.[1] So do not marry her."' (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

وَعَمَّاهُمُ اللهُ عَنِّي، قَالَ: ثُمَّ رَجَعُوا وَرَجَعْتُ إِلَى صَاحِبِي فَحَمَلْتُهُ وكَانَ رَجُلًا ثَقِيلًا حَتَّى انْتَهَيْتُ إِلَى الإِذْخِرِ فَفَكَكْتُ عَنْهُ أَكْبُلَهُ فَجَعَلْتُ أَحْمِلُهُ ويُعِينُنِي حَتَّى قَدِمْتُ المَدِينَةَ فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! أَنْكِحُ عَنَاقًا [مَرَّتَيْنِ] فأَمْسَكَ رَسُولُ اللهِ ﷺ وَلَم يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ ﴿ٱلزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ [٣] فَقَالَ رَسُولُ اللهِ ﷺ: «يَا مَرْثَدُ! الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ فَلَا تَنْكِحْهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، النكاح، باب في قوله تعالى: ﴿الزاني لا ينكح إلا زانية﴾، ح:٢٠٥١ والنسائي:٦/٦٦، ح:٣٢٣٠ من حديث عبيدالله بن الأخنس به وصححه الحاكم:٢/١٦٦ ووافقه الذهبي.

Comments:

The zeal of Faith of a Muslim society should be alert to such an extent that they express hatred and detestation against adultery with total due determination, if an adulterer wants to marry in a Muslim society, no faithful person should think of marrying his daughter with him; and only an adulterous or a faithless person is available for him to marry. No faithful female should accept him as her husband; likewise if there is an adulteress no faithful male should think of marrying her, only an adulterer or a faithless person should be available for her to marry. It is unlawful for the faithful

[1] *An-Nūr* 24:3.

people to marry the adulterers and adulterous ones. However, if they make sincere and determined repentance, then there is no harm in marrying them.

(2). 3178. Sa'eed bin Jubair narrated: "I was asked about those who were involved in the case of *Li'ān* and if they are to be separated, during the leadership of Muṣ'ab bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullāh bin 'Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'"

He said: "So I entered and found him laying on a saddlecloth from his mount. I said: 'O Abū 'Abdur-Raḥmān! Are those involved in *Li'ān* seperated?' He said: 'Glorious is Allāh! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet ﷺ and said: "O Messenger of Allāh! If one of us saw his wife committing adultery, what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible."

He said: 'So the Prophet ﷺ remained silent and did not answer him. Afterwards he came to the Prophet ﷺ and said: "The one who asked you about it has been tried by it." So Allāh revealed these *Āyāt* from *Sūrat An-Nūr*: 'And those who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four

(٢) - ٣١٧٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَن سَعِيدِ بْنِ جُبَيْرٍ قَالَ: وَسُئِلْتُ عَنِ الْمُتَلَاعِنَيْنِ فِي إِمَارَةِ مُصْعَبِ بْنِ الزُّبَيْرِ أَيُفَرَّقُ بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ، فَقُمْتُ مِنْ مَكَانِي إِلَى مَنْزِلِ عَبْدِ اللهِ بْنِ عُمَرَ فَاسْتَأْذَنْتُ عَلَيْهِ فَقِيلَ لِي: إِنَّهُ قَائِلٌ فَسَمِعَ كَلَامِي فَقَالَ لِي: ابْنَ جُبَيْرٍ؟ ادْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةٌ، قَالَ: فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةَ رَحْلٍ لَهُ. فَقُلْتُ: يَا أَبَا عَبْدِالرَّحْمٰنِ الْمُتَلَاعِنَانِ أَيُفَرَّقُ بَيْنَهُمَا؟ فَقَالَ: سُبْحَانَ اللهِ! نَعَمْ، إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانُ بْنُ فُلَانٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ ﷺ، أَرَأَيْتَ لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ وَإِنْ سَكَتَ سَكَتَ عَلَى أَمْرٍ عَظِيمٍ. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدِ ابْتُلِيتُ بِهِ فَأَنْزَلَ اللهُ [هَذِهِ] الآيَاتِ فِي سُورَةِ النُّورِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَـٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَـٰدَٰتٍۭ بِٱللَّهِ﴾ [٦-٩] حَتَّى خَتَمَ الآيَاتِ. قَالَ: فَدَعَا الرَّجُلَ فَتَلَاهُنَّ عَلَيْهِ وَوَعَظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ. فَقَالَ: لَا وَالَّذِي بَعَثَكَ بِالحَقِّ مَا كَذَبْتُ عَلَيْهَا. ثُمَّ ثَنَّى

بِالْمَرْأَةِ وَوَعَظَهَا وَذَكَّرَهَا وأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ فَقَالَتْ: لَا، وَالَّذِي بَعَثَكَ بِالحَقِّ مَا صَدَقَ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الصَّادِقِينَ والخَامِسَةَ أَنَّ لَعْنَةَ اللهِ [عَلَيْهِ] إِنْ كَانَ مِنَ الكَاذِبِينَ، ثُمَّ ثَنَّى بِالمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الكَاذِبِينَ وَالخَامِسَةَ أَنَّ غَضَبَ اللهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا.

وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ.

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

testimonies by Allāh'[1] – until the end of those *Āyāt*. He said: 'So he called for the man and recited the *Āyāt* to him and admonished him, reminded him, and he told him: "Indeed the punishment of the world is less than the punishment of the Hereafter." So he said: "Nay! By the One Who sent you with the Truth! I did not lie about her." Then he (ﷺ) did the same with the woman, admonishing her and reminding her and he told her: "Indeed the punishment of the world is less than the punishment of the Hereafter." She said: "Nay! By the One Who sent you with the Truth! He is not telling the truth."'

"He said: 'So he started with the man: He testified four times, by Allāh that he is one of the truthful, and the fifth time that the curse of Allāh be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allāh, that he was one of the liars, and the fifth time that the wrath of Allāh be upon her if he was one of the truthful. Then he separated the two of them.'"[2] (*Ṣaḥīḥ*)

There is something on this topic from Sahl bin Sa'd.

[He said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ.*

تخريج: وأخرجه مسلم، اللعان، ح:١٤٩٣ من حديث عبد الملك به * وفي الباب عن سهل ابن سعد [البخاري، ح:٥٢٥٩ ومسلم، ح:١٤٩٢].

[1] *An-Nūr* 24:6-10.

[2] This preceded under no. 1202.

(3). 3179. Ibn 'Abbās narrated: "Hilāl bin Umayyah went to the Prophet ﷺ and accused his wife of committing illegal sexual intercourse with Sharīk bin Saḥmā'. The Messenger of Allāh ﷺ said: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl said: 'O Messenger of Allāh ﷺ! If one of us saw a man over his wife, should he go and search for witnesses?' The Prophet ﷺ kept on saying: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl then said, 'By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from the legal punishment.' Then (the following) was revealed: And for those who accuse their wives, but have not witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.'[1] He recited it until he reached: 'And the fifth; should be that the wrath of Allāh be upon her if she he speaks the truth. Then the Prophet ﷺ left and sent for the two of them. They came, and Hilāl bin Umayyah stood and took the oaths. The Prophet ﷺ was saying: 'Allāh knows that one of you is a liar, so, will either of you repent?' Then the woman got up and took the oaths, and when she was about

(٣) - ٣١٧٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ رَسُولُ اللهِ ﷺ: «البَيِّنَةَ وَإِلَّا حَدٌّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ: يَا رَسُولَ اللهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ أَيَلْتَمِسُ البَيِّنَةَ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَقُولُ: «البَيِّنَةَ وَإِلَّا حَدٌّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ وَالَّذِي بَعَثَكَ بِالحَقِّ إِنِّي لَصَادِقٌ وَلَيُنْزِلَنَّ فِي أَمْرِي مَا يُبَرِّئُ ظَهْرِي مِنَ الحَدِّ فَنَزَلَ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ﴾ فَقَرَأَ إِلَى أَنْ بَلَغَ ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾ قَالَ: فَانْصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالُ بْنُ أُمَيَّةَ فَشَهِدَ والنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ»، ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كانَتْ عِنْدَ الخَامِسَةِ: ﴿أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾. قَالُوا لَهَا: إِنَّهَا مُوجِبَةٌ، فَقَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَسَتْ حَتَّى ظَنَنَّا أَنْ سَتَرْجِعُ فَقَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ اليَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ العَيْنَيْنِ

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[1] *An-Nūr* 24:6-9.

سَابغَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ» فَجَاءَتْ بِهِ كَذَٰلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللهِ [عَزَّ وجَلَّ] لَكَانَ لَنَا وَلَهَا شَأْنٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ هِشَامِ بْنِ حَسَّانَ] وهٰكَذَا رَوَى عَبَّادُ بْنُ مَنْصُورٍ هٰذَا الحَدِيثَ عَنْ عِكْرِمَةَ [مُرْسَلًا]، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ أَيُّوبُ عَنْ عِكْرِمَةَ مُرْسَلًا ولَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

to take the fifth one; That the wrath of Allāh be upon her if she he speaks the truth', the people stopped her and said to her: 'It will definitely bring about Allāh's curse upon you (if you are guilty).'" Ibn 'Abbās said: 'So she hesitated, and recoiled so much so, that we thought that she would withdraw her denial. But she said: 'I will not dishonor my family for the rest of their days.' The Prophet ﷺ then said: 'Watch her, if she delivers a child with eyes that appear to have *Kuhl* on them, big hips, and fat shins then it is Sharīk bin Saḥmā's child.' (Later) she gave birth to a child fitting that description. So the Prophet ﷺ said: 'If it had not been settled in the Book of Allāh [the Mighty and Sublime], I would punish her severely.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route, as a narration of Hishām bin Ḥassān]. And this is how this *Ḥadīth* was reported by 'Abbād bin Manṣūr; from 'Ikrimah, [in *Mursal* form], from Ibn 'Abbās from the Prophet ﷺ. Ayyūb reported it from 'Ikrimah in *Mursal* form and he did not mention "from Ibn 'Abbās" in it.

تخريج: وأخرجه البخاري، الشهادات، باب: إذا ادعى أو قذف فله أن يلتمس البينة وينطلق لطلب البينة، ح: ٢٦٧١ عن بندار به.

Comments:

The Verses with regard to invoking curses were revealed regarding the incidents of Hilāl bin Umayyah and Uwaymar Ajlāni; they both inquired the Prophet ﷺ of this issue; that if a husband sees his wife committing adultery what should he do. These Verses were revealed regarding this issue and the Prophet ﷺ recited the Verses unto them both and they performed *Li'ān*. Therefore the revelation of the Verses is referred to both of them. [*Tuḥfat Al-Aḥwadhī*,: vol. 4, p. 154]

(4). 3180. 'Āishah narrated: "What was said about me had been said, and I myself was unaware of it, the Messenger of Allāh ﷺ got up and addressed the people, He recited the *Tashah-hud* and after praising and expressing gratitude to Allāh, as He deserved, he said: 'To proceed: O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her at all. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me.' Sa'd bin Mu'ādh [may Allāh be pleased with him] got up and said: 'O Messenger of Allāh ﷺ! Allow me to chop their heads off!' Then a man from Al-Khazraj, to whom the mother of Ḥassān bin Thābit was a relative, got up and said (to sa'd): 'You have told a lie! By Allāh, if those persons were from Al-Aws, you would not like to chop off their heads.' It was probable that some evil would take place between Aws and Khazraj in the *Masjid* while I was unaware of that.

'In the evening of that day, I went out for some of my needs, and Umm Misṭah was accompanying me. On our return, Umm Misṭaḥ stumbled and said: 'Let Misṭaḥ be ruined!' I said to her, 'O mother! Why do you abuse your son?' On that Umm Misṭaḥ became silent for a while, and stumbling again,

(٤) - ٣١٨٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللهِ ﷺ فِيَّ خَطِيبًا فَتَشَهَّدَ فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ! أَشِيرُوا عَلَيَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي واللهِ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ، وَأَبَنُوا بِمَنْ واللهِ مَا عَلِمْتُ عَلَيهِ مِنْ سُوءٍ قَطُّ وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ ولَا غِبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِيَ» فَقَامَ سَعْدُ بْنُ مُعَاذٍ [رَضِيَ اللهُ عَنْهُ] فَقَالَ: ائْذَنْ لِي يَا رَسُولَ اللهِ [ﷺ] أَنْ نَضْرِبَ أَعْنَاقَهُمْ، وَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ وكَانَتْ أُمُّ حَسَّانَ بْنِ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: كَذَبْتَ، أَمَا وَاللهِ أَنْ لَوْ كَانُوا مِنَ الأَوْسِ مَا أَحْبَبْتَ أَنْ تَضْرِبَ أَعْنَاقَهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الأَوْسِ والْخَزْرَجِ شَرٌّ فِي الْمَسْجِدِ، وَمَا عَلِمْتُ بِهِ، فَلَمَّا كَانَ مَسَاءُ ذَلِكَ اليَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ أُمُّ مِسْطَحٍ فَعَثَرَتْ، فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: أَيْ أُمِّ! تَسُبِّينَ ابْنَكِ فَسَكَتَتْ ثُمَّ عَثَرَتِ الثَّانِيَةَ فَقَالَتْ: تَعِسَ مِسْطَحٌ! فَقُلْتُ لَهَا: أَيْ أُمِّ! تَسُبِّينَ ابْنَكِ فَسَكَتَتْ ثُمَّ عَثَرَتِ الثَّالِثَةَ فَقَالَتْ: تَعِسَ مِسْطَحٌ! فَانْتَهَرْتُهَا فَقُلْتُ لَهَا: أَيْ أُمِّ! تَسُبِّينَ ابْنَكِ، فَقَالَتْ: وَاللهِ! مَا أَسُبُّهُ إِلَّا فِيكِ فَقُلْتُ: فِي أَيِّ شَأْنِي؟ قَالَتْ: فَبَقَرَتْ إِلَيَّ الْحَدِيثَ قُلْتُ: وَقَدْ كَانَ هٰذَا؟!

she said: 'Let Misṭaḥ be ruined!' I said to her, 'O mother! Why do you abuse your son?' She stumbled for the third time and said, 'Let Misṭaḥ be ruined!' I said to her, O mother! why do you abuse your son.' Upon that she said: 'By Allāh! I do not abuse him except because of you.' I asked her, 'Concerning what of my affairs?' So, she disclosed the whole story to me. I said: 'Has this really happened?' She replied, 'Yes, by Allāh!' I returned to my house, so astonished, that I did not know for what purpose I had gone out.

'Then I became sick and said to the Messenger of Allāh ﷺ: 'Send me to my father's house.' So, he sent a servant with me, and when I entered the house, I found Umm Rūmān downstairs, while Abū Bakr was reciting something upstairs. My mother asked, 'What has brought you, O daughter?'" She said: "I informed her and mentioned the whole story to her, but she did not feel as I did about it. She said, 'O my daughter! Do not worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her.' But she did not feel the same about it as I did. I asked her: 'Does my father know about it?' She said, 'Yes' I asked, 'Does the Messenger of Allāh ﷺ know about it too?' She said, 'Yes, the Messenger of Allāh ﷺ also knows about it.' Tears filled my eyes and I wept. Abū Bakr, who

قَالَتْ: نَعَمْ، وَاللهِ! لَقَدْ رَجَعْتُ إِلَى بَيْتِي وَكَأَنَّ الَّذِي خَرَجْتُ لَهُ لَمْ أَخْرُجْ. لَا أَجِدُ مِنْهُ قَلِيلًا وَلَا كَثِيرًا وَوُعِكْتُ فَقُلْتُ لِرَسُولِ اللهِ ﷺ: أَرْسِلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِي الْغُلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السِّفْلِ وَأَبُو بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ، فَقَالَتْ أُمِّي: مَا جَاءَ بِكِ يَا بُنَيَّةُ! قَالَتْ: فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ فإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، فَقَالَتْ: يَا بُنَيَّةُ! خَفِّفِي عَلَيْكِ الشَّأْنَ، فَإِنَّهُ وَاللهِ! لَقَلَّمَا كَانَتِ امْرَأَةٌ حَسْنَاءُ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا حَسَدْنَهَا وَقِيلَ فِيهَا، فإِذَا هِيَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، قَالَتْ: قُلْتُ: وقَدْ عَلِمَ بِهِ أَبِي، قَالَتْ: نَعَمْ، قُلْتُ: وَرَسُولُ اللهِ ﷺ؟ قَالَتْ: نَعَمْ، واسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُو فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لِأُمِّي: مَا شَأْنُهَا، قَالَتْ: بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا، فَفَاضَتْ عَيْنَاهُ فَقَالَ: أَقْسَمْتُ عَلَيْكِ يَا بُنَيَّةُ إِلَّا رَجَعْتِ إِلَى بَيْتِكِ فَرَجَعْتُ، وَلَقَدْ جَاءَ رَسُولُ اللهِ ﷺ إِلَى بَيْتِي وَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لَا، وَاللهِ! مَا عَلِمْتُ عَلَيْهَا عَيْبًا إِلَّا أَنَّهَا كانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَتَهَا أَوْ عَجِينَتَهَا، وانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اصْدُقِي رَسُولَ اللهِ ﷺ حَتَّى أَسْقَطُوا لَهَا بِهِ فَقَالَتْ: سُبْحَانَ اللهِ! وَاللهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الْأَحْمَرِ فَبَلَغَ الأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ:

was reading upstairs, heard my voice, and came down asking my mother: 'What is the matter with her?' She said, 'She has heard what has been said about her.' On that Abū Bakr wept and said: 'I beseech you, by Allāh, O my daughter, to go back to your home.'

I went back to my home, and the Messenger of Allāh ﷺ had come to my house asking my maid-servant about me. The maid-servant said: 'By Allāh! I do not know of any fault or defect in her character except that she sleeps and lets the sheep enter and eat her dough.' On that, some of the Prophet's Companions spoke harshly to her and said: 'Tell the truth to the Messenger of Allāh ﷺ.' Finally, they told her of the slander and she said: '*Subḥān Allāh!*! By Allāh, I know nothing against her except what a goldsmith knows about a piece of pure gold.' Then this news reached the man who was accused, and he said: '*Subḥān Allāh!*! By Allāh, I have never uncovered the private parts of any woman.' Later, that man was martyred in Allāh's Cause.

"Then next morning, my parents came to pay me a visit and they stayed with me until the Messenger of Allāh ﷺ came to me, after he had performed the *'Aṣr* prayer. He came to me while my parents were sitting around me on my right and my left. The Prophet ﷺ said the *Tashah-hud*, praised and glorified Allāh and said, 'Now then, O 'Āishah! If you have committed a

سُبْحَانَ اللهِ! وَاللهِ مَا كَشَفْتُ كَنَفَ أُنْثَى قَطُّ، قَالَتْ عَائِشَةُ: فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللهِ، قَالَتْ: وَأَصْبَحَ أَبَوَايَ عِنْدِي فَلَمْ يَزَالَا عِنْدِي حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَقَدِ اكْتَنَفَنِي بَوَايَ عَنْ يَمِينِي وَشِمَالِي فَتَشَهَّدَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُه ثُمَّ قَالَ: «أَمَّا بَعْدُ يَا عَائِشَةُ! إِنْ كُنْتِ قَارَفْتِ سُوءًا أَوْ ظَلَمْتِ فَتُوبِي إِلَى اللهِ فَإِنَّ اللهَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ»، قَالَتْ: وَقَدْ جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ وَهِيَ جَالِسَةٌ بِالْبَابِ، فَقُلْتُ: أَلَا تَسْتَحْيِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكُرَ شَيْئًا. وَوَعَظَ رَسُولُ اللهِ ﷺ فَالْتَفَتُّ إِلَى أَبِي فَقُلْتُ: أَجِبْهُ. قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَفَتُّ إِلَى أُمِّي فَقُلْتُ: أَجِيبِيهِ، قَالَتْ: أَقُولُ مَاذَا؟ قَالَتْ: فَلَمَّا لَمْ يُجِيبَا تَشَهَّدْتُ فَحَمِدْتُ اللهَ وَأَثْنَيْتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قُلْتُ: أَمَا وَاللهِ لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أَفْعَلْ، وَاللهُ يَشْهَدُ إِنِّي لَصَادِقَةٌ مَا ذَاكَ بِنَافِعِي عِنْدَكُمْ لِي، لَقَدْ تَكَلَّمْتُمْ وَأُشْرِبَتْ قُلُوبُكُمْ وَلَئِنْ قُلْتُ: إِنِّي قَدْ فَعَلْتُ وَاللهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولُنَّ إِنَّهَا قَدْ بَاءَتْ بِهَا عَلَى نَفْسِهَا. وَاللهِ! إِنِّي مَا أَجِدُ لِي وَلَكُمْ مَثَلًا قَالَتْ: وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ [يوسف:١٨] قَالَتْ: وَأُنْزِلَ عَلَى رَسُولِ اللهِ ﷺ مِنْ سَاعَتِهِ فَسَكَتْنَا فَرُفِعَ عَنْهُ وَإِنِّي لَأَتَبَيَّنُ

bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His worshippers.'

"An *Anṣārī* woman had come and was sitting near the gate. I said to the Prophet ﷺ, 'Isn't it improper that you speak in such a way in the presence of this lady?' The Messenger of Allāh ﷺ then gave a piece of advice and I turned to my father and requested him to reply to him. My father said, 'What should I say?' Then I turned to my mother and asked her to answer him. She said, 'What should I say?' When my parents did not reply to the Prophet ﷺ, I said the *Tashahhud*, praised and glorified Allāh as is His due, and I said: 'Then, by Allāh! If I were to tell you that I have not done (this) and Allāh, the Mighty and Sublime, is witness that I am telling the truth, that would not be of any use to me on your part, because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, 'She has confessed her guilt.' By Allāh! I do not see a suitable example for me and you except the example of – and I could not remember Ya'qūb's name – Yūsuf's father when he said: So patience is most fitting. And it is Allāh Whose help can be sought against that which you describe.[1]

السُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ: وَيَقُولُ «أَبْشِرِي يَا عَائِشَةُ [فَ]لَقَدْ أَنْزَلَ اللهُ بَرَاءَتَكِ»، قَالَتْ: فَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا فَقَالَ لِي أَبَوَايَ: قُومِي إِلَيْهِ، فَقُلْتُ: لَا، وَاللهِ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمَا وَلَكِنْ أَحْمَدُ اللهَ الَّذِي أَنْزَلَ بَرَاءَتِي، لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ. وَكَانَتْ عَائِشَةُ تَقُولُ: أَمَّا زَيْنَبُ بِنْتُ جَحْشٍ فَعَصَمَهَا اللهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا خَيْرًا وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَّانُ ابْنُ ثَابِتٍ وَالْمُنَافِقُ عَبْدُ اللهِ بْنُ أُبَيٍّ [ابْنُ سَلُولٍ] وَ[هُوَ الَّذِي] كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وهُوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ هُوَ وَحَمْنَةُ. قَالَتْ: فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يَنْفَعَ مِسْطَحًا بِنَافِعَةٍ أَبَدًا، فَأَنْزَلَ اللهُ تَعَالَى هَذِهِ الآيَةَ ﴿وَلَا يَأْتَلِ أُولُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ﴾ [إِلَى آخر الآية] يَعْنِي أَبَا بَكْرٍ ﴿أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ﴾ يَعْنِي مِسْطَحًا إِلَى قَوْلِهِ ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ [٢٢] قَالَ أَبُو بَكْرٍ: بَلَى، وَاللهِ! يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا وعَادَ لَهُ بِمَا كانَ يَصْنَعُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ. وَقَدْ رَوَى يُونُسُ بْنُ يَزِيدَ وَمَعْمَرٌ وغَيْرُ وَاحِدٍ

[1] *Yūsuf* 12:18.

She said: "It was at that time that Revelation came to the Messenger of Allāh ﷺ, and we remained silent. Then the Revelation was over, and I noticed the signs of happiness on his face while he was wiping (the sweat) from his forehead, and saying. 'Have the good tidings O 'Āishah! Allāh has revealed your innocence.' At that time I was extremely angry. My parents said to me, 'Get up and go to him.' I said, 'By Allāh, I will not do it, and will not thank him nor either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor have you changed it (to defend me).'"

'Āishah used to say: "But as regards to Zainab bint Jaḥsh, Allāh protected her because of her piety. She did not say anything except good (about me). But her sister, Ḥamnah was ruined among those who were ruined. Those who used to speak evil about me were Misṭaḥ, Ḥassān bin Thābit, and the hypocrite 'Abdullāh bin Ubayy [bin Salūl] and [it is he who] used to spread that news and tempt others to speak of it, and it was he and Ḥamnah who had the greater share therein. Abū Bakr took an oath that he would never do any favor for Misṭaḥ at all. Then Allāh, Most High, revealed this *Āyah*: 'Let not those among you who are blessed with graces and wealth' [until the end of the *Āyah*] referring to Abū Bakr: 'to give to their kinsmen, the

عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسعِيدِ بْنِ الْمُسَيَّبِ وَعَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ وعُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنْ عَائِشَةَ هٰذَا الحَدِيثَ أَطْوَلَ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ وَأَتَمَّ.

poor, and those who left their homes for Allāh's Cause.' — meaning Misṭaḥ — up to His saying: Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.'[1] On that, Abū Bakr said: 'Yes, by Allāh! O our Lord! We wish that You forgive us.' So he returned to what he had been doing." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Hishām bin 'Urwah. Yūnus bin Yazīd, Ma'mar, and others reported this *Ḥadīth* from Az-Zuhrī, from 'Urwah bin Az-Zubair, Sa'eed bin Al-Musayyab, 'Alqamah bin Waqqāṣ Al-Laithī and 'Ubaidullāh bin 'Abdullāh, from 'Āishah, and it is longer and more complete than the narration of Hishām bin 'Urwah.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿إن الذين يحبون أن تشيع الفاحشة في الذين آمنوا . . .﴾ إلخ، ح:٤٧٥٧ تعليقًا ومسلم، ح: ٢٧٧٠/٥٨ من حديث أبي أسامة به.

(٥) - ٣١٨١ - **حَدَّثَنَا** [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَ عُذْرِي قَامَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ وَتَلَا الْقُرْآنَ فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

(5). 3181. 'Āishah said: "When my innocence was revealed, the Messenger of Allāh ﷺ stood on the *Minbar* and mentioned that. He recited the Qur'ān, and when he descended, he ordered that two men, and the woman, be beaten as their *Ḥadd*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Muḥammad bin Isḥāq.

[1] *An-Nūr* 24:22.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الحدود، باب حد القذف، ح:٢٥٦٧ عن بندار، وأبو داود، ح:٤٤٧٤ من حديث محمد بن أبي عدي به وابن إسحاق صرح بالسماع عند البيهقي:٨/ ٢٥٠.

Comments:

In this *Ḥadīth*, the carrying out of accusation on Hassān bin Thābit, Miṣtaḥ and Ḥamnah is mentioned; and the of *Ḥadd* on 'Abdullāh bin Ubayy is not stated, the infliction of the punishment on him is disputed. According to the majority, he was not given the punishment because he was a hypocrite. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, p. 227, footnote 1 of page 222]

Chapter 25. Regarding *Sūrat Al-Furqān*

(المعجم ٢٥) - [بَابٌ:] وَمِنْ سُورَةِ الْفُرْقَانِ (التحفة ٢٦)

In the Name of Allāh, the Mericul, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3182. 'Abdullāh said: "I said: 'O Messenger of Allāh ﷺ! What is the worst sin?' He said: 'That you make an equal to Allāh, while it is He who created you.'" He said: "I said: 'Then what?' He said: 'That you kill your child fearing that he will eat with you.'" He said: "I said: 'Then what?' He said: 'That you commit adultery with your neighbors wife.'" (***Saḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*].

(Another chain) from 'Abdullāh, from the Prophet ﷺ with similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

(١) - ٣١٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»، قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ].

حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ [بْنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ والأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس﴾، ح:٤٧٦١ من حديث سفيان الثوري ومسلم، ح:٨٦ من حديث أبي وائل به.

Comments:

The neighbor of a person deserves his sympathy and kindness and a neighbor is a protector and guardian of his neighbor's honor and sanctity. But if the guard begins to violate the sanctity and a neighbor violates the honor and sanctity of another neighbor and he robs the neighbor's honor. Who can then be expected to be a guardian!

(٢) - ٣١٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ أَبُو زَيْدٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ، وَأَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَأْكُلَ مَعَكَ أَوْ مِنْ طَعَامِكَ، وَأَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ». قَالَ: وَتَلَا هَذِهِ الآيَةَ ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ۝ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا﴾ [٦٨، ٦٩].

(2). 3183. 'Abdullāh said: "I asked the Messenger of Allāh ﷺ which sin is the worst.' He said: 'That you make an equal to Allāh while it is He who created you, that you kill your child so that he will not eat with you – or because of your food, and that you commit adultery with your neighbor's wife."' He said: "And he recited this *Āyah*: 'And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except what is required, nor commit illegal sexual intercourse – and whoever does that shall receive punishment. The torment will be doubled for him on the Day of Resurrection and he shall abide therein in disgrace.'"[1] (*Ṣaḥīḥ*)

[قَالَ أَبُو عِيسَى:] حَدِيثُ سُفْيَانَ عَنْ مَنْصُورٍ والأَعْمَشِ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ، عَنْ وَاصِلٍ لأَنَّهُ زَادَ فِي إِسْنَادِهِ رَجُلًا.

[Abū 'Eīsā said:] The *Ḥadīth* of Sufyān from Manṣūr and Al-A'mash (the other chain above) is more correct than the narration of Shu'bah from Wāṣil (no. 3183) because he added a narrator in its chain.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(Another chain) with similar. [He

[1] *Al-Furqān* 25:68,69.

[قَالَ:] وهَكَذَا رَوَى شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ وَلَمْ يَذْكُرْ فِيهِ: عَنْ عَمْرِو بْنِ شُرَحْبِيلَ.

said:] This is how it was reported by Shu'bah: "From Wāṣil, from Abū Wā'il, from 'Abdullāh" and he did not mention "'Amr bin Shuraḥbīl" in it.

تخريج: وأخرجه البخاري، أيضًا، ح:٤٧٦١ من حديث واصل الأحدب به وانظر الحديث السابق.

(المعجم ٢٦) - [بَابٌ: وَمِنْ] سُورَةِ الشُّعَرَاءِ (التحفة ٢٧)

Chapter 26. Regarding *Sūrah Ash-Shu'arā'*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣١٨٤ - حَدَّثَنَا أَبُو الأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ العِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمنِ الطُّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [٢١٤] قَالَ رَسُولُ اللهِ ﷺ: «يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ! يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وهٰكَذَا رَوَى وَكِيعٌ وَغَيْرُ واحِدٍ هٰذَا الحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيِّ. وَرَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا ولَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ. وفِي الْبَابِ عَنْ عَلِيٍّ وابْنِ عَبَّاسٍ.

(1). 3184. 'Āishah said: "When this *Āyah* was revealed: 'And warn your tribe of near kindred.'[1] The Messenger of Allāh ﷺ said: 'O Ṣafiyyah bint 'Abdul-Muṭṭalib! O Fāṭimah bint Muḥammad! O Banū 'Abdul-Muṭṭalib! I have no power to help you at all before Allāh! Ask of me whatever you want from my wealth.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how Wakī' and more than one narrator reported this *Ḥadīth*: "From Hishām bin 'Urwah, from his father, from 'Āishah" similar, to the narration of Muḥammad bin 'Abdur-Raḥmān Aṭ-Ṭufāwī (no. 3184). Some of them reported it from Hishām bin 'Urwah, from his father, from the Prophet ﷺ in *Mursal* form without mentioning 'Āishah in it. There are narrations on this topic from 'Alī and Ibn 'Abbās.

[1] *Ash-Shu'arā'* 26:214. This narration preceded (no. 2310).

تخريج: [صحيح] تقدم: ٢٣١٠.

Comments:

The close relation and the family ties with the Messenger of Allāh ﷺ will be ineffective for protection against Hell and deliverance from it without believing in him; but with Faith this relation will be beneficial.

(٢) - ٣١٨٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي زَكَرِيَّا بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو الرَّقِّيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ جَمَعَ رَسُولُ اللهِ ﷺ قُرَيْشًا فَخَصَّ وَعَمَّ فَقَالَ: «يَا مَعْشَرَ قُرَيْشٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ ضَرًّا وَلَا نَفْعًا، يَا مَعْشَرَ بَنِي عَبْدِ مَنَافٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي قُصَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا، يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ! أَنْقِذِي نَفْسَكِ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكِ ضَرًّا وَلَا نَفْعًا. إِنَّ لَكِ رَحِمًا وَسَأَبُلُّهَا بِبَلَالِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. [يُعْرَفُ مِنْ حَدِيثِ مُوسَى بْنِ طَلْحَةَ].

(2). 3185. Abū Hurairah said: "When (the following) was revealed: 'And warn your tribe of near kindred'[1] the Messenger of Allāh ﷺ gathered the (families) of the Quraish (calling them) one and all, he said: 'O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banū 'Abd Manāf! Ransom yourselves from the Fire! I have no power to prevent harm, or bring benefit to you before Allāh! O people of Banū Quṣayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banū 'Abdul-Muṭṭalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fāṭimah bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you! All you have is the womb, and the kind relations that shall come of it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥiḥ*] *Gharīb* from this route. [It is known as a narration of Mūsā bin Ṭalḥah].

[1] *Ash-Shu'arā'* 26:214.

(3). (Another chain) Abū Hurairah narrated from the Prophet ﷺ [similar] in meaning.

(٣) - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَهُ] بِمَعْنَاهُ.

تخريج: وأخرجه مسلم، الإيمان، باب في قوله تعالى: ﴿وأنذر عشيرتك الأقربين﴾، ح:٢٠٤ من حديث عبدالملك بن عمير به.

Comments:

It is proven from this *Ḥadīth* that the Messenger of Allāh ﷺ is not omnipotent he does not have authority of doing everything in the universe that enables him ﷺ to cause harm to someone or benefit without Allāh's permission and will. This type of belief is false, because according to this philosophy, whoever is caught by Allāh because of his sins, Muḥammad is able to get him free, but whoever is caught by Muḥammad, no one can get him free, even Allāh.

3186. Qasāmah bin Zuhair said: "Al-Asha'rī said: 'When (the following) was revealed: 'And warn your tribe of near kindred'[1] the Messenger of Allāh ﷺ placed his fingers in his ears, raised his voice and said: 'O Banū 'Abd Manāf! Hearken!'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route as a narration of Abū Mūsā. Some of them reported it from 'Awf, from Qasāmah bin Zuhair from the Prophet ﷺ in *Mursal* form – and it is more correct – without mentioning "from Abū Mūsā" in it [I mentioned it to Muḥammad bin Ismā'īl, but he did not know it as a narration of Abū Mūsā].

٣١٨٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو زَيْدٍ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ قَالَ: حَدَّثَنِي الأَشْعَرِيُّ قَالَ: لَمَّا نَزَلَ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ وَضَعَ رَسُولُ اللهِ ﷺ إِصْبَعَيْهِ فِي أُذُنَيْهِ فَرَفَعَ صَوْتَهُ فَقَالَ: «يَا بَنِي عَبْدِ مَنَافٍ يَا صَبَاحَاهُ».

[**قَالَ أَبُو عِيسَى:**] هذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى وقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وهُوَ أَصَحُّ وَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِي مُوسَى [ذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَلَمْ يَعرِفْهُ مِنْ حَدِيثِ أَبِي مُوسَى].

تخريج: [**إسناده حسن**] وأخرجه ابن حبان، ح:١٦٢٧ من حديث عوف به وللحديث شواهد
* أبو زيد الأنصاري سعيد بن أوس حسن الحديث وتابعه أبو عاصم النبيل.

[1] *Ash-Shu'arā'* 26:214.

Comments:

It was an Arab custom that the call of '*Yā Ṣabāḥāh*' used to be made at a high place to get the people's attention, which would give message to the people that something very serious is going to happen; and the people should get together to plan protection and safety against it. So the Prophet ﷺ followed the same method to get the Quraish together to warn them against the danger of the Hereafter. When all the Quraish had gathered, he then addressed them.

Chapter 27. Regarding *Sūrat An-Naml*

(المعجم ٢٧) - [بَابٌ: وَمِنْ] سُورَةِ النَّمْلِ (التحفة ٢٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3187. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A beast will emerge from the earth. With it shall be the ring of Sulaimān and the staff of Mūsā. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer!' and to that one: 'O disbeliever!'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*]. This *Ḥadīth*, about the beast of the earth, has been reported through other routes from Abū Hurairah from the Prophet ﷺ. There are narrations about this from Abū Umāmah and Ḥudhaifah bin Usaid.

٣١٨٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى، فَتَجْلُو وَجْهَ الْمُؤْمِنِ وَتَخْتِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى إِنَّ أَهْلَ الْخُوَانِ لَيَجْتَمِعُونَ فَيَقُولُ هٰذَا: يَا مُؤْمِنُ، وَيَقُولُ هٰذَا: يَا كَافِرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هٰذَا الْوَجْهِ فِي دَابَّةِ الْأَرْضِ. وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَحُذَيْفَةَ بْنِ أَسِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب دابة الأرض، ح:٤٠٦٦ والحاكم:٤/ ٤٨٥ من حديث حماد بن سلمة به * علي بن زيد: ضعيف وأوس: مجهول له عن أبي هريرة ثلاثة أحاديث منكرة، قاله ابن القطان الفاسي * وفي الباب عن أبي أمامة [أحمد:٥/ ٢٦٨] وحذيفة بن أسيد [تقدم:٢١٨٣].

Comments:

When a beast from the earth will appear prior to the Day of Judgement, it will draw a clear line of distinction among the people. The faces of the believers will gleam and the noses of the disbelievers will be stamped with a seal; this is how they will recognise each other and they will call each other accordingly.

Chapter 28. Regarding *Sūrat Al-Qaṣaṣ*

(المعجم ٢٨) - [بَابٌ: وَمِنْ] سُورَةِ الْقَصَصِ (التحفة ٢٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3188. Abū Hurairah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said to his uncle: 'Say *Lā Ilāha illāllāh* and I may bear witness with that, on your behalf, on the Day of Judgement.' So he said: 'If it weren't that the Quraish would insult me (saying): "He only said it out of fright" then I would delight your eyes.' Then Allāh the Mighty and Sublime revealed: Verily, you guide not whom you like, but Allāh guides whom He wills."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Yazīd bin Kaisān.

(١) - ٣١٨٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ الأَشْجَعِيُّ [هُوَ كُوفِيٌّ اسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الأَشْجَعِيَّةِ] عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَمِّهِ: «قُلْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، [فَ]قَالَ لَوْلَا أَنْ تُعَيِّرَنِي بِهَا قُرَيْشٌ إِنَّمَا يَحْمِلُهُ عَلَيْهِ الْجَزَعُ لَأَقْرَرْتُ بِهَا عَيْنَكَ فَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ] ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ﴾ [٥٦].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ كَيْسَانَ.

تخريج: وأخرجه مسلم، الإيمان، باب الدليل على صحة إسلام من حضره الموت، مالم يشرع في النزع . . . إلخ، ح: ٢٥ من حديث يحيى القطان به.

Comments:

The word 'Guidance' is used for two meanings: a): To show the path or way and b): To take to the destination. The Prophet's ﷺ duty is to show the straight path and to convey the True Message to the people, but to make the people guided is not in his authority, this authority belongs only to Allāh.

[1] *Al-Qaṣaṣ* 28:56.

Chapter 29. Regarding *Sūrat Al-'Ankabūt*

(المعجم ٢٩) - [بَابٌ: وَمِنْ] سُورَةِ الْعَنْكَبُوتِ (التحفة ٣٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3189. Muṣ'ab bin Sa'd narrated that his father, Sa'd, said: "Four *Āyāt* were revealed about me" and he mentioned the story. Umm Sa'd had said: "Did not Allāh command you to honor (your parents). By Allāh! I will not eat or drink anything until I die or you renounce (Islam)." He said: "So when they wanted to make her eat, they would force her mouth open. So this *Āyah* was revealed: And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate (partners) with Me, of which you have no knowledge, then obey them not."[1] ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدٍ قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ فَذَكَرَ قِصَّةً، وَقَالَتْ أُمُّ سَعْدٍ: أَلَيْسَ قَدْ أَمَرَ اللهُ بِالْبِرِّ. وَاللهِ! لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَمُوتَ أَوْ تَكْفُرَ، قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا، فَنَزَلَتْ هَذِهِ الآيَةُ ﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي﴾ الآيَةَ [٨].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجهاد، باب الأنفال، ح:١٧٤٨/٣٣، ٣٤ عن محمد بن بشار ومحمد بن المثنى به.

(2). 3190. Umm Hānī narrated that regarding Allāh's saying: '...And you practice evil in your meetings...'[2] that the Prophet ﷺ said: "They would throw pebbles at the people of the land and make a mockery of them." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is

(٢) - ٣١٩٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ سِمَاكِ [ابْنِ حَرْبٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِئٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ [تَعَالَى]: ﴿وَتَأْتُونَ فِي

[1] *Al-'Ankabūt* 29:8.
[2] *Al-'Ankabūt* 29:29.

نَادِيكُمُ ٱلْمُنكَرَ﴾ [٢٩] قَالَ: «كانُوا يَخْذِفُونَ أَهْلَ الأَرْضِ ويَسْخَرُونَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ إِنَّما نَعْرِفُهُ مِنْ حَدِيثِ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ سِمَاكٍ.

Hasan, we only know of it as a narration of Ḥātim bin Abī Ṣaghīrah from Simāk.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٦/ ٤٢٤، ٣٤١ عن أبي أسامة حماد بن أسامة به

* أبو صالح باذام مولى أم هانيء: ضعيف مدلس (تقريب) ومع ذلك صححه الحاكم على شرط مسلم: ٢/ ٤٠٩ ووافقه الذهبي على شرط الشيخين(!!).

Comments:

They would do inappropriate and abhorrent things in their gatherings, hurling stones on the strangers and wayfarers, and making fun of them was a part of their misconduct. Breaking wind aloud, pulling down the waist garments of others, whistling, playing dice, cards and to commit indecent acts were their favorite activities. Nawāb Ṣiddique Ḥasan Khan mentioned many of their misconducts in '*Fatḥ Al-Bayān*'. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 160]

Chapter 30. Regarding *Sūrat Ar-Rūm*

(المعجم ٣٠) - [بَابٌ: وَمِنْ] سُورَةِ الرُّومِ (التحفة ٣١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(١) - ٣١٩١ - أَخْبَرَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنِ عَثْمَةَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الْجُمَحِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِاللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَبِي بَكْرٍ فِي مُنَاحَبَةٍ: «﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ أَلَّا احْتَطْتَ يَا أَبَا بَكْرٍ! فَإِنَّ البِضْعَ مَا بَيْنَ ثَلَاثٍ إِلَى تِسْعٍ».

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ غَرِيبٌ

(1). 3191. Ibn 'Abbās narrated that regarding "*Alif Lām Mīm*. The Romans have been defeated" (In the nearest land, and they, after their defeat, will be victorious. Within *Biḍ'* years...)"[1] The Messenger of Allāh ﷺ said to Abū Bakr about the wager: "Why were you not more cautious Abū Bakr? For indeed *Al-Biḍ'* refers to what is from three to nine." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan* from this route; as a

[1] *Ar-Rūm* 30:1,2.

narration of Az-Zuhrī, from 'Ubaidullāh from Ibn 'Abbās.

حَسَنٌ مِنْ هٰذَا الوَجْهِ، مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ عُبَيْدِاللهِ، عَنِ ابْنِ عَبَّاسٍ.

تخريج: [حسن] وأخرجه أبو نعيم في أخبار أصبهان: ٢/ ٣٢٤ عن محمد بن المثنى به ورواه الطحاوي في مشكل الآثار: ٤/ ١٢٦ من حديث محمد بن خالد ابن عثمة وتابعه معن بن عيسى وله شاهد حسن عند الطحاوي: ٤/ ١٢٥ وانظر، ح: ٣١٩٤.

Comments:

Abū Bakr ﷺ set a short time limit, as follows, therefore the Prophet ﷺ told him to be careful and to increase the period to nine years.

(2). 3192. 'Aṭiyya said: Abū Sa'eed narrated: "On the Day of Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: *'Alif Lām Mīm*. The Romans have been defeated, up to His saying: 'the believers will rejoice – with the help of Allāh'"[1] He said: "So the believers were happy with the victory of the Romans over the Persians."[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. This is how Naṣr bin 'Alī recited it: "*Ghalabat Ar-Rūm*."

(٢) - ٣١٩٢ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الجَهْضَمِيُّ: حَدَّثَنَا المُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذٰلِكَ المُؤْمِنِينَ فَنَزَلَتْ ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ إِلَى قَوْلِهِ ﴿يَفْرَحُ ٱلْمُؤْمِنُونَ ۝ بِنَصْرِ ٱللَّهِ﴾ [١-٥] قَالَ: فَفَرِحَ المُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ كَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ: غَلَبَتِ الرُّومُ.

تخريج: [حسن] تقدم: ٢٩٣٥.

Comments:

The reason for the Muslims' pleasure and rejoicing follows in the narrations ahead.

(3). 3193. Sa'eed bin Jubair narrated from Ibn 'Abbās, regarding the saying of Allāh, Most High: *Alif Lām Mīm*. The Romans have been defeated. In the nearest land"[3] he said: "*Ghulibat wa*

(٣) - ٣١٩٣ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ الفَزَارِيِّ، عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ

[1] *Ar-Rūm* 30:1-5

[2] This preceded under no. 2935.

[3] *Ar-Rūm* 30:1-3

Ghalabat (defeated and then victorious)." He said: "The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshipped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abū Bakr, so Abū Bakr mentioned that to the Messenger of Allāh ﷺ and he said: 'They will certainly prevail.' Abū Bakr mentioned that to them, and they said: 'Make a wager between us and you; if we win, we shall get this and that, and if you win, you shall get this or that.' He made the term five years, but they (the Romans) were not victorious. They mentioned that to the Prophet ﷺ and he said: "Why did you not make it less (than)" – He (one of the narrators said): I think he said: "ten?" He said: Sa'eed said: "*Al-Biḍ'* is what is less than ten" – he said: "Afterwards the Romans were victorious." He said: "That is what Allāh Most High said: *'Alif Lām Mīm.* The Romans have been defeated' up to His saying: 'And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills.'[1] Sufyān said: "I heard that they were victorious over them on the Day of Badr." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it as a narration of Sufyān Ath-

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿الٓمٓ ○ غُلِبَتِ ٱلرُّومُ ○ فِيٓ أَدْنَى ٱلْأَرْضِ﴾ قَالَ: غُلِبَتْ وَغَلَبَتْ. قَالَ: كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ يَظْهَرَ أَهْلُ فَارِسَ عَلَى الرُّومِ لِأَنَّهُمْ وَإِيَّاهُمْ أَهْلُ الأَوْثَانِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ يَظْهَرَ الرُّومُ عَلَى فَارِسَ لأَنَّهُمْ أَهْلُ الكِتَابِ، فَذَكَرُوهُ لِأَبِي بَكْرٍ فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللهِ ﷺ فَقَالَ: «أَمَا إِنَّهُمْ سَيَغْلِبُونَ» فَذَكَرَهُ أَبُو بَكْرٍ لَهُمْ فَقَالُوا: اجْعَلْ بَيْنَنَا وبَيْنَكَ أَجَلًا فَإِنْ ظَهَرْنَا كَانَ لَنَا كَذَا وكَذَا وَإِنْ ظَهَرْتُمْ كَانَ لَكُمْ كَذَا وكَذَا، فَجَعَلَ أَجَلَ خَمْسَ سِنِينَ فَلَمْ يَظْهَرُوا فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَلَّا جَعَلْتَهُ إِلَى دُونَ» قَالَ: أُرَاهُ «العَشْرَ» قَالَ: قَالَ سَعِيدٌ: وَالبِضْعُ مَا دُونَ العَشْرِ، قَالَ: ثُمَّ ظَهَرَتِ الرُّومُ بَعْدُ، قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿الٓمٓ ○ غُلِبَتِ ٱلرُّومُ﴾ إِلَى قَوْلِهِ ﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ○ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ﴾. قَالَ سُفْيَانُ: سَمِعْتُ أَنَّهُمْ ظَهَرُوا عَلَيْهِمْ يَوْمَ بَدْرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ.

[1] *Ar-Rūm* 30:1-5.

Thawrī from Ḥabīb bin Abī 'Amrah.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح:١١٣٨٩ عن الحسين بن حريث به * سفيان الثوري عنعن وللحديث شواهد منها الحديث الآتي، وصححه الحاكم على شرط الشيخين: ٢/ ٤١٠ ووافقه الذهبي وأورده الضياء في المختارة: ١٠/ ١٤٥، ح: ١٤٤.

Comments:

The news of the Roman victory over the Persians came when the Muslims had overcome the polytheists in the battle of Badr, so the Muslims rejoiced twice.

(4). 3194. Niyār bin Mukram Al-Aslamī said: "When (the following) was revealed: *'Alif Lām Mīm.* The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in *Biḍ'* years.'[1] — on the day that these *Āyāt* were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them, because they were people of the Book. So Allāh said about that: 'And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the Almighty, the Most Merciful.[2] The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allāh revealed these *Āyāt*, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, went out, proclaiming throughout Makkah: *'Alif Lām Mīm.* The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in *Biḍ'* years.'[3] Some

(٤) - ٣١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ نِيَارِ بْنِ مُكْرَمٍ الأَسْلَمِيِّ قَالَ: لَمَّا نَزَلَتْ ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ ۝ فِيٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝ فِى بِضْعِ سِنِينَ﴾ فَكَانَتْ فَارِسُ يَوْمَ نَزَلَتْ هَذِهِ الآيَةُ قَاهِرِينَ لِلرُّومِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ ظُهُورَ الرُّومِ عَلَيْهِمْ لأَنَّهُمْ وإِيَّاهُمْ أَهْلُ كِتَابٍ وَفِي ذَلِكَ قَوْلُ اللهِ تَعَالَى ﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝ بِنَصْرِ ٱللَّهِ يَنصُرُ مَن يَشَآءُ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ﴾ وَكَانَتْ قُرَيْشٌ تُحِبُّ ظُهُورَ فَارِسَ لِأَنَّهُمْ وإِيَّاهُمْ لَيْسُوا بِأَهْلِ كِتَابٍ وَلَا إِيمَانٍ بِبَعْثٍ، فَلَمَّا أَنْزَلَ اللهُ هَذِهِ الآيَةَ خَرَجَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ يَصِيحُ فِي نَوَاحِي مَكَّةَ ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ ۝ فِيٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝ فِى بِضْعِ سِنِينَ﴾ قَالَ: نَاسٌ مِنْ قُرَيْشٍ لأَبِي بَكْرٍ فَذَلِكَ بَيْنَنَا وَبَيْنَكُمْ زَعَمَ صَاحِبُكَ أَنَّ

[1] *Ar-Rūm* 30:1-4.
[2] *Ar-Rūm* 30:4,5.
[3] *Ar-Rūm* 30:1-4.

الرُّومَ سَتَغْلِبُ فَارِسَ فِي بِضْعِ سِنِينَ، أَفَلَا نُرَاهِنُكَ عَلَى ذَلِكَ قَالَ: بَلَى - وَذَلِكَ قَبْلَ تَحْرِيمِ الرِّهَانِ - فَارْتَهَنَ أَبُو بَكْرٍ وَالْمُشْرِكُونَ وَتَوَاضَعُوا الرِّهَانَ وَقَالُوا لِأَبِي بَكْرٍ: كَمْ تَجْعَلُ الْبِضْعَ: ثَلَاثَ سِنِينَ إِلَى تِسْعِ سِنِينَ، فَسَمِّ بَيْنَنَا وَبَيْنَكَ وَسَطًا تَنْتَهِي إِلَيْهِ. قَالَ فَسَمُّوا بَيْنَهُمْ سِتَّ سِنِينَ، قَالَ: فَمَضَتِ السِّتُّ سِنِينَ قَبْلَ أَنْ يَظْهَرُوا فَأَخَذَ الْمُشْرِكُونَ رَهْنَ أَبِي بَكْرٍ، فَلَمَّا دَخَلَتِ السَّنَةُ السَّابِعَةُ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ، فَعَابَ الْمُسْلِمُونَ عَلَى أَبِي بَكْرٍ تَسْمِيَةَ سِتِّ سِنِينَ قَالَ: لِأَنَّ اللهَ تَعَالَى قَالَ: ﴿فِي بِضْعِ سِنِينَ﴾، قَالَ: وَأَسْلَمَ عِنْدَ ذَلِكَ نَاسٌ كَثِيرٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ نِيَارِ بْنِ مُكْرَمٍ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ.

of the Quraish said: 'Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in *Biḍ'* years, so why not have a bet on that between us and you?' Abū Bakr said: 'Yes.' This was before betting had been forbidden. So Abū Bakr and the idolaters made a bet, and they said to Abū Bakr: 'What do you think – *Biḍ'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years; Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abū Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abū Bakr for agreeing to six years. He said: 'Because Allāh said: 'In *Biḍ'* years.' At that time, many people became Muslims." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ Gharīb* [as a narration of Niyār bin Mukram]. We do not know of it except as a narration of 'Abdur-Raḥmān bin Abī Az-Zinnād.

تخريج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ٥/ ٤٩ وابن خزيمة في التوحيد، ص: ١٦٦-١٦٧ من حديث عبدالرحمن بن أبي الزناد به مختصرًا وانظر، ح: ٣١٩١.

Comments:

Initially the disbelievers won the bet at the set time, but at a later time it was set again with an increased time limit and the number of camels was also increased to one hundred. The Romans prevailed over the Persians at the same time as the Muslims won the battle of Badr, so the Muslims were immensely pleased. Abū Bakr gave the camels in charity after winning the bet, because by then betting had been prohibited. According to the apparent

circumstances, the Romans' victory over the Persians seemed almost impossible; but according to the Qur'ānic prophesy the impossible thing appeared to come true, due to which many people embraced Islam. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, footnote on pages 232, 233]

Chapter 31. Regarding *Sūrat Luqmān*

(المعجم ٣١) - [بَابٌ: وَمِنْ] سُورَةِ لُقْمَانَ (التحفة ٣٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3195. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "Do not sell the female singers, nor purchase them, nor teach them (to sing). And there is no good in trade in them, and their prices are unlawful. It was about the likes of this that this *Āyah* was revealed: 'And among mankind is he who purchases idle talk to divert from the way of Allāh.'"[1] ***(Ḍa'īf)***

[He said:] There is something about this from Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, it was only reported as a narration of Al-Qāsim from Abū Umāmah. Al-Qāsim is trustworthy, and 'Alī bin Yazīd (one of the narrators) was graded weak in *Ḥadīth*, this was said by Muḥammad bin Ismā'īl.

(١) - ٣١٩٥ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا بَكْرُ ابْنُ مُضَرَ عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ [وهُوَ عَبْدُ الرَّحْمٰنِ مَوْلَى عَبْدِ الرَّحْمٰنِ]، عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الْقَيْنَاتِ ولَا تَشْتَرُوهُنَّ ولَا تُعَلِّمُوهُنَّ، ولَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَثَمَنُهُنَّ حَرَامٌ» وَفِي مِثْلِ هٰذَا أُنْزِلَتْ [عَلَيْهِ] هَذِهِ الآيَةُ ﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾ إِلَى آخِرِ الآيَةِ [٦].

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ غَرِيبٌ إِنَّمَا يُرْوَى مِنْ حَدِيثِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ. والقَاسِمُ ثِقَةٌ وعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي الحَدِيثِ، قَالَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ.

تخريج: **[ضعيف]** انظر، ح: ١٢٨٢.

Comments:

According to Ḥasan Al-Baṣrī, *'Lahw Al-Ḥadīth'* (idle talks) means everything that makes one unmindful of Allāh's worship and His remembrance, like: useless story telling, vain talks of mockery and jokes, indecent and impolite activities, music and dance etc. [*Rūḥ Al-Ma'ānī*: 21, 22; p. 91]. In the light of

[1] *Luqmān* 33:6. This narration preceded under no. 1282.

this Verse and the *Hadīth*, any such business that makes one unmindful of Allāh's worship and His remembrance is prohibited.

Chapter 32. Regarding *Sūrat As-Sajdah*

(المعجم ٣٢) - [بَابٌ: وَمِنْ] سُورَةِ السَّجْدَةِ (التحفة ٣٣)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3196. Anas bin Mālik said about this *Āyah*: Their sides forsake their beds[1] – "It was revealed about waiting for [this] *Salāt* which you call *Al-'Atamah*." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahih Gharīb*, we do not know of it except through this route.

(١) - ٣١٩٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ الأُوَيسِيُّ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ هَذِهِ الآيَةِ ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ [١٦] نَزَلَتْ فِي انْتِظَارِ [هَذِهِ] الصَّلَاةِ الَّتِي تُدْعَى العَتَمَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٢١/ ٦٣، ٦٤ عن عبدالله بن أبي زياد به وله شواهد عند أبي داود، ح: ١٣٢١ وغيره.

Comments:

The saying of Anas informs that staying away from the beds while waiting for *Ishā'* prayer is also a meaning of this Verse; so leaving the bed for the midnight prayer (*Tahajjud*) as well as for the morning prayer (*Fajr*) is definitely included in the meaning of this Verse.

(2). 3197. Abū Hurairah narrated that the Prophet ﷺ said: "Allāh Most High said: 'I have prepared for My righteous worshippers what no eye has seen, no ear has heard, and no human heart has conceived.'" And that is testified to in Allāh's [the Mighty and Sublime] Book: No person knows what is kept hidden for them of delights of

(٢) - ٣١٩٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَن أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «قَالَ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ». وتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللهِ [عَزَّ

[1] *As-Sajdah* 32:16.

وجَلَّ] ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [١٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

the eyes.[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٢٤٤ ومسلم، ح: ٢٨٢٤ من حديث سفيان بن عيينة به.

Comments:

The favors of Paradise mentioned in the Qur'ān and in the *Ḥadīth* are called merely with the worldly names, and the real blissful nature of these things is not known by the worldly names, nor can a person in this life know the reality of the favors of the next life.

(٣) - ٣١٩٨ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ وعَبْدِ المَلِكِ - هُوَ ابْنُ أَبْجَرَ - سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ عَلَى المِنْبَرِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ يَقُولُ: «إِنَّ مُوسَى [عَلَيْهِ السَّلَامُ] سَأَلَ رَبَّهُ فَقَالَ: أَيْ رَبِّ! أَيُّ أَهْلِ الجَنَّةِ أَدْنَى مَنْزِلَةً، قَالَ: رَجُلٌ يَأْتِي بَعْدَ مَا يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ: ادْخُلْ. فَيَقُولُ: كَيْفَ أَدْخُلُ وقَدْ نَزَلُوا مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِمْ؟ قَالَ: فَيُقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مَا كَانَ لِمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ، قَدْ رَضِيتُ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ هٰذَا وَمِثْلَهُ وَمِثْلَهُ وَمِثْلَهُ، فَيَقُولُ: رَضِيتُ أَيْ رَبِّ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ هٰذَا وَعَشْرَةَ أَمْثَالِهِ، فَيَقُولُ: رَضِيتُ أَيْ رَبِّ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَعَ هٰذَا مَا اشْتَهَتْ نَفْسُكَ

(2). 3198. Ash-Sha'bī said: "While he was on the *Minbar*, I heard Al-Mughīrah bin Shu'bah saying – and he attributed it to the Prophet ﷺ – 'Indeed Mūsā [peace be upon him] asked his Lord: "O Lord! Who is the lowest in rank among the people of Paradise?" He said: "A man who comes after the people of Paradise have been admitted to Paradise, and he is told to enter. He says: 'How can I enter when they have gotten all of their abodes, and all that is to be had?'" He said: "So it is said to him: 'Would you accept if you were to have what a king in the world had?' He says: 'Yes, O Lord! I accept.' So it is said to him: 'Then for you is this and its like, and its like again, and its like again.' So he says: 'I accept, O Lord!' So it is said to him: 'Then for you is this and ten the like thereof.' So he says: 'I accept, O Lord!' So it is

[1] *As-Sajdah* 32:17.

said: 'Indeed you shall have this, and whatever your soul desires, and whatever delights your eyes.''' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported this *Ḥadīth* from Ash-Sha'bī from Al-Mughīrah, and they did not mention it being *Marfū'*, while that it is *Marfū'* is more correct.

وَلَذَّتْ عَيْنُكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وروَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنِ الشَّعْبِيِّ، عَنِ المُغِيرَةِ وَلَمْ يَرْفَعْهُ، والمَرْفُوعُ أَصَحُّ.

تخريج: وأخرجه مسلم، الإيمان، باب أدنى أهل الجنة منزلةً فيها، ح:١٨٩ عن محمد بن أبي عمر به.

Comments:

The vastness of Paradise is beyond comprehension and its favors are limitless too. Every person entering Paradise is highly respected, but the ranks of Paradise will be different due to the difference in degrees of deeds. The highest and lowest status in Paradise is beyond our comprehension and perception. The real nature of Paradise will be known only in the next life.

Chapter 33. Regarding *Sūrat Al-Aḥzāb*

(المعجم ٣٣) - [بَابٌ: وَمِنْ] سُورَةِ الْأَحْزَابِ (التحفة ٣٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1) 3199. Zuhair narrated: "Qābūs bin Abī Ẓabyān narrated to us, that his father narrated to him, he said: 'We said to Ibn 'Abbās: "What is the meaning of the saying of Allāh the Mighty and Sublime: Allāh has not made for any man two hearts inside his body.?"[1] He said: "The Prophet of Allāh ﷺ stood one day for *Ṣalāt*, then he was unsure.[2] The hypocrites who prayed with

(١) - ٣١٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِالرَّحْمٰنِ: حَدَّثَنَا صَاعِدٌ الحَرَّانِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قُلْنَا لِابْنِ عَبَّاسٍ: أَرَأَيْتَ قَوْلَ اللهِ عَزَّ وَجَلَّ ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ﴾ [٤] مَا عَنَى بِذٰلِكَ؟ قَالَ: قَامَ نَبِيُّ اللهِ ﷺ يَوْمًا يُصَلِّي فَخَطَرَ خَطْرَةً، فَقَالَ

[1] *Al-Aḥzāb* 33:4.

[2] Regarding how much he had prayed. See *Tuḥfat Al-Aḥwadhī*.

him said: 'Don't you see that he has two hearts, a heart with you and another with them?' So Allāh revealed: 'Allāh has not made for any man two hearts inside his body.'" (*Da'īf*)

(Another chain) from Zuhair with similar.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ: أَلَا تَرَى أَنَّ لَهُ قَلْبَيْنِ قَلْبًا مَعَكُمْ وقَلْبًا مَعَهُمْ فَأَنْزَلَ الله: ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ﴾.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٢٦٧ من حديث زهير به وانظر، ح: ٣١٣٩ لعلته وأشار ابن خزيمة في صحيحه قبل، ح: ٨٦٥ إلى علته.

Comments:

A person does not have two hearts, one full of love for disbelief and hypocrisy, and the other full of love and devotion for Islam. As a person cannot ride two boats at a time, likewise he cannot love disbelievers and Muslims at the same time.

(2). 3200. Anas said: "My paternal uncle Anas bin An-Nadr – after whom I was named – did not participate in the battle of Badr with the Messenger of Allāh ﷺ. This distressed him and he said: 'I was absent from the first battle which the Messenger of Allāh ﷺ attended. By Allāh! If Allāh gives me the opportunity to participate in another battle along with the Messenger of Allāh ﷺ, then Allāh will see what I will do!'" He said: "He did not want to say more than that. A year later, he attended the battle of Uhud, where he saw Sa'd bin Mu'ādh and said: 'O Abū 'Amr where are you going?' He said: 'I long for the fragrance of Paradise and I have found it near the mountains of Uhud.' He fought them until he was killed. They found more than eighty wounds on his body, be they from blows of a

(٢) - ٣٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ عَمِّي أَنَسُ بْنُ النَّضْرِ: - سُمِّيتُ بِهِ - لَمْ يَشْهَدْ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ فَكَبُرَ عَلَيْهِ فَقَالَ: أَوَّلُ مَشْهَدٍ قَدْ شَهِدَهُ رَسُولُ اللهِ ﷺ غِبْتُ عَنْهُ، أَمَا وَاللهِ لَئِنْ أَرَانِي اللهُ مَشْهَدًا مَعَ رَسُولِ اللهِ ﷺ [فِيمَا بَعْدُ] لَيَرَيَنَّ اللهُ مَا أَصْنَعُ. قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، فَشَهِدَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ مِنَ العَامِ القَابِلِ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا أَبَا عَمْـرٍو أَيْنَ؟ قَالَ: وَاهًا لِرِيحِ الْجَنَّةِ أَجِدُهَا دُونَ أُحُدٍ، فَقَاتَلَ حَتَّى قُتِلَ فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ ورَمْيَةٍ. [فَ]قَالَتْ عَمَّتِي الرُّبَيِّعُ بِنْتُ النَّضْرِ: فَمَا

sword, puncture wounds, or arrows. My paternal aunt Ar-Rubaī' bin An-Naḍr said: 'I could not recognize my brother except by his finger tips.' And this *Āyah* was revealed: 'Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَرَفْتُ أَخِي إِلَّا بِبَنَانِهِ» وَنَزَلَتْ هذِهِ الآيَةُ ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ [٢٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإمارة، باب ثبوت الجنة للشهيد، ح:١٩٠٣ من حديث سليمان بن المغيرة به.

Comments:

There are such truthful courageous men among the Muslims, who fulfilled their promises made with Allāh, by courage and enthusiasm sacrificing their lives; and whoever could not yet do so, then they were ready to offer their lives, they were waiting for the opportunity to discharge their obligation and they never thought of making the smallest change in their promise with Allāh.

(3). 3201. Anas bin Mālik said: "My paternal uncle was absent from the fighting at Badr, so he said: 'I was absent from the first fight the Messenger of Allāh ﷺ fought with the idolaters, so if Allāh grants me to participate in a fight with the idolaters, then Allāh will see what I will do!' So on the Day of Uḥud, when the Muslims were driven back he said: 'O Allāh! Indeed I am innocent before you of what these people – meaning the idolaters – have done, and I beg of You to excuse these people for what they have done – meaning the Companions. Then he went

(٣) - ٣٢٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَمَّهُ غَابَ عَنْ قِتَالِ بَدْرٍ فَقَالَ: غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلَهُ رَسُولُ اللهِ ﷺ الْمُشْرِكِينَ لَإِنِ اللهُ أَشْهَدَنِي قِتَالًا لِلْمُشْرِكِينَ لَيَرَيَنَّ اللهُ كَيْفَ أَصْنَعُ، فَلَمَّا كَانَ يَوْمُ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ: اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا جَاءُوا بِهِ هٰؤُلَاءِ - يَعْنِي الْمُشْرِكِينَ - وَأَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلَاءِ - يَعْنِي أَصْحَابَهُ - ثُمَّ تَقَدَّمَ فَلَقِيَهُ سَعْدٌ، فَقَالَ: يَا أَخِي مَا فَعَلْتَ أَنَا مَعَكَ، فَلَمْ أَسْتَطِعْ أَنْ

[1] *Al-Aḥzāb* 33:23.

أَصْنَعَ مَا صَنَعَ فَوَجَدَ فِيهِ بِضْعًا وَثَمَانِينَ بَيْنَ ضَرْبَةٍ بِسَيْفٍ وَطَعْنَةٍ بِرُمْحٍ وَرَمْيَةٍ بِسَهْمٍ فَكُنَّا نَقُولُ: فِيهِ وَفِي أَصْحَابِهِ نَزَلَتْ ﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ﴾ قَالَ يَزِيدُ: يَعْنِي [هَذِهِ] الآيَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. واسْمُ عَمِّهِ أَنَسُ بْنُ النَّضْرِ.

forward and met up with Sa'd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed: 'Of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'[1] (One of the narrators) Yazīd said: "Meaning this *Āyah*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And his paternal uncle's name is Anas bin An-Naḍr.

تخريج: وأخرجه البخاري، الجهاد والسير، باب قول الله عزوجل: ﴿من المؤمنين رجال صدقوا ما عاهدوا الله عليه . . .﴾ إلخ: ٢٨٠٥ من حديث حميد الطويل به.

(٤) - ٣٢٠٢ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ العَطَّارِ البَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: أَلَا أُبَشِّرُكَ؟ قُلْتُ: بَلَى، قَالَ: سَمِعْتُ رسُولَ اللهِ ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هٰذَا الوَجْهِ، وَإِنَّمَا رُوِيَ هٰذَا عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ.

(4). 3202. Mūsā bin Ṭalḥah said: "I entered upon Mu'āwiyah and he said: 'Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger of Allāh ﷺ saying: 'Ṭalḥah is among those who fulfilled their vow.''' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Mu'āwiyah except through this route, and it is only (known as) a narration of Mūsā bin Ṭalḥah from his father.

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل طلحة بن عبيدالله رضي الله عنه،

[1] *Al-Aḥzāb* 33:23.

ح: ١٢٦، ١٢٧ من حديث إسحاق بن يحيى به وهو ضعيف (تقريب) والحديث الآتي شاهد له.

Comments:

Mu'āwiyah had to say this for the satisfaction and comfort of Ṭalḥah's son, because Ṭalḥah was killed in the Muslims' mutual fighting at the battle of *Jamal*.

(5). 3203. Mūsā and 'Eīsā, the sons of Ṭalḥah narrated from their father: "The Companions of the Prophet ﷺ said to an unknowing Bedouin man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions, out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'This is one who has fulfilled his vow.'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Yūnus bin Bukair.

(٥) - ٣٢٠٣ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُوسَى وعِيسَى ابْنَيْ طَلْحَةَ، عَنْ أَبِيهِمَا طَلْحَةَ: أَنَّ أَصْحَابَ رَسُولِ اللهِ ﷺ قَالُوا لأَعْرَابِيٍّ جَاهِلٍ: سَلْهُ عَنْ مَنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ - [وَ]كَانُوا لَا يَجْتَرِئُونَ عَلَى مَسْأَلَتِهِ يُوَقِّرُونَهُ وَيَهَابُونَهُ - فَسَأَلَهُ الأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ إِنِّي اطَّلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَآنِي النَّبِيُّ ﷺ قَالَ: «أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ؟» قَالَ الْأَعْرَابِيُّ: أَنَا يَا رَسُولَ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا مِمَّنْ قَضَى نَحْبَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ بُكَيْرٍ.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٢١/ ٩٣ عن أبي كريب به ويونس سمعه من طلحة بن يحيى.

Comments:

Ṭalḥah protected and defended the Messenger of Allāh ﷺ in the battle of Uḥud, consequently one of his hands became paralysed; he had more than eighty injuries of various weapons, on his body. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 163]

(6). 3204. 'Āishah [may Allāh be pleased with her] said: "When the Messenger of Allāh ﷺ was ordered to tell his wives to make a choice, he started with me. He said: 'O 'Āishah! I am going to mention something to you, but you should not hasten (to reply) until you have consulted your parents.'" She said: "And he knew that my parents would not have ordered me to part from him." She said: "Then Allāh [Most High] revealed: 'O Prophet! Say to your wives: If you desire the life of this world and its glitter then come...' until reaching: '...for the good doers among you an enormous reward.'[1] I said: 'For what should I consult my parents? Indeed I want Allāh, His Messenger and the abode of the Hereafter.' The (remaining) wives of the Prophet ﷺ did the same as I did." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*. This has also been reported from Az-Zuhrī, from 'Urwah, from 'Āishah [may Allāh be pleased with her].

(٦) - ٣٢٠٤ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ [رضيَ اللهُ عَنْها] قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»، قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَايَ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللهَ [تَعَالَى] يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ﴾ حَتَّى بَلَغَ ﴿لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾» [٢٩]. قُلْتُ: فِي أَيِّ هٰذَا أَسْتَأْمِرُ أَبَوَيَّ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ، وَفَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ هٰذَا أَيْضًا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا].

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وإن كنتن تردن الله ورسوله والدار الآخرة ...﴾ إلخ، ح:٤٧٨٦ ومسلم، ح:١٤٧٥ من حديث يونس به * حديث الزهري عن عروة عن عائشة: أخرجه مسلم، ح:١٠٨٣ والبخاري (أيضًا) وله طريق آخر يأتي:٣٣١٨.

Comments:

As the Muslims' financial circumstances got better because of the war spoils of the victories over cities, the wives of the Prophet ﷺ according to human nature, also asked for an increase in their living expenses, it really shocked the simple lifestyle of the Prophet. Subsequently, the Prophet ﷺ separated from them for a month. These Verses came down with respect to their financial demands; all the wives of the Messenger of Allāh gave precedence to

[1] *Al-Aḥzāb* 33:28,29.

Allāh, His Messenger and the Hereafter.

(7). 3205. 'Umar bin Abī Salamah – the step-son of the Prophet ﷺ – said: "When these *Āyāt* were revealed to the Prophet ﷺ: 'Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification.'[1] in the home of Umm Salamah, he called for Fāṭimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and 'Alī was behind him, so he wrapped him in the cloak, then he said: 'O Allāh! These are the people of my house, so remove the *Rijs* from them, and purify them with a through purification.' So Umm Salamah said: 'And I, Prophet of Allāh?' He said: 'You are in your place,[2] and you are upon goodness."' (***Ṣaḥīḥ***)

Abū 'Eīsā said: This Ḥadīth is *Gharīb* from this route, as a narration of 'Aṭā' from 'Umar bin Abī Salamah.

(٧) - ٣٢٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ يَحْيَى ابْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُمَرَ ابْنِ أَبِي سَلَمَةَ - رَبِيبِ النَّبِيِّ ﷺ - قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ عَلَى النَّبِيِّ ﷺ ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [٣٣] في بَيْتِ أُمِّ سَلَمَةَ فَدَعَا فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِساءٍ ثُمَّ قَالَ: «اللَّهُمَّ هٰؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا نَبِيَّ اللهِ، قَالَ: «أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ عَلَى خَيْرٍ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ مِنْ حَدِيثِ عَطَاءٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ.

تخريج: [صحيح] يأتي: ٣٧٨٧ وأخرجه الطبراني في الكبير: ٩/ ١١، ح: ٨٢٩٥ من حديث محمد بن سليمان به وسنده حسن وللحديث شواهد عند مسلم وغيره.

Comments:

Initially the wives of the Prophet ﷺ are guided in this Verse; it is explained kindly and nicely that the guidance and instruction given to you does not have the aim to make your life full of restrictions, instead Allāh wants to keep the family of the Prophet ﷺ far away from any type of impurity, and He ﷻ wants to keep them in the company of His Messenger ﷺ in this life and in the Hereafter by making them highly purified and well-mannered. The context of this Verse is a clear evidence that the wives of the Prophet have got the honor of being the Family of the Prophet (*Ahlul-Bait*), principally and truly.

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[1] *Al-Aḥzāb* 33:33.

[2] This means: You are already a member of my household. See *Tuḥfat Al-Aḥwadhī*.

(8). 3206. Anas bin Mālik said: "For six months, the Messenger of Allāh ﷺ would pass by the door of Fāṭimah when going to the *Fajr* prayer saying: *'Aṣ-Ṣalāt'* O people of the house! Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification.'"[1] ***(Ḍa'īf)***

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. We only know of it as a narration of Ḥammād bin Salamah. [He said:] There are narrations on this topic from Abū Al-Ḥamrā', Ma'qil bin Yasār, and Umm Salamah.

(٨) - ٣٢٠٦ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ لِصَلَاةِ الْفَجْرِ يَقُولُ: «الصَّلَاةَ يَا أَهْلَ الْبَيْتِ، ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. [قَالَ:] وفِي الْبَابِ عَنْ أَبِي الحَمْرَاءِ ومَعْقِلِ بْنِ يَسَارٍ وَأُمِّ سَلَمَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٣/ ٢٨٥ عن عفان به * علي بن زيد: ضعيف مشهور * وفي الباب عن أبي الحمراء [الطبري في تفسيره:٢٢/ ٦ وأبو نعيم في معرفة الصحابة:٥/ ٢٨٧٠، ح:٦٧٥٢] ومعقل بن يسار [لم أجده] وأم سلمة [يأتي:٣٨٧١].

(9). 3207. 'Āishah [may Allāh be pleased with her] said: "If the Messenger of Allāh ﷺ was to have concealed anything that was revealed to him, then he would have concealed these *Āyāt*: 'When you said to him on whom Allāh has bestowed grace (meaning by Islām); and you have done a favor (meaning that he was a slave and you freed him) "Keep your wife to yourself, and have *Taqwā* of Allāh." But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him' up to

(٩) - ٣٢٠٧ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: لَوْ كَانَ رَسُولُ اللهِ ﷺ كَاتِمًا شَيْئًا مِنَ الوَحْيِ لَكَتَمَ هَذِهِ الآيَة: ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ﴾ يَعْنِي بِالإِسْلَامِ ﴿وَأَنْعَمْتَ عَلَيْهِ﴾ يَعْنِي بِالعِتْقِ، فَأَعْتَقْتَهُ ﴿أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾ إِلَى قَوْلِهِ ﴿وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾ [٣٧]. وأَنَّ رَسُولَ اللهِ ﷺ لَمَّا تَزَوَّجَهَا قَالُوا: تَزَوَّجَ حَلِيلَةَ ابْنِهِ

[1] *Al-Aḥzāb* 33:33.

فَأَنْزَلَ اللهُ [تَعَالَى] ﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ [٤٠] وَكَانَ رَسُولُ اللهِ ﷺ تَبَنَّاهُ وَهُوَ صَغِيرٌ، فَلَبِثَ حَتَّى صَارَ رَجُلًا يُقَالُ لَهُ: زَيْدُ بْنُ مُحَمَّدٍ فَأَنْزَلَ اللهُ: ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ﴾ [٥] فُلَانٌ مَوْلَى فُلَانٍ وَفُلَانٌ أَخُو فُلَانٍ ﴿هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ يَعْنِي أَعْدَلُ عِنْدَ اللهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ قَدْ رُوِيَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَوْ كَانَ النَّبِيُّ ﷺ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ [الآية] هٰذَا الْحَرْفُ لَمْ يُرْوَ بِطُولِهِ.

حَدَّثَنَا بِذَلِكَ عَبْدُ اللهِ بْنُ وَضَّاحٍ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ؛ ح.

His saying: 'And Allāh's command must be fulfilled.'[1] They said: "He married his wife's son, so Allāh revealed: 'Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Last of the Prophets.'[2] The Messenger of Allāh ﷺ had taken (adopted) him as a son when he was small, and he remained being called 'Zaid bin Muḥammad' until he grew up to adulthood, then Allāh revealed: 'Call them by their fathers, that is more just with Allāh. But if you know not their fathers, then your brothers in religion and your *Mawāli*.[3] (Say) So-and-so, the *Mawla* of so-and-so, and; So-and-so, the brother of so-and-so. 'That is more just with Allāh' meaning that doing that is more just to Allāh." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* was reported from Dāwud bin Abī Hind from Ash-Sha'bī, from Masrūq from 'Āishah, she said: "If the Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Āyah*: 'When you said to him on whom Allāh has bestowed grace and you have done a favor' – with this wording, it was not reported in its entirety.

(Another chain of narration)

تخريج: [**إسناده ضعيف جدًا**] والحديث الآتي (٣٢٠٨) يغني عنه.

(١٠، ١١) - ٣٢٠٨ - وأَخْبَرَنَا مُحَمَّدُ بْنُ

(10,11). 3208. 'Āishah [may Allāh be pleased with her] said: "If the

[1] *Al-Aḥzāb* 33:37.
[2] *Al-Aḥzāb* 33:40.
[3] *Al-Aḥzāb* 33:5.

Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Āyah*: 'When you said to him on whom Allāh has bestowed grace and you have done a favor.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبَانَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: لَوْ كَانَ النَّبِيُّ ﷺ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الآيَةَ ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ الآيَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٦/ ٢٤١ عن محمد بن أبي عدي ومسلم، ح: ١٧٧ من حديث داود به وانظر الحديث السابق.

Comments:

If Zaid divorced Zainab, the only form of consolation for Zainab would be if the Prophet ﷺ himself would marry her. But this would ignite a crucial test for the Prophet, as the people would raise fingers on him that he married a divorcee of his adopted son. On the other side, Allāh had willed it; the pre-Islamic custom that a person was not allowed to marry the divorcee of his adopted son, it was predestined to be uprooted practically by the Messenger of Allāh.

(12). 3209. Ibn 'Umar said: "We called Zaid bin Ḥāriṯhah nothing but 'Zaid bin Muḥammad' until the Qur'ān was revealed (saying): 'Call them by their fathers, that is more just according to Allāh.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

(١٢) - ٣٢٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ: ﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] يأتي: ٣٨١٤.

(13). 3210. Dāwud bin Abī Hind narrated from Ash-Sha'bī, regarding the saying of Allāh [the Mighty and Sublime]: 'Muḥammad is not the father of any one of your men'[2] he said: "No male children of his would live among them." (*Ṣaḥīḥ*)

(١٣) - ٣٢١٠ - حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ عَامِرٍ الشَّعْبِيِّ فِي قَوْلِ اللهِ [عَزَّ وَجَلَّ]: ﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ﴾ [٤٠] قَالَ: مَا كَانَ لِيَعِيشَ لَهُ فِيكُمْ وَلَدٌ ذَكَرٌ.

تخريج: [إسناده حسن].

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[1] *Al-Aḥzāb* 33:5.

[2] *Al-Aḥzāb* 33:40.

Comments:

The Prophet ﷺ had male children, but none of them reached the age of puberty who could be called 'a man.'

(14). 3211. Umm 'Umārah Al-Anṣāriyyah narrated that she came to the Prophet ﷺ and said: "I do not see but that everything is for the men, and I do not see anything being mentioned for the women." So this *Āyah* was revealed: 'Indeed the Muslim men and the Muslim women, the believing men and the believing women...'[1] ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. We only know of this *Hadīth* from this route.

(١٤) - ٣٢١١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنْ أُمِّ عُمَارَةَ الأَنْصَارِيَّةِ: أَنَّهَا أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ وَمَا أَرَى النِّسَاءَ يُذْكَرْنَ بِشَيْءٍ، فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ الآية [٣٥].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا نَعْرِفُ هٰذَا الْحَدِيثَ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه الطبراني في الكبير: ٢٥/ ٣١، ح: ٥١ من حديث محمد بن كثير به ورواه جرير عن حصين (الطبراني: ٢٥/ ٣٢، ح: ٥٣) وحسنه الحافظ في الأمالي، ورواه شعبة عن حصين به مرسلاً.

Comments:

The aim of this Verse is that the society, meant and aimed at by Allāh and His Messenger ﷺ, its characteristics and components are both males and females. Therefore the women are not mentioned under the mention of men, rather they are mentioned equally side by side of men, because the women are a half of the society and they are equal part of it. They are even more in numbers; the women's role of constructing a stable society or causing mischief to it is not less than that of the men.

(15). 3212. Anas narrated: "When this *Āyah* was revealed: 'But you did hide in yourself that which Allāh will make manifest...'[2] about Zainab bint Jahsh, Zaid had come to the Prophet ﷺ complaining, and he wanted to divorce her so, he consulted with the Prophet ﷺ. The Prophet ﷺ said: 'Keep your wife to yourself,

(١٥) - ٣٢١٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ﴾ فِي شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ، جَاءَ زَيْدٌ يَشْكُو فَهَمَّ بِطَلَاقِهَا فَاسْتَأْمَرَ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «﴿أَمْسِكْ

[1] *Al-Āhzāb* 33:35.

[2] *Al-Aḥzāb* 33:37.

and have *Taqwā* of Allāh.'"[1] (***Ṣaḥīḥ***)

عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ﴾» [٣٧].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿وتخفي في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه﴾، ح:٤٧٨٧ من حديث حماد بن زيد به.

Comments:

The Prophet ﷺ advised Zaid that he should not take the step of divorcing his wife just for being emotional and oversensitive, be fearful of Allāh, and do not take this step just because of an ordinary misunderstanding. The Prophet ﷺ said so considering Zaid's intention of divorce, merely based on oversensitivity and emotion; as he explained the background of his complaint, that she always expressed her superiority and the supremacy of her family status and highness over him. [*Tadabbur-e-Qur'ān*, commentary of *Sūrat Al-Aḥzāb*]

(16). 3213. Anas said: "When this *Āyah* was revealed about Zainab bint Jaḥsh: 'So when Zaid had completed his aim with her, We gave her to you in marriage' – he said: "She used to boast to the wives of the Prophet ﷺ saying: 'Your families married you (to him) while Allāh married me (to him) from above the Seven Heavens.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٦) - ٣٢١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ فِي زَيْنَبَ بِنْتِ جَحْشٍ: ﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا﴾ قَالَ: فَكَانَتْ تَفْتَخِرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ تَقُولُ: زَوَّجَكُنَّ أَهْلُوكُنَّ وَزَوَّجَنِي اللهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء ...﴾ إلخ، ح:٧٤٢٠ من حديث حماد بن زيد به.

Comments:

Generally, the *Walī* (guardian) allows a female to marry and he is the one who accepts the proposal, but as for Zainab, her *Nikāḥ* was conducted by Allāh Almighty. After her waiting period has been over, the Prophet ﷺ sent Zaid bin Ḥārithah to Zainab with the message of *Nikāḥ* from the Prophet. When Zaid entered upon her, she was making dough. Zaid reports, "Because the Messenger of Allāh, wanted to marry her, so my heart became full of respect for her and I could not see her; so I said to her while turning my back to her and walking backwards: O Zainab! The Messenger of Allāh sent me to

[1] *Al-Aḥzāb* 33:37.

give you the message of marriage. She said, 'I do not say anything about it until I seek Allāh's guidance.' She then began to pray (the prayer of *Istikhārah*) in the mosque in her home. The Qur'ānic Verse was revealed regarding this issue, whereupon the Messenger of Allāh, entered upon her without asking the permission. [*Sahīh Muslim*]. It tells that Allāh Almighty Himself conducted the Marriage of Zainab with His Messenger.

(١٧) - ٣٢١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ قَالَتْ: خَطَبَنِي رَسُولُ اللهِ ﷺ فَاعْتَذَرْتُ إِلَيْهِ فَعَذَرَنِي ثُمَّ أَنْزَلَ اللهُ [تَعَالَى]: ﴿إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ﴾ الآيَة [٥٠] قَالَتْ: فَلَمْ أَكُنْ أَحِلُّ لَهُ لِأَنِّي لَمْ أُهَاجِرْ، كُنْتُ مِنَ الطُّلَقَاءِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ السُّدِّيِّ.

(17). 3214. Umm Hanī' bint Abū Ṭālib said: "The Messenger of Allāh ﷺ proposed to me, but I asked him to excuse me, so he did excuse me. Then Allāh [Most High] revealed: 'Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allāh has given to you, and the daughters of your paternal uncles, and the daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you, and a believing woman if she offers herself to the Prophet...'[1] She said: "So I was not lawful for him because I did not perform *Hijrah*; I was one of the *Ṭulaqā'*."[2] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*], we do not know of it except from this route as a narration of As-Suddī.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٢/ ١٨٥ والطبراني: ٢٤/ ٤١٣، ٤١٤، ح: ١٠٠٧ من حديث عبيدالله بن موسى به وصححه ووافقه الذهبي(!) * أبو صالح باذام ضعيف تقدم: ٣١٩٠.

Comments:

This Verse tells about the exemptions and particular qualities granted to the Messenger of Allāh, pertaining to the issues of marriage; first of all the issue of his wives, who were already in his marriage when this Verse was revealed, and he had paid them the dowry, it was explained that they were all lawful

[1] *Al-Ahzāb* 33:50.

[2] Those that accepted Islām after the conquest of Makkah. (*Tuhfat Al-Ahwadhī*)

and legal for him; therefore no objection on the issue of their marriage is to be taken into consideration. Then the matter of those women was brought forward whom he ﷺ received from the war captives. He received Juwairiyah in the battle of Banū Muṣṭalaq and Ṣafiyyah in the battle of Khaibar. But the Prophet ﷺ married her after setting her free regarding her family status and honor. Then, the issue of women of close relations has been mentioned with detail; if any of them has forsaken her relatives, family ties and her tribe for the sake of Religion and she has migrated too, the Prophet ﷺ was allowed to marry any of those for their courage and in appreciation of their sacrifice.

(18). 3215. Ibn 'Abbās said: "All types of women were prohibited for the Messenger of Allāh ﷺ except for the believing women among those who emigrated. (Allāh) said: 'It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.'[1] – And Allāh made your believing girls lawful 'And a believing woman if she offers herself to the Prophet'[2] and He made every woman of a religion other than Islam unlawful." Then He said: "And whoever disbelieves in faith then fruitless is his work; and in the Hereafter he will be among the losers."[3] And He said: "Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allāh has given to you" up to His saying: "A privilege to only you, not for the (rest of) the believers."[4] He made the other types of women unlawful." (*Hasan*)

(١٨) - ٣٢١٥ - حَدَّثَنَا عَبْدٌ: حَدَّثَنَا رَوْحٌ عَنْ عَبْدِ الحَمِيدِ بْنِ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نُهِيَ رَسُولُ اللهِ ﷺ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَ مِنَ المُؤْمِنَاتِ المُهَاجِرَاتِ قَالَ: ﴿لَا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾ [٥٢] وَأَحَلَّ اللهُ فَتَيَاتِكُمُ المُؤْمِنَاتِ ﴿وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ﴾ وَحَرَّمَ كُلَّ ذَاتِ دِينٍ غَيْرَ الإِسْلَامِ ثُمَّ قَالَ: ﴿وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ﴾ [المائدة: ٥] وَقَالَ: ﴿إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ﴾ إِلَى قَوْلِهِ ﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾ [٥٠] وَحَرَّمَ مَا سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الحَمِيدِ بْنِ بَهْرَامٍ

[1] *Al-Aḥzāb* 33:52.
[2] *Al-Aḥzāb* 33:50.
[3] *Al-Mā'idah* 5:5.
[4] *Al-Aḥzāb* 33:50.

سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَذْكُرُ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ لَا بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. We only know of it as a narration of 'Abdul-Ḥamīd bin Bahrām. I heard Aḥmad bin Al-Ḥasan mentioning from Aḥmad bin Ḥanbal, saying: "There is no harm in the narrations of 'Abdul-Ḥamīd bin Bahrām from Shahr bin Ḥawshab."

تخريج: [إسناده حسن] وأخرجه أحمد: ١/٣١٨ من حديث عبدالحميد به.

Comments:

After the Revelation of this principle, the Prophet ﷺ was allowed to marry only three types of women; a) very close relative woman who had emigrated with him, b) whom the Prophet received from the spoils of war or through another way like, Māriyah Qibṭiyah and Raiḥānah; c) and those who presented themselves to the Prophet ﷺ and he liked to marry with them.

(١٩) - ٣٢١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَمْرٍو، عَنْ عَطَاءٍ قَالَ: قَالَتْ عَائِشَةُ: مَا مَاتَ رَسُولُ اللهِ ﷺ حَتَّى أُحِلَّ لَهُ النِّسَاءُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(19). 3216. 'Āishah said: "The Messenger of Allāh ﷺ did not die until the women had been made lawful for him." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٦/٥٦، ح: ٣٢٠٦ من حديث سفيان بن عيينة به وصرح بالسماع.

Comments:

According to 'Āishah ﵂, the Prophet was allowed to marry all types of women in general, and the aforementioned categorical restriction was lifted. This is the authentic view. [See for details the *Tafsīr* of Ibn Kathīr, (*Sūrat Al-Aḥzāb* no. 527)]

(٢٠) - ٣٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَشْهَلُ بْنُ حَاتِمٍ قَالَ: ابْنُ عَوْنٍ حَدَّثَنَاهُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى بَابَ امْرَأَةٍ عَرَّسَ بِهَا، فَإِذَا عِنْدَهَا قَوْمٌ فَانْطَلَقَ فَقَضَى حَاجَتَهُ فَاحْتُبِسَ ثُمَّ رَجَعَ وَعِنْدَهَا قَوْمٌ فَانْطَلَقَ فَقَضَى حَاجَتَهُ فَرَجَعَ وَقَدْ خَرَجُوا،

(20). 3217. Anas bin Mālik said: "I was with the Prophet ﷺ, and he came to the door of a woman with whom he had consumated marriage, and some people were with her. So, he left to fulfill his need, and was prevented (from her). Then he came back, and some people were still with her. Then he left to fulfill his need and

came back and they had gone."

He said: "So, I mentioned that to Abū Ṭalḥah and he said, 'If it is as you say, something shall surely be revealed concerning this,' and the Verse of *Ḥijāb* was revealed. **(*Ṣaḥīḥ*)**

This *Ḥadīth* is *Ḥasan Gharīb* from this route. 'Amr bin Sa'eed (a narrator in the chain) is also called, Al-Aṣla'.

قَالَ: فَدَخَلَ وَأَرْخَى بَيْنِي وبَيْنَهُ سِتْرًا قَالَ: فَذَكَرْتُهُ لأَبِي طَلْحَةَ قَالَ، فَقَالَ: لَئِنْ كَانَ كَمَا تَقُولُ لَيَنْزِلَنَّ فِي هٰذَا شَيْءٌ، قَالَ: فَنَزَلَتْ آيَةُ الحِجَابِ. هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وعَمْرُو بْنُ سَعِيدٍ يُقَالُ لَهُ: الأَصْلَعُ.

تخريج: [صحيح] انظر الحديث الآتي.

Comments:

This bride was Zainab, the daughter of Jaḥsh. The people came to attend her wedding feast, but they remained sitting engaged in conversation after they had eaten. As the Prophet ﷺ had gone but they could not understand that they should have gone too; and finally they left because of the Prophet's coming and going again and again.

(21). 3218. Al-Ja'd bin Abī 'Uthmān narrated from Anas bin Mālk: "The Messenger of Allāh ﷺ got married, and he went in with his wife." He said: "So my mother, Umm Sulaim prepared some *Ḥais* in a *Tawr*[1] and said: 'O Anas! Take this to the Prophet ﷺ.' I said to him: 'My mother sent this to you, and she conveys her *Salām*, and says: "This is a little something from us for you."' He said: 'Put it down.' Then he said: 'Go and invite so-and-so, so-and-so, and so-and-so for me, and whomever you meet.'" He named some people, and said: "I invited those he named, and whomever I met." – He (Al-Ja'd) said: "I said to Anas: 'How many of you were there?' He said: 'Roughly about three-hundred.'" – He (Anas) said: "The

(٢١) - ٣٢١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: تَزَوَّجَ رَسُولُ اللهِ ﷺ فَدَخَلَ بِأَهْلِهِ، قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ فَقَالَتْ: يَا أَنَسُ، اذْهَبْ بِهٰذَا إِلَى النَّبِيِّ ﷺ فَقُلْ لَهُ: بَعَثَتْ بِهٰذَا إِلَيْكَ أُمِّي وَهِيَ تُقْرِئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللهِ، قَالَ: فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هٰذَا مِنَّا لَكَ قَلِيلٌ، فَقَالَ: «ضَعْهُ»، ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وفُلَانًا وَمَنْ لَقِيتَ» فَسَمَّى رِجَالًا، قَالَ: فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ، قَالَ قُلْتُ لأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءَ

[1] "A vessel made of brass and stone." (*Tuḥfat Al-Aḥwadhī*).

Messenger of Allāh ﷺ said to me: 'O Anas! Bring me the *Tawr*.'" He said: "They entered until the *Ṣuffah*[1] and the apartment were full. The Messenger of Allāh ﷺ said: 'Let groups of ten in, and let each person eat what is near him.'" He said: "They ate until they were full." He said: "A group exited, and another group entered, until all of them ate.'" He said: "He said to me: 'O Anas! Remove it.'" He said: "So I took it. I could not tell if there was more when I first put it down, or when I picked it up." He said: "Groups of them sat talking in the house of the Messenger of Allāh ﷺ, while the Messenger of Allāh ﷺ and his wife sat facing the wall. They began to be burdensome on the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out to greet his women folk, then he returned. When they saw that the Messenger of Allāh ﷺ had returned, they realized that they had overburdened him, so they hastened for the gate and all of them exited. The Messenger of Allāh ﷺ came until he lowered the curtain, and entered while I was sitting in the apartment. He did not remain there long before he left me, and these *Āyāt* were revealed. So the Messenger of Allāh ﷺ went out to recite them to the people: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to

ثَلَاثِمِائَةٍ، قَالَ: وَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَنَسُ هَاتِ بِالتَّوْرِ»، قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ والْحُجْرَةُ فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَتَحَلَّقْ عَشْرَةٌ عَشْرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ»، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ، قَالَ: فَقَالَ لِي: «يَا أَنَسُ ارْفَعْ». قَالَ: فَرَفَعْتُ، فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ رَفَعْتُ، قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللهِ ﷺ وَرَسُولُ اللهِ ﷺ جَالِسٌ وَزَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الحَائِطِ، فَثَقُلُوا عَلَى رَسُولِ اللهِ ﷺ فَخَرَجَ رَسُولُ اللهِ ﷺ فَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللهِ ﷺ قَدْ رَجَعَ، ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ [قَالَ:] فابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى أَرْخَى السِّتْرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ وَأُنْزِلَتْ هَذِهِ الآيَاتُ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُواْ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُواْ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِيَّ﴾ إِلَى آخِرِ الآيَةِ [٥٣]. قَالَ الْجَعْدُ: قَالَ أَنَسٌ: أَنَا أَحْدَثُ

[1] "A shaded part of the *Masjid* in Al-Madīnah and *Ahl Aṣ-Ṣuffā'*, the poor emigrants who had no home, used to stay there." (*Tuḥfat Al-Aḥwadhī*).

النَّاسِ عَهْدًا بِهَذِهِ الآيَاتِ وَحُجِبْنَ نِسَاءُ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْجَعْدُ هُوَ ابْنُ عُثْمَانَ ويُقَالُ: هُوَ ابْنُ دِينَارٍ وَيُكْنَى أَبَا عُثْمَانَ بَصْرِيٌّ، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ يُونُسُ بْنُ عُبَيْدٍ وَشُعْبَةُ وَحَمَّادُ بْنُ زَيْدٍ.

wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such annoys the Prophet...' till the end of the *Āyah*"[1] Al-Ja'd said: "Anas said: 'I am the earliest of the people to encounter these *Āyāt*, and to be screened from the wives of the Prophet ﷺ." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan Ṣaḥīḥ*. Al-Ja'd is Ibn 'Uthmān, and it is said that he is Ibn Dīnār, and his *Kunyah* is Abū 'Uthmān, and he is from Al-Baṣrah. He is trustworthy according to the people of Ḥadīth. Yūnus bin 'Ubaid, Shu'bah and Ḥammād bin Zaid reported from him.

تخريج: متفق عليه، وأخرجه مسلم، ح:١٤٢٨/ ٩٤ عن قتيبة والبخاري، ح:٥١٦٣ تعليقًا من حديث الجعد به.

(٢٢) - ٣٢١٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ بَيَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَنَى رَسُولُ اللهِ ﷺ بِامْرَأَةٍ مِنْ نِسَائِهِ فَأَرْسَلَنِي فَدَعَوْتُ قَوْمًا إِلَى الطَّعَامِ فَلَمَّا أَكَلُوا وَخَرَجُوا قَامَ رَسُولُ اللهِ ﷺ مُنْطَلِقًا قِبَلَ بَيْتِ عَائِشَةَ فَرَأَى رَجُلَيْنِ جَالِسَيْنِ فانْصَرَفَ رَاجِعًا، فَقَامَ الرَّجُلَانِ فَخَرَجَا فَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ]: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ وَفِي الْحَدِيثِ قِصَّةٌ.

(22). 3219. Anas bin Mālik said: "The Messenger of Allāh ﷺ was staying with one of his wives, so he sent me to invite people for a meal. When they ate and left, the Messenger of Allāh ﷺ stood and went off in the direction of 'Āishah's house. He saw two men (still) sitting, so he turned to come back, then the two men stood up to leave. So Allāh [the Mighty and Sublime] revealed: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to wait for its preparation."[2] And there is a longer story with the narration.

[1] *Al-Aḥzāb* 33:53.
[2] *Al-Aḥzāb* 33:53.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Bayān, and Thābit reported this *Hadīth* from Anas in its entirety.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانٍ وَرَوَى ثَابِتٌ عَنْ أَنَسٍ هٰذَا الحَدِيثَ بِطُولِهِ.

تخريج: [صحيح] ورواه البخاري، النكاح، باب الوليمة ولو بشاة، ح:٥١٧٠ من حديث بيان به مختصرًا * حديث ثابت عن أنس: ورواه مسلم، ح:١٤٢٨ بطوله.

Comments:

This Verse teaches the manners of visiting the houses of the Prophet. (1) Enter not the houses without asking the permission. (2) Do not go unless and until you are invited. (3) Do not go early to attend the invitation and keep sitting there while waiting for the food. (4) When invited for food, one should attend it at the right time, and should leave after having eaten; keep not sitting for talking. (5) The *Walīmah* (wedding feast) is *Sunnah.* (6) Both, rich and poor should all be invited for the wedding feast. (7) Sending gifts for weddings are allowed. (8) People are allowed to eat in groups (9) The wives of the Prophet who were the Mothers of the Believers; used to observe *Hijāb,* other women should definitely observe the veil.

(23). 3220. Abū Mas'ūd Al-Anṣārī said: "The Messenger of Allāh ﷺ came to us while we were sitting in a gathering of Sa'd bin 'Ubādah. Bashīr bin Sa'd said: 'Allāh ordered us to say *Ṣalāt* upon you, so how do we say *Ṣalāt* upon you?'" The Messenger of Allāh ﷺ was silent, until we thought that we had not even asked him. Then the Messenger of Allāh ﷺ said: 'Say: O Allāh! Send *Ṣalāt* upon Muḥammad and upon Muḥammad's family just as you have sent *Ṣalāt* [upon Ibrāhīm and] upon Ibrāhīm's family. And bless Muḥammad and Muḥammad's family just as you have blessed [Ibrāhīm and] Ibrāhīm's family among the nations. Indeed you are the praised, the glorious.' And the *Salām* is as you have learned.'"[1] (***Ṣaḥīḥ***)

(٢٣) - ٣٢٢٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ المُجْمِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللهِ بْنِ زَيْدٍ الأَنْصَارِيَّ - وَعَبْدُ اللهِ بْنُ زَيْدٍ الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ ابْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللهُ أَنْ نُصَلِّيَ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ، قَالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ حَتَّى [تَمَنَّيْنَا] أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ [عَلَى إِبْرَاهِيمَ وَ]عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ كَمَا

[1] See no. 483.

بَارَكْتَ [عَلَىٰ إِبْرَاهِيمَ وَ]عَلَىٰ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ، والسَّلَامُ كَمَا قَدْ عُلِّمْتُمْ» [قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَكَعْبِ بْنِ عُجْرَةَ وطَلْحَةَ بْنِ عُبَيْدِ اللهِ وأَبِي سَعِيدٍ وَزَيْدِ بْنِ خَارِجَةَ - وَيُقَالُ: ابْنُ جَارِيَةَ - وبُرَيْدَةَ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[He said:] There are narrations on this topic from 'Alī, Abū Ḥumaid, Ka'b bin 'Ujrah, Ṭalḥah bin 'Ubaidullāh, Abū Sa'eed, Zaid bin Khārijah – and it is said: Ibn Jāriyah – and Buraidah.

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح:٤٠٥ من حديث مالك وهو في الموطإ:١/ ١٦٥، ١٦٦ * وفي الباب [تقدم:٤٨٣].

Comments:

As for the noble Prophet, Allāh ﷻ showers His mercy on him and the angels invoke blessings upon the Prophet; he ﷺ is not in need of the invocations of others. The verb (*Yu-Sallī*), when it is related to Allāh, it then means 'Allāh's mercy'; and if it is related to the angels and humans, it then means 'invoking blessing'. The blessing means the increase of honor and dignity, or the purification and cleansing.

(٢٤) - ٣٢٢١ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عَوْفٍ، عَنِ الحَسَنِ ومُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كانَ رَجُلًا حَيِيًّا سِتِّيرًا مَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالُوا: مَا يَسْتَتِرُ هٰذَا التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِمَّا آفَةٌ وإِنَّ اللهَ [عَزَّ وجَلَّ] أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا، وإِنَّ مُوسَى [عَلَيْهِ السَّلَامُ] خَلَا يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وإِنَّ الحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ فَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ! ثَوْبِي حَجَرُ! حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ

(24). 3221. Abū Hurairah narrated that the Prophet ﷺ said: "Verily Mūsā, peace be upon him, was a shy and modest man, who would never show anything of his skin out of modesty. Some of the Children of Isrā'īl annoyed him by saying: 'He only keeps himself covered because of some defect in his skin, either leprosy, a scrotal hernia or some other defect.' Allāh [the Mighty and Sublime] wanted to free Mūsā from what they were saying about him. One day Mūsā, [peace be upon him,] was alone. He took off his garment, and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his staff, and chased the rock

saying: 'My garment, O you rock! My garment, O you rock!' Until he reached a group of the Children of Isrā'īl who saw him naked, and discovered that he was the best of those whom Allāh had created." He said: "The rock stood still, he took his garment and put it on. He started striking the rock with his staff, and by Allāh, the marks of that beating were left on the rock; three, four, or five. This is what is referred to in the *Āyah*: 'O you who believe! Be not like those who annoyed Mūsā, but Allāh freed him from what they had alleged, and he was honorable before Allāh.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And there is something about it from Anas from the Prophet ﷺ].

بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ النَّاسِ خَلْقًا وَأَبْرَأَهُ مِمَّا كَانُوا يَقُولُونَ، قَالَ: وقَامَ الْحَجَرُ فأَخَذَ ثَوْبَهُ فَلَبِسَهُ وَطفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ عَصَاهُ ثَلاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ [تَعَالَى]: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴾» [٦٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [وفِيهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ].

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب:٢٨، ح:٣٤٠٤ من حديث روح به ورواه مسلم، ح:٣٣٩ من حديث أبي هريرة به * وفيه عن أنس [البزار (كشف الأستار):٣/٦٦، ٦٧، ح:٢٢٥٢].

Comments:

The Jews annoyed and troubled Mūsā (Moses) at various occasions through various secret plans, but Allāh ﷻ cleared him from all plans and accusations; because he was respected, noble, honored and dignified. In this *Ḥadīth*, Mūsā has been cleared of one accusation.

[1] *Al-Aḥzāb* 33: 69.

Chapter 34. Regarding *Sūrat Sabā'*

(المعجم ٣٤) - [بَابٌ: وَمِنْ] سُورَةِ سَبَإٍ (التحفة ٣٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3222. Farwah bin Musaik Al-Murādī said: "I went to the Prophet ﷺ and said: 'O Messenger of Allāh! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.' When I left him, he asked me, saying: 'What has Al-Ghuṭaifī done?' He was informed that I set off on my journey." He said: "So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: 'Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you."' He said: "And what was revealed about Sabā' was revealed, so a man said: 'O Messenger of Allāh! What is Sabā'; is it a land or a woman?' He said: 'It is neither a land, nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Shām). As for those who went north, they are Lakhm, Judhām, 'Ghassān and 'Āmilah. As for those who went south, they are Azad, Al-

(١) - ٣٢٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَعَبْدُ ابْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الحَسَنِ ابْنِ الحَكَمِ النَّخَعِيِّ قَالَ: حَدَّثَنِي أَبُو سَبْرَةَ النَّخَعِيُّ عَنْ فَرْوَةَ بْنِ مُسَيْكٍ المُرَادِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ أَلَا أُقَاتِلُ مَنْ أَدْبَرَ مِنْ قَوْمِي بِمَنْ أَقْبَلَ مِنْهُمْ؟ فَأَذِنَ لِي فِي قِتَالِهِمْ وَأَمَّرَنِي، فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ سَأَلَ عَنِّي: «مَا فَعَلَ الغُطَيْفِيُّ»؟ فَأُخْبِرَ أَنِّي قَدْ سِرْتُ، قَالَ: فَأَرْسَلَ فِي أَثَرِي فَرَدَّنِي، فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: «ادْعُ القَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَاقْبَلْ مِنْهُ، وَمَنْ لَمْ يُسْلِمْ فَلَا تَعْجَلْ حَتَّى أُحْدِثَ إِلَيْكَ»، قَالَ: وأُنْزِلَ فِي سَبَإٍ مَا أُنْزِلَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، وَمَا سَبَأٌ أَرْضٌ أَوِ امْرَأَةٌ؟ قَالَ: «لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشَرَةً مِنَ العَرَبِ، فَتَيَامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَخْمٌ وَجُذَامٌ وَغَسَّانُ وعَامِلَةُ، وأَمَّا الَّذِينَ تَيَامَنُوا فَالأَزْدُ وَالأَشْعَرِيُّونَ وَحِمْيَرُ وَكِنْدَةُ ومَذْحِجُ وَأَنْمَارُ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ ومَا أَنْمَارُ؟ قَالَ: «الَّذِينَ مِنْهُم خَثْعَمُ وَبَجِيلَةُ». [ورُوِيَ هٰذَا عَنِ ابْنِ عَبَّاسٍ

عَنِ النَّبِيِّ ﷺ].
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

'Ash'ariyyūn, Ḥimyar, Kindah, Madhḥij, and Anmār.' A man said: 'O Messenger of Allāh! Who are Anmār?' He said: 'Those among whom are Khath'am and Bajīlah.'"

[This *Ḥadīth* has been related from Ibn 'Abbās from the Prophet ﷺ]. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan*.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب:١، ح:٣٩٨٨ من حديث أبي أسامة به.

Comments:

This *Ḥadīth* tells that Sabā' is the name of a man, who was an Arab. He had ten children. Six of them settled in Yemen and the remaing four settled in Syria; and thereafter various tribal branches came to existence; Ghutaif is a branch of a tribe. Initially, the Prophet gave Farwah a general permission of fighting, but as he was leaving, the Prophet realised the need of explanation, so he ﷺ called him back and gave a full explanation.

(٢) - ٣٢٢٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو [بْنِ دِينَارٍ]، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَضَى اللهُ فِي السَّمَاءِ أَمْرًا ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ»، قَالَ: «وَالشَّيَاطِينُ بَعْضُهُمْ فَوْقَ بَعْضٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(2). 3223. Abū Hurairah narrated that the Prophet ﷺ said: "When Allāh decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (sounding) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, they say (to each other): 'What did your Lord say?' They reply: 'The truth, and He is the Most High the Great.'[1] He said: 'And the *Shayāṭīn* are one atop another.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إلا من استرق السمع فأتبعه شهاب مبين﴾، ح:٤٧٠١ من حديث سفيان بن عيينة به.

[1] *Saba'* 34:23.

Comments:

This *Ḥadīth* informs that the matters of the worldly life are decided above in the Heavens; and the angels accept to execute them wholeheartedly. As they receive the message regarding the divine decisions through a sound like that of a chain striking over a rock, so they become full of fear; and as soon as the fear goes away they ask each other regarding the issued commandments. The angels who are close to the Throne say whatever has been commanded is true. The devils stand on each other to listen to the commandment in order to pass the information to the fortune-tellers.

(3). 3224. Ibn 'Abbās narrated: "We were with the Messenger of Allāh ﷺ, while he was sitting with a group of his Companions, when they saw a glowing shooting star. The Messenger of Allāh ﷺ said: 'When you saw the likes of this during *Jāhiliyyah*, what would you say about it?' They said: 'We would say that a great man had died, or that a great man had been born.' The Messenger of Allāh ﷺ said: 'It is not shot due to the death of anyone, nor his coming into life. Rather when our Lord [Blessed is His Name and Most High] decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches this Heaven. Then the inhabitants of the sixth Heaven ask the inhabitants of the seventh Heaven: "What did your Lord say?" He said: 'So they inform them; then the inhabitants of each Heaven seek the information, until the news is conveyed to the inhabitants of the Heavens of the earth. The *Shayāṭīn* try to overhear so they are shot at, so they cast it down to their friends. Whatever

(٣) - ٣٢٢٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ جَالِسٌ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا كُنْتُمْ تَقُولُونَ لِمِثْلِ هٰذَا فِي الجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ؟»، قَالُوا: كُنَّا نَقُولُ: يَمُوتُ عَظِيمٌ أَوْ يُولَدُ عَظِيمٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّهُ لَا يُرْمَى بِهِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ رَبَّنَا [تَبَارَكَ اسْمُهُ وتَعَالَى] إِذَا قَضَى أَمْرًا سَبَّحَ [لَهُ] حَمَلَةُ العَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ إِلَى هٰذِهِ السَّمَاءِ، ثُمَّ سَأَلَ أَهْلُ السَّمَاءِ السَّادِسَةِ أَهْلَ السَّمَاءِ السَّابِعَةِ: مَاذَا قَالَ رَبُّكُمْ؟» قَالَ: «فَيُخْبِرُونَهُمْ ثُمَّ يَسْتَخْبِرُ أَهْلُ كُلِّ سَمَاءٍ حَتَّى يَبْلُغَ الْخَبَرُ أَهْلَ السَّمَاءِ الدُّنْيَا، وتَخْتَطِفُ الشَّيَاطِينُ السَّمْعَ فَيُرْمَوْنَ فَيَقْذِفُونَهُ إِلَى أَوْلِيَائِهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يُحَرِّفُونَهُ وَيَزِيدُونَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

they came with is true, as it is, but they distort it and add to it.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported from Az-Zuhrī, from 'Alī bin Ḥusain, from Ibn 'Abbās, from men among the *Anṣār*, that they said: "We were with the Prophet ﷺ." [So he mentioned similar in meaning. This was narrated to us by Al-Ḥusain bin Ḥuraith (he said): "Al-Walīd bin Muslim narrated to us: Al-Awzā'ī narrated to us."]

صَحِيحٌ. وَقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رِجَالٍ مِنَ الأَنْصَارِ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ. [فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ، حَدَّثَنَا بِذٰلِكَ الحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ].

تخريج: وأخرجه مسلم، السلام، باب تحريم الكهانة وإتيان الكهان، ح:٢٢٢٩ من حديث الزهري به.

Comments:

The decision made above in the heavens, as it reaches the worldly heaven stage after stage; the devils struggle to listen to it secretly. In case, if they catch something of it which is correct, which the devils pass to the fortune-tellers and the sorcerers and then they, from themselves, add lies into it, as mentioned in a narration (no. 4805) of *Ṣaḥīḥ Al-Bukhārī*. Devils do so, when they escape the target of the flaming fire of piercing brightness.

Chapter 35. Regarding *Sūrat Al-Mālā'ikah*

(المعجم ٣٥) - [بَابٌ: وَمِنْ] سُورَةِ الْمَلَائِكَةِ (التحفة ٣٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

3225. Abū Sa'eed Al-Khudrī narrated from the Prophet ﷺ, that he said about this *Āyah*: 'Then We gave the Book as inheritance to such of Our worshippers whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good

٣٢٢٥ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الوَلِيدِ بْنِ العَيْزَارِ أَنَّهُ سَمِعَ رَجُلًا مِنْ ثَقِيفٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ كِنَانَةَ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الآيَةِ: «﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ

deeds.'[1] He said: "All of these people are of the same rank, and all of them are in Paradise." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan* [we do not know of it except through this route].

لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ﴾» [٣٢] قَالَ: «هٰؤُلَاءِ كُلُّهُمْ بِمَنْزِلَةٍ وَاحِدَةٍ وَكُلُّهُمْ فِي الجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ [لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٧٨ عن محمد بن جعفر به وللحديث شواهد ضعيفة عند الحاكم: ٢/٤٢٦ وأحمد: ٥/١٩٤، ١٩٨، ٦/٤٤٤ والطيالسي وغيرهم.

Comments:

The people, who were given the Book as inheritance, are the people of Muḥammad ﷺ. Being the member, of the nation of Muhammad, all are equal. Though they are of three kinds depending on the ranks and degrees; a) who wrong themselves, they abandon some obligations and commit some prohibitions; b) the second group is of the middle course people, those who fulfill the obligations and avoid the prohibitions but sometimes give up desirable deeds and do some disliked acts; c) the third type of people are those who perform the obligations and the desirable deeds, they avoid prohibitions and disliked deeds, and even some permissible things as well. These three groups will enter Paradise. The third group will enter Paradise without being held for reckoning; the reckoning of the second group will be easier, whereas the first type of people will enter Paradise as result of the Prophet's intercession.

Chapter 36. Regarding *Sūrat Yā Sīn*

(المعجم ٣٦) - [بَابٌ: وَمِنْ] سُورَةِ يَسٓ (التحفة ٣٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3226. Abū Sa'eed Al-Khudrī said: "Banū Salamah's dwellings were on the outskirts of Al-Madīnah, so they wanted to relocate closer to the *Masjid*. Then this *Āyah* was revealed: 'Verily We give life to the dead, and We record that which they send before

(١) - ٣٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَتْ بَنُو سَلِمَةَ فِي نَاحِيَةِ المَدِينَةِ فَأَرَادُوا النُّقْلَةَ إِلَى

[1] *Fāṭir* 35:32.

قُرْبِ الْمَسْجِدِ، فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿إِنَّا نَحْنُ نُحْيِ الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾ [١٢] فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ آثَارَكُمْ تُكْتَبُ فَلَا تَنْتَقِلُوا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ. وَأَبُو سُفْيَانَ هُوَ طَرِيفٌ السَّعْدِيُّ.

(them), and their traces...'[1] So the Messenger of Allāh ﷺ said: 'Your steps are recorded, so do not relocate.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Ath-Thawrī. Abū Sufyān (a narrator in the chain) is Ṭarīf As-Sa'dī.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٢/ ٤٢٨، ٤٢٩ من حديث إسحاق بن يوسف به وصححه ووافقه الذهبي * أبو سفيان طريف بن شهاب: ضعيف وللحديث شواهد عند البزار وابن ماجه، ح: ٧٨٥ وابن أبي حاتم وغيرهم دون قوله: "فنزلت هذه الآية".

Comments:

Whatever deed is performed, it leaves its special effects. The steps taken for good deeds are also included in these special effects; therefore those who walk a long distance to attend the prayer, their steps will be expiation for the evil deeds and raise their ranks and degrees.

(٢) - ٣٢٢٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ [التَّيْمِيِّ]، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتِ الشَّمْسُ وَالنَّبِيُّ ﷺ جَالِسٌ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟» قَالَ: قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا: اطْلُعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا» قَالَ: ثُمَّ قَرَأَ: (ذَلِكَ مُسْتَقَرٌّ لَهَا) قَالَ: وَذَلِكَ فِي قِرَاءَةِ عَبْدِ اللهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(2). 3227. Abū Dharr said: "I entered the *Masjid* when the sun had set, and the Prophet ﷺ was sitting. He said: 'O Abū Dharr! Do you know where this goes?' I said: 'Allāh and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: "Rise from whence you came." So it shall rise from its setting place.' Then he recited: 'That is its fixed course.'"[2] He said: "That is the recitation of 'Abdullāh bin Mas'ūd." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[1] *Yā Sīn* 36:12.

[2] This preceded under no. 2186.

تخريج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء ...﴾ إلخ: ٧٤٢٤ من حديث أبي معاوية الضرير به.

Comments:

The prostration of the sun means it is performing its duty fully and actively. Everything in the universe is fulfilling its duty without the least diminution. It is said in *Sūrat Al-Ḥajj*: "See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and moving creatures, and many of mankind prostate themselves to Allāh." (22:18).

Chapter 37. Regarding *Sūrat As-Ṣāffāt*

(المعجم ٣٧) - [بَابٌ: وَمِنْ] سُورَةِ وَالصَّافَّاتِ (التحفة ٣٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3228. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "No caller invites to anything except that he is detained along with, on the Day of Resurrection, without parting from it, even if a man invites another man." Then he recited the saying of Allāh, the Mighty and Sublime: 'But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another.'"[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

(١) - ٣٢٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ بِشْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ دَاعٍ دَعَا إِلَى شَيْءٍ إِلَّا كَانَ مَوْقُوفًا يَوْمَ الْقِيَامَةِ لَازِمًا لَهُ لَا يُفَارِقُهُ وَإِنْ دَعَا رَجُلٌ رَجُلًا، ثُمَّ قَرَأَ قَوْلَ اللهِ عَزَّ وَجَلَّ ﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ○ مَا لَكُمْ لَا تَنَاصَرُونَ﴾» [٢٣، ٢٤].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [**إسناده ضعيف**] وأخرجه الدارمي، ح: ٥٢٢ من حديث ليث بن أبي سليم به وهو ضعيف وبشر "مجهول" كما في التقريب وغيره.

Comments:

The inviter, the one who is invited and the thing for which the invitation is made, all three together will be brought forward; the inviter and the invited one will be held accountable, but they will not be able to help each other. Every soul will be worried about itself; and it will be said, 'why don't you help each other today, while you had been fanatic supporters of one another in the previous life.'

[1] *Aṣ-Ṣāffāt* 37:24,25.

(٢) - ٣٢٢٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ قَوْلِ اللهِ تَعَالَى: ﴿وَأَرْسَلْنَهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ [١٤٧] قَالَ: «عِشْرُونَ أَلْفًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

(2). 3229. Ubayy bin Ka'b said: "I asked the Messenger of Allāh ﷺ about the saying of Allāh, Most High: 'And We sent him to a hundred thousand, or even more.[1] He said: 'Twenty thousand (more).''' **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه الطبري: ٢٣/ ٦٧ من حديث زهير بن محمد به وشيخه مجهول.

Comments:

In this Verse "أو" (*Aw*) means 'or even'; which means they were even more than one-hundred thousand. The extra numbers were twenty thousand, according to this report. Some *Mawqūf* narrations report that the extra numbers were even more than twenty thousand.

(٣) - ٣٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللهِ تَعَالَى: ﴿وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ﴾ [٧٧] قَالَ: «حَامٌ وَسَامٌ وَيافِثُ بِالثَّاءِ».

[قَالَ أَبُو عِيسَى:] يُقَالُ: يَافِتُ وَيَافِثُ بِالتَّاءِ وَالثَّاءِ وَيُقَالُ: يَفِثُ [قَالَ: وَ]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ بَشِيرٍ.

(3). 3230. Samurah narrated, regarding the saying of Allāh, Most High: And his progeny, them We made survivors.'[2] The Prophet ﷺ said: "Ḥām, Sām and Yāfith" – with (the letter) *Thā'*. **(*Ḍa'īf*)**

[Abū 'Eīsā said:] It is said: Yāfit and Yāfith both with *Tā'* and with *Thā'*. And it is (also) said: Yafith. [He said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Sa'eed bin Bashīr.

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في أخبار أصبهان: ٢/ ٢٥٦ من حديث محمد بن خالد به * سعيد بن بشير: ضعيف وشيخه عنعن.

Comments:

Very few people from Noah's offspring believed in him, so only those were saved, and the rest of the people were all drowned because of their rebellious

[1] *Aṣ-Ṣāffāt* 37:147.

[2] *Aṣ-Ṣāffāt* 37:77.

behavior. But *Sūrat Hūd*, 11:40, informs that some other people, other than the offspring of Noah, also believed. Therefore the offspring of those believers along with the offspring of the three sons of Nūh [Noah] were also spared. So it is said in *Sūrat Bani Isrā'īl (Al-Isrā')*: 'O the children of those whom we carried in the ship with Nūh'. (17:3)

(4). 3231. Samurah narrated that the Prophet ﷺ said: "Sām was the father of the Arabs, Ḥām the father of the Ethiopians, and Yāfith the father of the Romans." ***(Ḍa'īf)***

(٤) - ٣٢٣١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْحَبَشِ وَيَافِثٌ أَبُو الرُّومِ».

تخريج: **[إسناده ضعيف]** وأخرجه الطبري في التاريخ: ١/ ٢٠٩ من حديث يزيد بن زريع، وأحمد: ٥/ ١٠ من حديث سعيد بن أبي عروبة به وتابعه شيبان * قتادة عنعن وله شاهدان ضعيفان عند الطبراني: ٧/ ٢٥٤، ح: ٧٠٣٣، ١٨/ ١٤٦، ح: ٣٠٩.

Comments:

It does not mean that the offspring of these three were only these tribes and they did not have offspring other than these; rather there were other children too, other than these three. [*Al-Kawākib Ad-Darārī*, vol. 4, p. 248, footnote no: 1]

Chapter 38. Regarding *Sūrat Ṣād*

(المعجم ٣٨) - [بَابٌ: وَمِنْ] سُورَةِ صٓ (التحفة ٣٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3232. Ibn 'Abbās said: "Abū Ṭālib fell ill, so the Quraish went to see him, and the Prophet ﷺ went to see him. There was a gathering there with Abū Ṭālib, so Abū Jahl stood up enraged, to prevent him (the Prophet ﷺ from entering)." He said: "He complained to Abū Ṭālib. So he (Abū Ṭālib) said: 'O my nephew! What is it that you want from your people?' He said: 'I only want one word from them, for which, if they were to say it, then the Arabs will become their

(١) - ٣٢٣٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ يَحْيَى - قَالَ عَبْدٌ: هُوَ ابْنُ عَبَّادٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرِضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النَّبِيُّ ﷺ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ قَالَ وَشَكَوْهُ إِلَى أَبِي طَالِبٍ، فَقَالَ: يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ؟ قَالَ:

«إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي إِلَيْهِمُ الْعَجَمُ الْجِزْيَةَ»، قَالَ: كَلِمَةً وَاحِدَةً! قَالَ: «كَلِمَةٌ وَاحِدَةٌ» فَقَالَ: «يَا عَمِّ قُولُوا: لَا إِلَٰهَ إِلَّا اللهُ» فَقَالُوا: ﴿إِلَٰهًا وَٰحِدًا﴾؟ ﴿مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ﴾ قَالَ: فَنَزَلَ فِيهِمُ الْقُرْآنُ: ﴿صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ۝ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ﴾ إِلَى قَوْلِهِ: ﴿مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ﴾» [١-٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ نَحْوَ هٰذَا الحَدِيثِ وقَالَ: يَحْيَى بْنُ عُمَارَةَ.

followers, and the non-'Arabs will pay *Jizyah* to them.' He said: 'One word?' He replied: 'One word.' So he said: 'O uncle! Let them say *Lā Ilāha Illallāh*' so they replied: 'One God.? We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.''' He said: "So the (following) was revealed in the Qur'ān about them: '*Ṣād*. By the Qur'ān full of reminding. Those who disbelieve are in false pride and opposition...' up to His saying: 'We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'''[1] ***(Ḍaʻīf)***

[Abū 'Eīsā said:] This Hadīth is *Ḥasan Ṣaḥīḥ*.

(Another chain) with similar to this Hadīth and he said: "Yaḥyā bin 'Umārāh."

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح:١١٤٣٦ من حديث سفيان الثوري به وصرح بالسماع وصححه ابن حبان (الإحسان): ١٦٥١ والحاكم: ٢/ ٤٣٢ ووافقه الذهبي
* الأعمش عنعن.

Comments:

The Qur'ān is a consistent and a perfect reminder, it reminds of all the facts nurtured in human nature, it also reminds of the Guidance that Allāh sent through the Messengers for the human beings. Therefore, there is no shade of deficiency in the admonishment and advice in the Qur'ān. These disbelievers are in fact denying the Truth, because of their being stubborn, arrogant and argumentative.

(٢) - ٣٢٣٣ - حَدَّثَنَا [سَلَمَةُ بْنُ شَبِيبٍ وَ]عَبْدُ بْنُ حُمَيْدٍ [قَالَا]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَانِي

(2). 3233. Abū Qilābah narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "During the night, my Lord, Blessed is He, and Most High,

[1] *Ṣād* 38:1-7.

came to me in the best of appearances" He (one of the narrators) said – I think he said it was during a dream – "So he said: 'O Muḥammad! Do you know in what the most exalted group busy themselves with?'" He said: "I said: 'No.'" He said: "So He placed His Hand between my shoulders, until I sensed its coolness between my breast" – or he said: "on my throat, so I knew what was in the heavens, and what was in the earth. He said: 'O Muḥammad! Do you know in what the most exalted group busy themselves with?' I said: 'Yes, in the acts that atone: and the acts that atone are; lingering in the *Masjid* after the *Ṣalāt*, walking on the feet to the congregation, *Isbāgh Al-Wuḍū'* in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.' He said: 'O Muḥammad! When you have performed *Ṣalāt*, then say: 'O Allāh! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And when you have willed *Fitnah* for your slave, then take me to You, without making me suffer from *Fitnah*.'" He (the Prophet ﷺ) said: "And the acts that raise ranks are spreading the *Salām*, feeding others, and *Ṣalāt* during the night, while the people are sleeping." (***Ḥasan***)

[Abū 'Eīsā said:] They have mentioned a man between Abū Qilābah and Ibn 'Abbās in this

اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ - قَالَ: أَحْسِبُهُ قَالَ فِي الْمَنَامِ - فَقَالَ: يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى؟ قَالَ: قُلْتُ: لَا، قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ - أَوْ قَالَ: فِي نَحْرِي - فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ، قَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى؟ قُلْتُ: نَعَمْ، فِي الْكَفَّارَاتِ: والْكَفَّارَاتُ: الْمُكْثُ فِي الْمَسْجِدِ بَعْدَ الصَّلَاةِ والْمَشْيُ عَلَى الأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، ومَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ، وقَالَ: يَا مُحَمَّدُ! إِذَا صَلَّيْتَ فَقُلِ: اللَّهُمَّ، إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وتَرْكَ الْمُنْكَرَاتِ وحُبَّ الْمَسَاكِينِ، وإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ. قَالَ: والدَّرَجَاتُ: إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ والصَّلَاةُ بِاللَّيْلِ والنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيسَى:] وقَدْ ذَكَرُوا بَيْنَ أَبِي قِلَابَةَ وبَيْنَ ابْنِ عَبَّاسٍ فِي هٰذَا الْحَدِيثِ رَجُلًا وقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنِ ابْنِ عَبَّاسٍ.

Hadīth. Qatādah reported it from Abū Qilābah from Khālid bin Al-Lajlāj from In 'Abbās.

تخريج: [حسن] وأخرجه أحمد: ١/٣٦٨ عن عبدالرزاق به وهو في تفسيره: ٢٦١٢ * أبو قلابة رواه عن خالد بن اللجلاج عن ابن عباس به انظر الحديث الآتي وللحديث شواهد انظر: ٣٢٣٥.

Comments:

The appearance of Allāh with the most beautiful and magnificent form in the Prophet's dream is mentioned in this *Hadīth*, also the mention of placing His Hand because of which the Prophet felt coolness in his chest and everything became exposed to him ﷺ. It is impossible for us to know the condition and form of Allāh's Appearance and His Hand.

(3). 3234. Ibn 'Abbās narrated that the Prophet ﷺ said: "My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do not know.' So He placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, *Isbāgh Al-Wuḍū'* in difficulties, and awaiting the *Ṣalāt* after the *Ṣalāt*. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his

(٣) - ٣٢٣٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا مُحَمَّدُ! فَقُلْتُ: لَبَّيْكَ رَبِّي وَسَعْدَيْكَ، فَقَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الأَعْلَى؟ قُلْتُ: [رَبِّ] لَا أَدْرِي، فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، قَالَ: يَا مُحَمَّدُ، فَقُلْتُ: لَبَّيْكَ رَبِّ وَسَعْدَيْكَ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الأَعْلَى؟ قُلْتُ: فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ، وَفِي نَقْلِ الأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ، وَمَنْ يُحَافِظْ عَلَيْهِنَّ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ قَالَ: وَفِي الْبَابِ عَنْ

مُعَاذِ بْنِ جَبَلٍ وعَبْدِ الرَّحْمٰنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ ﷺ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ مُعَاذِ ابْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ بِطُولِهِ وقَالَ: «إِنِّي نَعَسْتُ فَاسْتَثْقَلْتُ نَوْمًا فَرَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى».

mother bore him.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. He said: There are narrations on this topic from Mu'ādh bin Jabal, and 'Abdur-Rahmān bin 'Ā'ish from the Prophet ﷺ. And this *Hadīth* has been reported in its entirety from Mu'ādh bin Jabal from the Prophet ﷺ, and he (ﷺ) said: "I dozed off and fell deep asleep, then I saw my Lord in the best of appearances. He said: 'What is it that the most exalted group busy themselves with?'"

تخريج: [حسن] وأخرجه ابن أبي عاصم في السنة، ح:٤٦٩ من حديث معاذ بن هشام الدستوائي به * قتادة عنعن وللحديث شواهد منها الحديث الآتي * وفي الباب عن معاذ بن جبل [يأتي:٣٢٣٥] وعبدالرحمن بن عائش [يأتي:٣٢٣٥ والدارمي:٢/١٢٦، ح:٢١٥٥ وأبو نعيم في معرفة الصحابة:٤/١٨٦٢، ح:٤٦٨٧، وليد بن مسلم صرح بالسماع المسلسل].

(٤) - ٣٢٣٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيءٍ: حَدَّثَنَا أَبُو هَانِيءٍ السُّكَّرِيُّ: حَدَّثَنَا جَهْضَمُ بْنُ عَبْدِ اللهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدِ بْنِ سَلَّامٍ، عَنْ أَبِي سَلَّامٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِشٍ الْحَضْرَمِيِّ: أَنَّهُ حَدَّثَهُ عَنْ مَالِكِ بْنِ يُخَامِرَ السَّكْسَكِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: احْتَبَسَ عَنَّا رَسُولُ اللهِ ﷺ ذَاتَ غَدَاةٍ مِنْ صَلَاةِ الصُّبْحِ حَتَّى كِدْنَا نَتَرَاءَى عَيْنَ الشَّمْسِ، فَخَرَجَ سَرِيعًا فَثُوِّبَ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللهِ ﷺ وَتَجَوَّزَ فِي صَلَاتِهِ، فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ فَقَالَ لَنَا: «عَلَى مَصَافِّكُمْ كَمَا أَنْتُمْ» ثُمَّ انْفَتَلَ إِلَيْنَا ثُمَّ قَالَ: «أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمُ الْغَدَاةَ: أَنِّي

(4). 3235. Mu'ādh bin Jabal [may Allāh be pleased with him] said: "One morning, the Messenger of Allāh ﷺ was prevented from coming to us for *Ṣalāt Aṣ-Ṣubḥ*, until we were just about to look for the eye of the sun (meaning, sunrise). Then he came out quickly, had the *Ṣalāt* prepared for. The Messenger of Allāh ﷺ performed the *Ṣalāt*, and he performed his *Ṣalāt* in a relatively quick manner. When he said the *Salām*, he called aloud with his voice saying to us: 'Stay in your rows as you are.' Then he turned coming near to us, then he said: 'I am going to narrate to you what kept me from you this morning: I got up during the night, I performed *Wuḍū'* and prayed as much as I was able to, and I dozed

off during my *Ṣalāt*, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: 'O Muḥammad!' I said: 'My Lord here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed for me, and I became aware. So He said: 'O Muḥammad!' I said: 'Here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that atone.' He said: 'And what are they?' I said: 'The footsteps to the congregation, the gatherings in the *Masājid* after the *Ṣalāt*, *Isbāgh Al-Wuḍū'* during difficulties.' He said: 'Then what else?' I said: 'Feeding others, being lenient in speech, and *Ṣalāt* during the night while the people are sleeping.' He said: 'Ask.' I said: 'O Allāh! I ask of you the doing of good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed *Fitnah* in the people, then take me without the *Fitnah*. And I ask You for Your love, the love of whomever You love, and love of the deeds that bring one nearer to Your love."' the Messenger of Allāh ﷺ said: "Indeed it is true, so study it and learn it." (***Hasan***)

قُمْتُ مِنَ اللَّيْلِ فَتَوَضَّأْتُ فَصَلَّيْتُ مَا قُدِّرَ لِي فَنَعَسْتُ فِي صَلَاتِي فَاسْتَثْقَلْتُ، فَإِذَا أَنَا بِرَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا مُحَمَّدُ، قُلْتُ: رَبِّ لَبَّيْكَ رَبِّ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى؟ قُلْتُ: لَا أَدْرِي رَبِّ قَالَهَا ثَلَاثًا، قَالَ: فَرَأَيْتُهُ وَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ، قَدْ وَجَدْتُ بَرْدَ أَنَامِلِهِ بَيْنَ ثَدْيَيَّ فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ، فَقَالَ: يَا مُحَمَّدُ! قُلْتُ: لَبَّيْكَ رَبِّ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى؟ قُلْتُ: فِي الْكَفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتُ: مَشْيُ الأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ: ثُمَّ فِيمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِينُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ. قَالَ: سَلْ، قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ». قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا حَقٌّ فَادْرُسُوهَا ثُمَّ تَعَلَّمُوهَا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وَقَالَ: هَذَا أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ عَبْدِالرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ

قَالَ: حَدَّثَنَا خَالِدُ بْنُ اللَّجْلَاجِ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَائِشٍ الحَضْرَمِيُّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. فَذَكَرَ الحَدِيثَ وَهٰذَا غَيْرُ مَحْفُوظٍ. هٰكَذَا ذَكَرَ الوَلِيدُ فِي حَدِيثِهِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِشٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ. وَرَوَى بِشْرُ بْنُ بَكْرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ هٰذَا الحَدِيثَ بِهٰذَا الإِسْنَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ ﷺ، وهٰذَا أَصَحُّ. وَعَبْدُ الرَّحْمٰنِ بْنُ عَائِشٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. I asked Muḥammad bin Ismā'īl about this *Ḥadīth*, he said: This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*." And he said: "This *Ḥadīth* is more correct than the narration of Al-Walīd bin Muslim, from 'Abdur-Raḥmān bin Yazīd bin Jābir. He said: Khālid bin Al-Lajlāj narrated to us: "'Abdur-Raḥmān bin 'Āi'sh Al-Ḥaḍramī narrated to me. He said: 'The Messenger of Allāh ﷺ said.'" And he mentioned the *Ḥadīth*, but this is not preserved. This is how Al-Walīd bin Muslim mentioned it in his narration: "From 'Abdur-Raḥmān bin 'Ā'ish who said: 'I heard the Messenger of Allāh ﷺ'" And Bishr bin Bakr reported this *Ḥadīth* from 'Abdur-Raḥmān bin Yazīd bin Jābir, with this chain, from 'Abdur-Raḥmān bin 'Ā'ish from the Prophet ﷺ. And this is more correct. And 'Abdur-Raḥmān bin 'Ā'ish did not hear from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٢٤٣ من حديث جهضم بن عبدالله به.

(المعجم ٣٩) - [بَابٌ: وَمِنْ] سُورَةِ الزُّمَرِ (التحفة ٤٠)

Chapter 39. Regarding *Sūrat Az-Zumar*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣٢٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ

(1). 3236. 'Abdullāh bin Az-Zubair narrated from his father who said: "When (the following) was revealed: 'Then, on the Day of Resurrection, you will be disputing

عَبْدِ اللهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ ﴿ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [٣١] قَالَ الزُّبَيْرُ: يَا رَسُولَ اللهِ! أَتُكَرَّرُ عَلَيْنَا الْخُصُومَةُ بَعْدَ الَّذِي كَانَ بَيْنَنَا فِي الدُّنْيَا؟ قَالَ: «نَعَمْ»، فَقَالَ: إِنَّ الأَمْرَ إِذَنْ لَشَدِيدٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

before your Lord.'[1] Az-Zubair said: "O Messenger of Allāh! We will repeat our disputes after what happened between us in the world?" He said: "Yes." So he said: "Indeed this is a very serious matter." (*Ḥasan*)

تخريج: **[إسناده حسن]** وأخرجه أحمد: ١/ ١٦٤ والحميدي، ح: ٦٠ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم: ٢/ ٢٤٩، ٤٣٥، ٤/ ٥٧٢ ووافقه الذهبي.

Comments:

The case and the argument of a Monotheist and a Polytheist that took place in this world will also be brought forward before Allāh on the Last Day; the real and final decree would be made then about who was right and who was wrong. The appearance before Allāh is not an easy task.

(٢) - ٣٢٣٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ وسُلَيْمَانُ بْنُ حَرْبٍ وحَجَّاجُ بْنُ مِنْهَالٍ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثابِتٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ: (يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ولَا يُبَالِي).

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ثابِتٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ. [قَالَ: وشَهْرُ بْنُ حَوْشَبٍ يَرْوِي عَنْ أُمِّ سَلَمَةَ الأَنْصَارِيَّةِ وأُمُّ سَلَمَـةَ الأَنْصَارِيَّةُ: هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ].

(2). 3237. Asmā' bint Yazīd said: "I heard the Messenger of Allāh ﷺ reciting: 'Say: "O My slaves who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins and I do not mind."[2] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it excpet as a narration of Thābit from Shahr bin Ḥawshab. [He said: Sharh bin Ḥawshab reported from Umm Salamah Al-Anṣāriyyah, and Umm Salamah Al-Anṣāriyyah is Asmā' bint Yazīd].

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٦/ ٤٥٤ من حديث حماد بن سلمة به وقال الحاكم: (٢/ ٢٤٩): "غريب عال ... إلخ".

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[1] *Az-Zumar* 39:31.

[2] Referring to *Az-Zumar* 39:53.

Comments:

Allāh sent message through His beloved Messenger to those who rely on the associates and the intercessors; O my servants who wronged their souls by committing sins, polytheism and disbelief, do not seek help and reliance of others having been disappointed, rather be the seekers of His forgiveness. He ﷻ is not bothered by whoever comes for forgiveness, even if one is extremely sinful and wicked, He ﷻ grants forgiveness. There is no need of seeking means and arbitrators to approach Him, He listens to every single individual and everyone can make a direct request to Him.

(3). 3238. 'Abdullāh said: "A Jew came to the Prophet ﷺ and said: 'O Muḥammad! Allāh will seize the heavens upon a finger, the mountains upon a finger, the earths upon a finger, and the rest of creation upon a finger. Then He says: 'I am the King.'" He said: 'So the Messenger of Allāh ﷺ laughed until his molars were visible. He said: "They made not a just estimate of Allāh such as is due to Him."[1] ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٣٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّ اللهَ يُمْسِكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا المَلِكُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ. قَالَ: «﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾» [٦٧].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿لما خلقت بيدي﴾، ح: ٧٤١٤ من حديث يحيى القطان ومسلم، ح: ٢٧٨٦ من حديث منصور به.

Comments:

The entire earth, all the heavens and all the creatures will be on the Fingers of Allāh, His Fingers are as They suit to the Self of the Almighty. As it is impossible to know the reality and the condition of Allāh's Self, similarly, the reality and the condition of His Fingers is beyond our knowledge and comprehension.

3239. 'Abdullāh said: "So the Prophet ﷺ laughed in amazement and approval." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٢٣٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِاللهِ قَالَ: فَضَحِكَ النَّبِيُّ ﷺ تَعَجُّبًا وَتَصْدِيقًا.

[1] *Az-Zumar* 39:67.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح:٢٧٨٦ من حديث فضيل بن عياض به ورواه البخاري، ح:٤٨١١ من حديث منصور به.

(٤) - ٣٢٤٠ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِالرَّحْمٰنِ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِالنَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا يَهُودِيُّ حَدِّثْنَا». فَقَالَ: كَيْفَ تَقُولُ يَا أَبَا القَاسِمِ إِذَا وضَعَ اللهُ السَّمٰواتِ عَلَى ذِهْ وَالأَرَضِينَ عَلَى ذِهْ والمَاءَ عَلَى ذِهْ وَالْجِبَالَ عَلَى ذِهْ وَسَائِرَ الخَلْقِ عَلَى ذِهْ. وَأَشَارَ مُحَمَّدُ ابْنُ الصَّلْتِ أَبُو جَعْفَرٍ بِخِنْصَرِهِ أَوَّلًا ثُمَّ تَابَعَ حَتَّى بَلَغَ الإِبْهَامَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ [مِنْ حَدِيثِ ابْنِ عَبَّاسٍ] إِلَّا مِنْ هٰذَا الوَجْهِ، وَأَبُو كُدَيْنَةَ اسْمُهُ يَحْيَى بْنُ المُهَلَّبِ. [قَالَ:] ورَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ رَوَى هٰذَا الحَدِيثَ عَنِ الحَسَنِ بْنِ شُجَاعٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ.

(4). 3240. Ibn 'Abbās narrated: "A Jew passed by the Prophet ﷺ, so the Prophet ﷺ said: 'O you Jew! Narrate something to us.' So he said: 'What shall you say O Abul-Qāsim, when Allāh places the heavens upon this, the earths upon this, the water upon this, the mountains upon this, and the rest of creation upon this?'" – Muḥammad bin Aṣ-Ṣalt, Abū Ja'far (one of the narrators) indicated first with his little finger, then followed one by one until he reached the index finger – "So Allāh, the Mighty and Sublime revealed: They made not a just estimate of Allāh such as is due to Him."[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This Hadīth is *Ḥasan Gharīb Ṣaḥiḥ*, we do not know of it [as a narration of Ibn 'Abbās] except from this route. Abū Kudainah's (a narrator in the chain) name is Yaḥyā bin Al-Muhallab. [He said:] I saw Muḥammad bin Ismā'īl reporting this *Hadīth* from Al-Ḥasan bin Shujā' from Muḥammad bin Aṣ-Ṣalt.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد:١/٢٥١ من حديث أبي كدينة يحيى بن المهلب به
* عطاء بن السائب اختلط، وأبو الضحى هو مسلم بن صبيح الهمداني.

(٥) - ٣٢٤١ - **حَدَّثَنَا** سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ المُبَارَكِ عَنْ عَنْبَسَةَ بْنِ

(5). 3241. Mujāhid narrated that Ibn 'Abbās said: "Do you know

[1] *Az-Zumar* 39:67.

what is the width of *Jahannam*?" I said: "No." He said: "Yes, and by Allāh I do not know. 'Āi<u>sh</u>ah narrated to me that she asked the Messenger of Allāh ﷺ about Allāh's saying: 'On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.'[1] She said: 'I said: "Where will the people be on that day O Messenger of Allāh?" He said: "Upon the bridge over *Jahannam*." (***Ṣaḥīḥ***)

And there is a longer story with the *Ḥadī<u>th</u>*. He said: This *Ḥadī<u>th</u>* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

سَعِيدٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَدْرِي مَا سَعَةُ جَهَنَّمَ؟ قُلْتُ: لَا، قَالَ: أَجَلْ وَاللهِ مَا تَدْرِي، حَدَّثَتْنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنْ قَوْلِهِ ﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ﴾، قَالَتْ: قُلْتُ: فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللهِ؟ قَالَ: «عَلَى جِسْرِ جَهَنَّمَ» وَفِي الْحَدِيثِ قِصَّةٌ قَالَ: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:١١٤٥٣ عن سويد بن نصر، وأحمد:٦/١١٦ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح:٢٩٨) وصححه الحاكم:٢/٤٣٦ ووافقه الذهبي.

Comments:

If the entire human will come on the bridge over the Hell and it will suffice them, then how vast Hell will be!

(6). 3242. [Masrūq narrated that 'Āi<u>sh</u>ah said: "O Messenger of Allāh! – On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.[2] Where will the believers be?" He said: "Upon the *Ṣirāṭ* O 'Āi<u>sh</u>ah!"[3] (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadī<u>th</u>* is *Ḥasan Ṣaḥīḥ*.]

(٦) - ٣٢٤٢ - [حَدَّثَنَا ابْنُ أَبِي عُمَرَ. حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ ﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ﴾ فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ؟ قَالَ: «عَلَى الصِّرَاطِ يَا عَائِشَةُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [صحيح] تقدم:٣١٢١.

[1] *Az-Zumar* 39:67.

[2] *Az-Zumar* 39:67.

[3] See no. 3121.

(٧) - ٣٢٤٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ العَوْفِيِّ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أَنْعَمُ وَقَدِ الْتَقَمَ صَاحِبُ القَرْنِ القَرْنَ وَحَنَى جَبْهَتَهُ وَأَصْغَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخُ»، قَالَ المُسْلِمُونَ: فَكَيْفَ نَقُولُ يَا رَسُولَ اللهِ؟ قَالَ: «قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ تَوَكَّلْنَا عَلَى اللهِ [رَبِّنَا]» وَرُبَّمَا قَالَ سُفْيَانُ: «عَلَى اللهِ تَوَكَّلْنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [وقَدْ رَوَاهُ الأَعْمَشُ أَيْضًا عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ].

(7). 3243. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow?" The Muslims said: "So what should we say, O Messenger of Allāh?" He said: "Say: 'Allāh is sufficient for us and what a good protector He is. We rely upon [our Lord] Allāh'" – and perhaps Sufyān (one of the narrators) said: "upon Allāh we rely." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [Al-A'mash also reported it from 'Atiyyah, from Abū Sa'eed].

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٣/ ٧ والحميدي، ح: ٧٥٤ عن سفيان بن عيينة به وتقدم طرفه: ٢٤٣١ * عطية ضعيف وللحديث شواهد كثيرة ضعيفة عند ابن حبان، ح: ٨٢٠ والحاكم: ٤/ ٥٥٩ وغيرهما * حديث الأعمش عند أحمد: ٣/ ٧٣.

Comments:

Muhammad is the last Messenger ﷺ and his people are the last nation. There is no other Messenger or another nation between him and the Last Day; therefore the blowing of the Trumpet after which the Day of Judgement will begin, the Angel who will blow the trumpet is fully ready and waiting for the command.

(٨) - ٣٢٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ العِجْلِيِّ، عَنْ بِشْرِ بْنِ شَغَافٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللهِ مَا الصُّورُ؟ قَالَ: «قَرْنٌ يُنْفَخُ فِيهِ» [قَالَ:] هٰذَا حدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ.

(8). 3244. 'Abdullāh bin 'Amr [may Allāh be pleased with him] said: "A Bedouin said: 'O Messenger of Allāh! What is *As-Sūr*?' He said: 'A horn which is blown into.'" ***(Sahīh)***

[He said:] This *Hadīth* is *Hasan*, we only know of it as a narration of Sulaimān bin At-Taimī.

تخريج: [**إسناده صحيح**] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح: ٤٧٢٢ من حديث سليمان التيمي به وانظر، ح: ٢٤٣٠ وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٢/ ٥٠٦، ٤/ ٥٦٠ ووافقه الذهبي.

(٩) - ٣٢٤٥ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ يَهُودِيٌّ فِي سُوقِ الْمَدِينَةِ لَا وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، قَالَ: فَرَفَعَ رَجُلٌ مِنَ الأَنْصَارِ يَدَهُ فَصَكَّ بِهَا وَجْهَهُ، قَالَ: تَقُولُ هٰذَا وَفِينَا نَبِيُّ اللهِ ﷺ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ [٦٨] فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا مُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(9). 3245. Abū Hurairah narrated: "In the market of Al-Madīnah, a Jew said: 'No! By the One who chose Mūsā above all humans.'" He said: "A man from the *Anṣār* raised his hand and struck him in his face. He said: 'You say this while Allāh's Prophet ﷺ is among us?' So the Messenger of Allāh ﷺ said: 'And the Trumpet will be blown and all who are in the heavens and the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.[1] So I shall be the first to raise his head and there will be Mūsā holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allāh made the exception for. And whoever says: 'I am better than Yūnus bin Mattā, then he has indeed lied.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه ماجه، الزهد، باب ذكر البعث، ح:٤٢٧٤ من حديث محمد بن عمرو الليثي به وصححه البوصيري وللحديث شواهد عند البخاري، ح:٢٤١١ ومسلم، ح:٢٣٧٣ وغيرهما.

(١٠) - ٣٢٤٦ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ: أَنَّ الأَغَرَّ أَبَا مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُنَادِي

(10). 3246. Abū Hurairah narrated that the Prophet ﷺ said: "A caller will call out: 'You shall have life and never die; you shall be healthy and never be ill; you shall be young and never grow old; you shall live in favor and never suffer difficult circumstances.' That

[1] *Az-Zumar* 39:68.

مُنَادٍ: إنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِيٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾» [الزخرف: ٧٢].

[قَالَ أَبُو عِيسَى:] وَرَوَى ابْنُ الْمُبَارَكِ وَغَيْرُهُ هٰذَا الحَدِيثَ عَنِ الثَّوْرِيِّ وَلَمْ يرْفَعُوهُ.

is the saying of Allāh Most High: This is Paradise, which you have been made to inherit because of your deeds that you used to do."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] Ibn Al-Mubārak and others reported this *Ḥadīth* from Ath-Thawrī, and they did not mention it in *Marfū'* form.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب: في دوام نعيم أهل الجنة ... إلخ، ح:٢٨٣٧ من حديث عبدالرزاق به.

Comments:

Paradise and its inheritance is mentioned several times in the Qur'ān. Paradise will, though, be granted with the Grace, Favor and Mercy of Allāh; but to enable for performing deeds, the acceptance of deeds and to favor with Paradise for the deeds of the perishing life is His Mercy and Grace. However the Mercy will be because of the good deeds.

Chapter 40. Regarding *Sūrat Al-Mu'min*

(المعجم ٤٠) - [بَابٌ: وَمِنْ] سُورَةِ الْمُؤْمِنِ (التحفة ٤١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(١) - ٣٢٤٧ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعٍ الْحَضْرمِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الدُّعَاءُ هُوَ العِبَادَةُ»، ثُمَّ قَالَ: «﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [٦٠]».

(1). 3247. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: "Supplication is the worship." Then he recited: 'And your Lord said: 'Call upon Me, I will answer you. Verily, those who scorn My worship, they will surely enter Hell in humiliation."'[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥiḥ*.

[1] *Az-Zukhruf* 43:72.

[2] *Al-Mu'min (Ghāfir)* 40:60.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] تقدم: ٢٩٦٩.

Comments:

The message is that there is no need of any mediator and arbitrator to ask anything from Me, whoever is in need of asking something should ask from Me only, I shall respond to his request. But despite this open generosity of Mine, he who ignores asking Me, he does so merely because of arrogance and pride. They should bear in mind; they shall soon fall into Hell because of their pride, being disgraced.

Chapter 41. Regarding *Sūrat Ḥā Mīm Sajdah*

(المعجم ٤١) - [بَابٌ: وَمِنْ] سُورَةِ حٰم السَّجْدَةِ (التحفة ٤٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3248. Ibn Mas'ūd narrated: "Three men whose bellies were fat, but whose hearts had little understanding, were arguing at the House. Two of them were from Quraish and one was from Thaqīf – or two from Thaqīf, and one from Quraish. One of them said: 'Do you think that Allāh can hear what we are saying?' Another said: 'He can hear if we are loud, but He can not hear when we are quiet.' Another said: 'If He can hear when we are loud then He can hear when we are quiet.' So Allāh, the Mighty and Sublime revealed: And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against you."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٢٤٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: اخْتَصَمَ عِنْدَ الْبَيْتِ ثَلَاثَةُ نَفَرٍ قُرَشِيَّانِ وثَقَفِيٌّ - أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ - قَلِيلٌ فِقْهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ [أَنَّ] اللهَ يَسْمَعُ مَا نَقُولُ؟ فَقَالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا، وَقَالَ الآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَهُوَ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ [٢٢]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Fuṣṣilat* 41:22.

تخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب صفات المنافقين وأحكامهم، ح:٢٧٧٥ عن محمد بن أبي عمر والبخاري، ح:٤٨١٧ من حديث سفيان بن عيينة به.

(٢) - **٣٢٤٩ - حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ فَجَاءَ ثَلَاثَةُ نَفَرٍ كَثِيرٌ شُحُومُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، قُرَشِيٌّ وَخَتَنَاهُ ثَقَفِيَّانِ أَوْ ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَفْهَمْهُ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ كَلَامَنَا هٰذَا؟ فَقَالَ الآخَرُ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ، فَقَالَ الآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ. فَقَالَ عَبْدُاللهِ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللهُ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ إِلَى قَوْلِهِ ﴿فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ﴾ [٢٢، ٢٣].

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللهِ نَحْوَهُ.

(2). 3249. 'Abdullāh said: "I was hiding beneath the covering of the Ka'bah, and three men came along – a man from the Quraish, and two of his brothers-in-law from Thaqīf, or a man from Thaqīf and two of his brothers-in-law from the Quraish. Their bellies were fat, and they did not have much understanding. They said something that I could not understand, then one of them said: 'Do you think that Allāh can hear what we are talking about?' Another said: 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other one said: 'If He can hear something from us, then He can hear all of it.'" 'Abdullāh said: "I mentioned that to the Prophet ﷺ, so Allāh revealed: 'And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against...' you up to His saying: '....and you have become of those utterly lost!'"[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

(Another chain) with similar.

تخريج: [**صحيح**] وأخرجه أحمد:١/٣٨١ عن أبي معاوية الضرير به وصرح بالسماع والحديث السابق شاهد له.

[1] *Fuṣṣilat* 41:22,23.

(٣) - ٣٢٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو ابْنُ عَلِيٍّ الْفَلَّاسُ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ الْقُطَعِيُّ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ: ﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟﴾ [٣٠] قَالَ: «قَدْ قَالَ النَّاسُ ثُمَّ كَفَرَ أَكْثَرُهُمْ فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِمَّنِ اسْتَقَامَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: رَوَى عَفَّانُ عَنْ عَمْرِو بْنِ عَلِيٍّ حَدِيثًا. [ويُرْوَى فِي هَذِهِ الآيَةِ عَنِ النَّبِيِّ ﷺ وأَبِي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُمَا: مَعْنَى اسْتَقَامُوا].

(3). 3250. Anas bin Mālik narrated that the Messenger of Allāh ﷺ recited: Verily those who say: "Our Lord is Allāh, and then they stand firm."[1] – He said: "People have said it, then most of them disbelieved, so whoever dies upon it, then he is among those who stood firm." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth is [Ḥasan] Gharīb*, we do not know of it except from this route. I heard Abū Zur'ah saying: "Affān reported a *Ḥadīth* from 'Amr bin 'Alī." [And there are narrations related from the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them, about this *Āyah* and the meaning of "They stand firm."]

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٤٧٠ عن عمرو بن علي به * سهيل بن أبي حزم: ضعيف (تقريب) قوله: "ويروى في هذه الآية عن النبي ﷺ وأبي بكر وعمر ... إلخ" انظر الدر المنثور: ٥/ ٣٦٣.

Comments:

Those who accepted the call of the Messenger and then remained firm fully and wholeheartedly without paying any attention to the opponents, their firm steps did not shake or tremble, such are the successful ones.

(المعجم ٤٢) - [بَابٌ: وَمِنْ] سُورَةِ الشُّورَى [حم عسق] (التحفة ٤٣)

Chapter 42. Regarding *Sūrat Ash-Shūra* [*Ḥā Mīm 'Ain Sīn Qāf*]

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

(1). 3251. Ṭāwūs narrated: Ibn 'Abbās was asked about this *Āyah*:

[1] *Fuṣṣilat* 41:30.

Say: "No reward do I ask of you for this except to be kind for my kinship with you."[1] So Sa'eed bin Jubair said: 'To be kind to the family of Muḥammad.' Ibn 'Abbās replied: 'You know that there was no family of the Quraish except that the Messenger of Allāh ﷺ had some relatives among them.' He said: 'Except that you should uphold the ties of kinship that exist between me and you."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Ibn 'Abbās through other routes.

[بُنْدَارٌ]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ المَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الآيَةِ: ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ [٢٣] فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ ﷺ، فَقَالَ ابْنُ عَبَّاسٍ: أَعَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وبَيْنَكُمْ مِنَ القَرَابَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عَبَّاسٍ.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إلا المودة في القربى﴾، ح:٤٨١٨ عن بندار به.

Comments:

Various meanings of this Verse have been understood: according to Ibn 'Abbās, if you do not embrace Islam, you should at least care that I am your relative; therefore at least listen to me and let me convey my message, do not annoy me and be not an obstacle before my call.

(2). 3252. 'Ubaidullāh bin Al-Wāzi' said: "A Shaikh from Banū Murrah narrated to me, he said: 'I arrived in Al-Kūfah and was informed about Bilāl bin Abī Burdah so I said: "Indeed there is a lesson in him" so I went to him while he was imprisoned in his home, which he had built.' He said: 'After everything that had happened to him he had changed due to the punishment and the beatings, and now he was living in isolation. So I said: "All praise is due to Allāh O Bilāl! I have seen

(٢) - ٣٢٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الوَازِعِ قَالَ: حَدَّثَنِي شَيْخٌ مِنْ بَنِي مُرَّةَ قَالَ: قَدِمْتُ الكُوفَةَ فَأُخْبِرْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ: إِنَّ فِيهِ لَمُعْتَبَرًا فَأَتَيْتُهُ وَهُوَ مَحْبُوسٌ فِي دَارِهِ الَّتِي قَدْ كَانَ بَنَى، قَالَ: وإِذَا كُلُّ شَيْءٍ مِنْهُ قَدْ تَغَيَّرَ مِنَ العَذَابِ وَالضَّرْبِ وَإِذَا هُوَ فِي قُشَاشٍ، فَقُلْتُ: الْحَمْدُ لله يَا بِلَالُ! لَقَدْ رَأَيْتُكَ وَأَنْتَ تَمُرُّ بِنَا وَتُمْسِكُ بِأَنْفِكَ مِنْ غَيْرِ غُبَارٍ، وَأَنْتَ فِي حَالِكَ هَذِهِ اليَوْمَ. فَقَالَ:

[1] *Ash-Shūra* 42:23.

you passing by us holding your nose, and it was not from the dust! And today you are in this state.' So he said: 'Where are you from?' I said: 'From Banū Murrah bin 'Abbād.' So he said: 'Shall I not narrate a *Hadīth* to you, perhaps Allāh will benefit you by it?' I said: 'Go ahead.' He said: 'My father, Abū Burdah narrated from his father Abū Mūsā, that the Messenger of Allāh ﷺ said: "No worshipper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allāh pardons as a result of it is more." He (Abū Mūsā) said: "And he recited: And whatever misfortune befalls you, it is because of what your hands have earned."[1]

(*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route.

مِمَّنْ أَنْتَ؟ فَقُلْتُ: مِنْ بَنِي مُرَّةَ بْنِ عَبَّادٍ. فَقَالَ: أَلَا أُحَدِّثُكَ حَدِيثًا عَسَى اللهُ أَنْ يَنْفَعَكَ بِهِ؟ قُلْتُ: هَاتِ، قَالَ: حَدَّثَنِي أَبِي أَبُو بُرْدَةَ عَنْ أَبِيهِ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ وَمَا يَعْفُو اللهُ عَنْهُ أَكْثَرُ». قَالَ: وَقَرَأَ: ﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ﴾ [٣٠]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده ضعيف]** وهو في تفسير عبد بن حميد كما في الدر المنثور: ٦/ ٩ * عبيدالله ابن الوازع وشيخه مجهولان ولأصل الحديث شواهد عند أحمد: ٦/ ١٨٥ وغيره.

Comments:

Any affliction that befalls in the world, it is the result of people's deeds, yet Allāh overlooks many of the evil deeds. The real purpose of afflictions is only warning and making them realise so that the people would redress their conditions.

Chapter 43. Regarding *Sūrat Az-Zukhruf*

(المعجم ٤٣) - [بَابٌ: وَمِنْ] سُورَةِ الزُّخْرُفِ (التحفة ٤٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3253. Abū Umāmah narrated that the Messenger of Allāh ﷺ

(١) - ٣٢٥٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

[1] *Ash-Shūra* 42:30.

said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allāh ﷺ recited this *Āyah*: '...They quoted not the above example except for argument. Nay! But they are a quarrelsome people...'[1] (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. We only know of it as a narration of Hajjāj bin Dīnār, and Hajjāj is trustworthy, average in *Hadīth*. Abū Ghālib's name is Hazawwar. (Hajjāj and Abū Ghālib are narrators in the chain).

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ العَبْدِيُّ ويَعْلَى بْنُ عُبَيْدٍ عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَن أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجَدَلَ» ثُمَّ تَلَا رَسُولُ اللهِ ﷺ هَذِهِ الآيَةَ: ﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾ [٥٨]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَجَّاجِ بْنِ دِينَارٍ، وحَجَّاجٌ ثِقَةٌ مُقَارِبُ الحَدِيثِ، وأَبُو غَالِبٍ اسْمُهُ: حَزَوَّرٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب اجتناب البدع والجدل، ح:٤٨ من حديث محمد بن بشر العبدي به وصححه الحاكم: ٢/٤٤٨ ووافقه الذهبي.

Comments:

When talking about the call and mission of the Prophets, the name of 'Eīsā would be mentioned; the Quraish used to say, Muhammad ﷺ criticised our gods but he admired 'Eīsā and regarded him a deity. It was then said that those people said so merely for useless argument and quarrel, otherwise they knew very well that the Qur'ān did not speak about 'Eīsā as a deity, he was mentioned as an obedient servant of Allāh and a Messenger.

Chapter 44. Regarding *Sūrat Ad-Dukhān*

(المعجم ٤٤) - [بَابٌ: وَمِنْ] سُورَةِ الدُّخَانِ (التحفة ٤٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3254. Masrūq said: "A man came to 'Abdullāh and said: 'A story teller has said that a smoke will appear from the earth, taking the hearing of the disbelievers and manifesting as a cold for the

(١) - ٣٢٥٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ إِبْرَاهِيمَ الْجُدِّيُّ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ وَمَنْصُورٍ: سَمِعَا أَبَا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ قَالَ:

[1] *Az-Zukhruf* 43:58.

believers.'" He became angry, and since he was reclining, he sat up then said: 'When one of you is asked about something he knows, then let him speak accordingly'" – Manṣūr (one of the narrators) narrated it as: "Then let him inform of it" – "And when asked about what he does not know, then let him say: "Allāh knows best." For indeed, it is part of a man's knowledge, that when he is asked about something he does not know, he says: "Allāh knows best." For verily Allāh, Most High said to His Prophet: Say: "No wage do I ask of you for this, nor am I one of the pretenders.[1] When the Messenger of Allāh ﷺ saw that the Quraish were behaving stubbornly with him, he said: "O Allāh! Assist me against them with seven (years of famine) like the seven of Yūsuf." So He punished them with drought making everything barren, until they ate skins and carcasses'" – and one of them said: "bones.' He said: 'And it appeared that smoke was coming out of the earth. So Abū Sufyān came to him and said: "Verily your people are being destroyed, so supplicate to Allāh for them.'" He said: "So this is about His saying: 'The Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment.'"[2] Manṣūr narrated it as: "So this is about His saying: Our Lord! Remove the

جَاءَ رَجُلٌ إِلَى عَبْدِاللهِ فقَالَ: إِنَّ قَاصًّا يَقُصُّ يَقُولُ: إِنَّهُ يَخْرُجُ مِنَ الأَرْضِ الدُّخَانُ فَيَأْخُذُ بِمَسَامِعِ الكُفَّارِ ويَأْخُذُ المُؤْمِنَ كَهَيْئَةِ الزُّكَامِ، قَالَ: فَغَضِبَ وكَانَ مُتَّكِئًا فَجلَسَ ثُمَّ قَالَ: إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ - قَالَ مَنْصُورٌ: فَلْيُخْبِرْ بِهِ - وَإِذَا سُئِلَ عَمَّا لَا يَعْلَمْ فَلْيَقُلِ: اللهُ أَعْلَمُ، فَإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللهُ أَعْلَمُ، فَإِنَّ اللهَ تَعَالَى قَالَ لِنَبِيِّهِ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ [ص:٨٦] إِنَّ رَسُولَ اللهِ ﷺ لَمَّا رَأَى قُرَيْشًا اسْتَعْصَوْا عَلَيْهِ قَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» فَأَخَذَتْهُمْ سَنَةٌ فأَحْصَتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالمَيْتَةَ - وَقَالَ أَحَدُهُمَا: العِظَامَ - قَالَ: وَجَعَلَ يَخْرُجُ مِنَ الأَرْضِ كَهَيْئَةِ الدُّخَانِ، قَالَ: فأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللهَ لَهُمْ، قَالَ: فَهٰذَا لِقَوْلِهِ: ﴿يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝ يَغْشَى ٱلنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ﴾ [١٠، ١١] - قَالَ مَنْصُورٌ: هٰذَا لِقَوْلِهِ: ﴿رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ [١٢] فَهَلْ يُكْشَفُ عَذَابُ الآخِرَةِ؟ قَدْ مَضَى البَطْشَةُ واللِّزَامُ والدُّخَانُ، وقَالَ أَحَدُهُمَا: القَمَرُ وَقَالَ الآخَرُ: الرُّومُ.

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[1] *Ṣād* 38:86.

[2] *Ad-Dukhān* 44:10,11.

torment from us, really we shall become believers."[1] – "So shall the punishment be removed from them in the Hereafter? *Al-Batshah*,[2] *Al-Lizām*,[3] the smoke,'" – one of them said: " the moon'" the other said: "The Romans have all passed.'" (***Sahīh***)

[Abū 'Eīsā said:] *Al-Lizām* [means] the Day of Badr. [He said:] This *Hadīth* is *Hasan Sahīh*.

قَالَ أَبُو عِيسَى: [وَ]اللِّزَامُ [يَعْنِي] يَوْمَ بَدْرٍ. [قَالَ: و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ثم تولوا عنه وقالوا معلم مجنون﴾، ح: ٤٨٢٤ من حديث شعبة ومسلم، ح: ٢٧٩٨ من حديث الأعمش به.

Comments:

Batshah means the humiliated defeat in the battle of Badr; and *Lizām* refers to the disbeliever captives of the battle of Badr; *Dukhān* [smoke] is the one that the disbeliever observed due to the severity of starvation. The smoke mentioned in the Qur'ān is different than the smoke that will emerge before the Day of Judgement.

(2). 3255. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allāh, the Mighty and Sublime: And the heavens and the earth wept not for them, nor were they given respite."[4] (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route.

(٢) - ٣٢٥٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ: بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ، فَإِذَا مَاتَ بَكَيَا عَلَيْهِ فَذَلِكَ قَوْلُهُ عَزَّ وجَلَّ: ﴿فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ﴾ [٢٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هٰذَا الوَجْهِ، ومُوسَى بْنُ

[1] *Ad-Dukhān* 44:12.

[2] See *Ad-Dukhān* 44:16, and see the *Tafsīr* of Ibn Kathīr (Abridged, Darussalam) vol. 8 p. 678.

[3] "Torment" referring to *Al-Furqān* 25:77. See the *Tafsīr* of Ibn Kathīr (Abridged, Darussalam) vol. 7 p. 209.

[4] *Ad-Dukhān* 44:29.

عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ يُضَعَّفَانِ فِي الحَدِيثِ.

Mūsā bin 'Ubaidah and Yazīd bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

تخريج: [**إسناده ضعيف**] وأخرجه البغوي في معالم التنزيل: ٤/ ١٥٢ وأبو يعلى، ح: ٤١٣٢ من حديث موسى بن عبيدة به وهو ضعيف وشيخه يزيد بن أبان أيضًا ضعيف.

Comments:

This Verse informs that there are such people in the universe even those living in the heavens feel sad for their death and the earth weeps, but if an oppressor and a tyrant dies everything of the universe feels at ease.

Chapter 46. Regarding *Sūrat Al-Aḥqāf*

(المعجم ٤٦) - [بَابٌ: وَمِنْ] سُورَةِ الْأَحْقَافِ (التحفة ٤٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3256. 'Abdul-Mālik bin 'Umair narrated from the nephew of 'Abdullāh bin Salām who said: "When they were after 'Uthmān, 'Abdullāh bin Salām came, and 'Uthmān said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.'" He said: "So 'Abdullāh bin Salām went to the people and said: 'O you people! During *Jāhiliyyah* I was named so-and-so, then the Messenger of Allāh ﷺ named me 'Abdullāh, and some *Āyāt* from the Book of Allāh were revealed about me. (The following) was revealed about me: 'A witness from among the Children of Isrā'īl has testified to something similar, and believed while you rejected. Verily, Allāh does not guide the wrongdoing

(١) - ٣٢٥٦ - **حَدَّثَنَا** عَلِيُّ بْنُ سَعِيدٍ الكِنْدِيُّ: حَدَّثَنَا أَبُو مُحَيَّاةَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَخِي عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ عُثْمَانُ جَاءَ عَبْدُ اللهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي نُصْرَتِكَ قَالَ: اخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي، فَإِنَّكَ خَارِجٌ خَيْرٌ لِي مِنْكَ دَاخِلٌ، قَالَ: فَخَرَجَ عَبْدُاللهِ بْنُ سَلَامٍ إِلَى النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الجَاهِلِيَّةِ فُلَانٌ فَسَمَّانِي رَسُولُ اللهِ ﷺ عَبْدَ اللهِ وَنَزَلَتْ فِيَّ آيَاتٌ مِنْ كِتَابِ اللهِ، نَزَلَتْ فِيَّ: ﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾ [١٠] وَنَزَلَتْ فِيَّ: ﴿قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ﴾ [الرعد: ٤٣]، إِنَّ للهِ سَيْفًا مَغْمُودًا عَنْكُمْ وَإِنَّ

الْمَلَائِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هٰذَا الَّذِي نَزَلَ فِيهِ نَبِيُّكُمْ، فَاللهَ! اللهَ! فِي هٰذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللهِ! إِنْ قَتَلْتُمُوهُ لَتَطْرُدُنَّ جِيرَانَكُمُ الْمَلَائِكَةَ وَلَتَسُلُّنَّ سَيْفَ اللهِ الْمَغْمُودَ عَنْكُمْ فَلَا يُغْمَدُ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَقَالُوا: اقْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَاهُ شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ ابْنِ سَلَامٍ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ سَلَامٍ.

people.'[1] And (the following) was revealed about me: 'Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture.'[2] Allāh has sheathed the sword from you, and the angels are your neighbors in this city of yours, the one in which the Revelation came to your Prophet. But by Allāh! (Fear) Allāh regarding this man; if you kill him, then by Allāh! If you kill him then you will cause the angels to remove your goodness from you, and to raise Allāh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.'" He said: "They said: 'Kill the Jew and kill 'Uthmān.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. Shu'aib bin Ṣafwān reported it from 'Abdul-Malik bin 'Umair, from Ibn Muḥammad bin 'Abdullāh bin Salām, from his grandfather, 'Abdullāh bin Salām.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الأدب، باب تغيير الأسماء، ح:٣٧٣٤ من حديث أبي محياة به مختصرًا * ابن أخي عبدالله بن سلام لم يوثقه غير الترمذي فيما أعلم فهو مستور * حديث عبدالملك بن عمير رواه الطبراني (مجمع الزوائد:٩/ ٩٢، ٩٣) وانظر جامع المسانيد والسنن لابن كثير:٨/ ٦٥.

Comments:

The Verses mentioned in this *Ḥadīth* are from two different *Sūrah* different revealed in the Makkan era; whereas 'Abdullāh bin Salām embraced Islam in Al-Madīnah, after the emigration. His saying 'these Verses were revealed regarding him' means the meaning of these Verses also applies to him, so they were revealed regarding the people like myself. As I am honored with this status and rank, I am telling you to correct your aim and not to commit the murder of 'Uthmān ﷺ; the consequences of 'Uthmān's murder would be very dangerous for the Muslims.

[1] *Al-Aḥqāf* 46:10.
[2] *Ar-Ra'd* 13:43.

(2). 3257. 'Āishah [may Allāh be pleased with her] said: "When the Prophet ﷺ saw storm clouds he would pace back and forth. And when it rained, he would relax." She said: "I said something to him about that, and he said: 'What do I know? Maybe it is as Allāh, Most High said: Then, when they saw it as a dense cloud approaching their valleys, they said: This is a cloud bringing us rain.'"[1] ***(Sahīh)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

(٢) - ٣٢٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطاءٍ، عَن عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً، أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ، سُرِّيَ عَنْهُ، قَالَتْ: فَقُلْتُ لَهُ: فَقَالَ: «وَمَا أَدْرِي لَعَلَّهُ كَمَا قَالَ اللهُ تَعَالَى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾ [٢٤]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في قوله: ﴿وهو الذي يرسل الرياح نشرًا بين يدي رحمته﴾، ح:٣٢٠٦ ومسلم، ح:٨٩٩ من حديث ابن جريج به.

Comments:

The Prophet ﷺ would become fearful as he would see clouds in the sky, lest there should be Allāh's punishment in the form of clouds; and when the clouds bring rain and the danger had passed, his fear and anxiety would also disappear. He would also have this fear and worry for the territories where he himself was not present, as the people could not be punished where he used to be. Allāh never punished a nation so long as the Prophet was among them.

(3). 3258. Ash-Sha'bī narrated that 'Alqamah said: "I said to Ibn Mas'ūd, may Allāh be pleased with him: 'Did any of you accompany the Prophet ﷺ on the Night of the Jinn?' He said: 'None of us accompanied him. One night, while he was in Makkah, we could not find him. We said: "He has been murdered [or] snatched, what has happened to him?" So we spent the worst night a people could spend until the morning' or 'it was

(٣) - ٣٢٥٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: هَلْ صَحِبَ النَّبِيَّ ﷺ لَيْلَةَ الجِنِّ مِنْكُمْ أَحَدٌ؟ قَالَ: مَا صَحِبَهُ مِنَّا أَحَدٌ وَلَكِنْ قَدِ افْتَقَدْنَاهُ ذَاتَ لَيْلَةٍ وَهُوَ بِمَكَّةَ، فَقُلْنَا: اغْتِيلَ [أَوِ] اسْتُطِيرَ مَا فُعِلَ بِهِ؟ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ حَتَّى إِذَا أَصْبَحْنَا، أَوْ كَانَ فِي وَجْهِ الصُّبْحِ إِذَا نَحْنُ بِهِ يَجِيءُ مِنْ

[1] *Al-Ahqāf* 46:24.

about dawn when we saw him coming from the direction of Ḥirā.' He said: 'They told him about what they had went through.'" "So he (ﷺ) said: 'Someone from the Jinn came to invite me, so I went to them to recite for them.' He said: "So we went and saw their tracks and the traces of their camp fire.'" Ash-Sha'bī said: "They asked him about their provisions – and they were Jinns of Mesopotamia – so he said: 'Every bone upon which Allāh's Name has not been mentioned, that falls into your hands, which has an abundance of meat, and every dropping or dung is fodder for your beasts.'" So the Messenger of Allāh ﷺ said: "Do not perform *Istinjā'* with them for indeed they are provisions for your brothers among the Jinns." (***Saḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قِبَلِ حِرَاءٍ قَالَ: فَذَكَرُوا لَهُ الَّذِي كَانُوا فِيهِ قَالَ: فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِم»، قَالَ: فانْطَلَقَ فأَرَانا آثَارَهُمْ وآثَارَ نِيرَانِهِمْ. قَالَ الشَّعْبِيُّ: وسَأَلُوهُ الزَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ فَقَالَ: «كُلُّ عَظْمٍ لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ لَحْمًا، وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ». فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح والقراءة على الجن، ح: ٤٥٠/ ١٥٠ عن علي بن حجر به.

Comments:

This *Ḥadīth* tells that on the night known by the name of 'Night of the Jinn' no Companion was with the Prophet in it, He was by himself and he recited the Qur'ān to the Jinns.

Chapter 47. Regarding *Sūrat Muḥammad*

(المعجم ٤٧) - [بَابٌ: وَمِنْ] سُورَةِ مُحَمَّدٍ ﷺ (التحفة ٤٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3259. Az-Zuhrī narrated from Abū Salamah, from Abū Hurairah [may Allāh be pleased with him]

(١) - ٣٢٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ

الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [١٩]، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَسْتَغْفِرُ اللهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ [أَيْضًا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَسْتَغْفِرُ اللهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ» رَوَاهُ مُحَمَّدُ ابْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

(regarding): 'And seek forgiveness for your sins, and also for the believing men and women.'[1] That the Messenger of Allāh ﷺ said: "Indeed I ask Allāh for forgiveness seventy times a day." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has also been related from Abū Hurairah, from the Prophet ﷺ, that he said: "Indeed I seek forgiveness from Allāh a hundred times a day." Muḥammad bin 'Amr reported it from Abū Salamah from Abū Hurairah.

تخريج: وأخرجه البخاري، الدعوات، باب استغفار النبي ﷺ في اليوم والليلة، ح:٦٣٠٧ من حديث الزهري به وهو في تفسير عبدالرزاق، ح:٢٨٨٢ ✱ حديث محمد بن عمرو: رواه ابن ماجه، ح:٣٨١٥ وسنده حسن وله شاهد عند النسائي في الكبرى، ح:١٠٢٧١.

Comments:

Here the word 'sin' is referred to the Prophet ﷺ, the mistake of the Prophet's is always in matters of obedience, it never happened for the fulfillment of desires, nor did they do so intentionally and willingly. However, they sometimes went beyond the fixed limits when obeying the truth; as there are distinctive scales and criteria between true and false, so they were held accountable even for the least unintentional slip, and Allāh ﷻ guided them.

(٢) - ٣٢٦٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: تَلَا رَسُولُ اللهِ ﷺ هٰذِهِ الْآيَةَ يَوْمًا: ﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم﴾ [٣٨] قَالُوا: وَمَنْ يُسْتَبْدَلُ بِنَا؟ قَالَ: فَضَرَبَ رَسُولُ اللهِ ﷺ عَلَى مَنْكِبِ سَلْمَانَ ثُمَّ قَالَ: «هٰذَا وَقَوْمُهُ هٰذَا وَقَوْمُهُ».

(2). 3260. Abū Hurairah said: "One day, the Messenger of Allāh ﷺ recited this *Āyah*: 'And if you turn away, He will replace you with other people; then they will not be like you.'[2] They said: 'And who will replace us?' So the Messenger of Allāh ﷺ patted the shoulder of Salmān, then he said: 'This one and his people, this one and his people.'" (***Ḥasan***)

[He said:] This *Ḥadīth* is *Gharīb*. There is criticism regarding its

[1] *Muḥammad* 47:19.

[2] *Muḥammad* 47:38.

chain. 'Abdullāh bin Ja'far also reported this *Ḥadīth* from Al-'Alā' bin 'Abdur-Raḥmān.

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ، فِي إِسْنَادِهِ مَقَالٌ. وقَدْ رَوَى عَبْدُ اللهِ بْنُ جَعْفَرٍ أَيْضًا هٰذَا الحَدِيثَ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ.

تخريج: [حسن] * شيخ مجهول والحديث الآتي شاهد له وهو به حسن.

Comments:

The aim of the Verse is that Allāh is not in need of anyone, He would bring some other people to replace those who regard their work for religion as a favor to the religion, and they will offer their service to the religion just for His sake and Pleasure. The contribution of non-Arabs in the field of *Tafsīr* and explanation of the Qur'ān and the *Sunnah* is more than just the Arabs, as Salmān Al-Fārisi [Persian] was a non-Arab.

The role of the Al-Fārisī [Persians] in service to the religion will be discussed, Allāh Willing, in the commentary of *Sūrat Al-Jumu'ah*.

(3). 3261. Abū Hurairah narrated: "Some people among the Companions of the Messenger of Allāh ﷺ said: 'O Messenger of Allāh! Who are these people whom Allāh mentioned, that if we turn away they would replace us, then they would not be like us?'" He said: "And Salmān was beside the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ patted Salmān's thigh and said: 'This one and his companions, and by the One in Whose Hand is my soul! If faith were suspended from Pleiades, then it would be reached by men from Persia.'" (***Ḥasan***)

[Abū 'Eīsā said:] 'Abdullāh bin Ja'far bin Najīḥ (a narrator in the chain) is the father of 'Alī bin Al-Madīnī. 'Alī bin Ḥujr reported a lot from 'Abdullāh bin Ja'far. 'Alī narrated this *Ḥadīth* to us from Ismā'īl bin Ja'far, from 'Abdullāh bin Ja'far bin Najīḥ. [And Bishr bin Mu'ādh narrated to us (he said): " 'Abdullāh bin Ja'far narrated to

(٣) - **٣٢٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ:** حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ، عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! مَنْ هٰؤُلَاءِ الَّذِينَ ذَكَرَ اللهُ إِنْ تَوَلَّيْنَا اسْتُبْدِلُوا بِنَا ثُمَّ لَا يَكُونُوا أَمْثَالَنَا؟ قَالَ: وَكَانَ سَلْمَانُ بِجَنْبِ رَسُولِ اللهِ ﷺ قَالَ: فَضَرَبَ رَسُولُ اللهِ ﷺ فَخِذَ سَلْمَانَ وَقَالَ: «هٰذَا وأَصْحَابُهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَ الْإِيمَانُ مَنُوطًا بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسَ».

[قَالَ **أَبُو عِيسَى**:] وعَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ هُوَ وَالِدُ عَلِيِّ بْنِ المَدِينِيِّ، فَقَدْ رَوَى عَلِيُّ بْنُ حُجْرٍ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ الكَثِيرَ، وَحَدَّثَنَا عَلِيٌّ بِهٰذَا الحَدِيثِ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ نَجِيحٍ. [وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ

جَعْفَرٍ عَنِ الْعَلَاءِ، نَحْوَهُ إِلَّا أَنَّهُ قَالَ: مُعَلَّقٌ بِالثُّرَيَّا].

us from Al-'Alā'" similarly, except that he said: "Dangling from Pleiades."]

تخريج: [حسن] ورواه مسلم ... خالد الزنجي عن العلاء بن عبدالرحمن به (تفسير الطبري: ٢٦/ ٤٢ وصحيح ابن حبان (الإحسان): ٧٩٧٩) وتابعهما إسماعيل بن جعفر (دلائل النبوة للبيهقي: ٦/ ٣٣٤) * وللحديث شواهد كثيرة عند البخاري، ح: ٤٨٩٧، ٤٨٩٨ وغيره.

(المعجم ٤٨) - [بَابٌ: وَمِنْ] سُورَةِ الْفَتْحِ (التحفة ٤٨)

Chapter 48. Regarding *Sūrat Al-Fatḥ*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَكَلَّمْتُ رَسُولَ اللهِ ﷺ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ، فَحَرَّكْتُ رَاحِلَتِي فَتَنَحَّيْتُ فَقُلْتُ: ثَكِلَتْكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتَ رَسُولَ اللهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُكَلِّمُكَ مَا أَخْلَقَكَ بِأَنْ يَنْزِلَ فِيكَ قُرْآنٌ، قَالَ: فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي قَالَ: فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «يَا ابْنَ الْخَطَّابِ لَقَدْ أُنْزِلَ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ مَا أُحِبُّ أَنَّ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾» [١].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ [وَرَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ مُرْسَلًا].

(1). 3262. Mālik bin Anas narrated from Zaid bin Aslam, from his father who said: "I heard 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] saying: 'We were with the Messenger of Allāh ﷺ during one of his journeys when I said something to him but he was silent. Then I said something again but he was silent. I quickened the pace of my mount to go to the other side. I said: "May your mother lose you O Ibn Al-Khaṭṭāb! You pestered the Messenger of Allāh ﷺ three times, each time he did not reply to you! You deserve that something be revealed about you in the Qur'ān."' He (i.e., 'Umar) said: 'It was not long before I heard a voice calling me.' So I came to the Messenger of Allāh ﷺ and he said: "O Ibn Al-Khaṭṭāb! A *Sūrah* was revealed to me last night which is dearer to me than what the sun rises upon: Verily, We have given you a

manifest victory.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. [Some of them reported it from Mālik in *Mursal* form].

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إنا فتحنا لك فتحًا مبينًا﴾، ح:٤٨٣٣ من حديث مالك به وهو في الموطأ: ١/٢٠٣، ٢٠٤ مرسل.

(٢) - ٣٢٦٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: أُنْزِلَتْ عَلَى النَّبِيِّ ﷺ ﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ [٢] مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ نَزَلَتْ عَلَيَّ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الأَرْضِ» ثُمَّ قَرَأَهَا النَّبِيُّ ﷺ عَلَيْهِمْ فَقَالُوا: هَنِيئًا مَرِيئًا [يَا] رَسُولَ اللهِ لَقَدْ بَيَّنَ اللهُ لَكَ مَاذَا يُفْعَلُ بِكَ فَمَاذَا يُفْعَلُ بِنَا، فَنَزَلَتْ عَلَيْهِ: ﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾ حَتَّى بَلَغَ ﴿فَوْزًا عَظِيمًا﴾ [٥] [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِيهِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ.

(2). 3263. Anas [may Allāh be pleased with him] said: "While the Messenger of Allāh ﷺ was returning from Al-Ḥudaibiyyah it was revealed to him, 'That Allāh may forgive you your sins of the past and the future.'[2] So the Prophet ﷺ said: 'An *Āyah* as been revealed to me which is dearer to me than whatever is upon the earth.' Then the Prophet ﷺ recited it for them and they said: 'Congratulations O Messenger of Allāh! Allāh has explained what He will do with you, but what will He do with us?' So (the following) was revealed: 'That He may admit the believing men and the believing women into Gardens under which rivers flow' up to (His Saying) 'a supreme success.'"[3] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Mujammi' bin Jāriyah.

تخريج: [**صحيح**] وأخرجه مسلم، الجهاد، باب صلح الحديبية، ح:١٧٨٦ من حديث قتادة به المرفوع فقط * وفيه عن مجمع بن جارية [أبو داود، ح:٢٧٣٦، ٣٠١٥ وسنده حسن].

[1] *Fatḥ* 48:1.
[2] *Fatḥ* 48:2.
[3] *Fatḥ* 48:5.

Comments:

Allāh will grant you such a victory that cannot be challenged. He has bestowed such great help and victory to combat the disbelievers and the polytheists which uprooted the strength of the Quraish and the House of Allāh came under the control of the Muslims, and finally none had the power to face the Muslims. Allāh favored the Muslims with the wholehearted and perfect satisfaction at the occasion of this treaty, and it increased the believers in faith much more. Allāh will admit the believing men and women, as a result of strong faith, into the Gardens beneath which the rivers flow, and they shall abide therein forever, Allāh will forgive all their sins and mistakes. The real and triumph success is that they enter Paradise.

(3). 3264. Anas narrated that eighty people swooped down from the mountain of At-Tan'īm to kill the Messenger of Allāh ﷺ during *Ṣalāt Aṣ-Ṣubḥ*, but he captured them and (later) let them go. So Allāh revealed the *Āyah*: And it is He Who has withheld their hands from you and your hands from them.."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣāḥīḥ*.

(٣) - ٣٢٦٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: [حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ]: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ ثَمَانِينَ هَبَطُوا عَلَى رَسُولِ اللهِ ﷺ وأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ عِنْدَ صَلَاةِ الصُّبْحِ وَهُمْ يُرِيدُونَ أَنْ يَقْتُلُوهُ فَأُخِذُوا أَخْذًا فَأَعْتَقَهُمْ رَسُولُ اللهِ ﷺ فَأَنْزَلَ اللهُ: ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم﴾ [٢٤] الآيَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجهاد، باب قول الله تعالى: ﴿وهو الذي كف أيديهم عنكم﴾، ح:١٨٠٨ من حديث حماد بن سلمة به.

Comments:

The war did not take place at this occasion, which was a miracle of Allāh's Wisdom, otherwise if the eighty men staying at Mount Tan'īm would come down and try to harm the Muslims by attacking them, or if the Muslims did not release them, as they had captured them, then war was imminent. Had war broken out the Quraish would have had to face a humiliating defeat. But the Wisdom of Allāh was to not let the war happen, therefore He held both parties away from the war.

(4). 3265. Aṭ-Ṭufail bin Ubayy bin Ka'b narrated from his father, from the Prophet ﷺ (regarding this *Āyah*: 'And made them stick to the word of *Taqwā*[2] He ﷺ said (the

(٤) - ٣٢٦٥ - حَدَّثَنَا الحَسَنُ بْنُ قَزَعَةَ البَصْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ شُعْبَةَ، عَنْ ثُوَيْرٍ، عَنْ أَبِيهِ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ

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[1] *Fatḥ* 48:24.

[2] *Fatḥ* 48:26.

كَعْبٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «﴿وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ﴾ [٢٦] قَالَ: لَا إِلَهَ إِلَّا اللهُ».

قَالَ: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قَزَعَةَ قَالَ: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هٰذَا الحَدِيثِ فَلَمْ يَعْرِفْهُ مَرْفُوعًا إِلَّا مِنْ هٰذَا الوَجْهِ.

word is): "*Lā Ilāha Illallāh.*" (***Hasan***)

He said: This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Al-Hasan bin Qaza'ah. He said: I asked Abū Zur'ah about this *Hadīth* but he did not know it to be *Marfū'* except through this route.

تخريج: [حسن] وأخرجه عبدالله بن أحمد في زيادات المسند: ٥/١٣٨، ح: ٢١٥٧٥ عن الحسن بن قزعة به * ثوير ضعيف كما تقدم مرارًا وللحديث شاهد صحيح عند ابن حبان (الإحسان: ٢١٨).

Comments:

It was the blessing of this 'Word' that whenever the Muslims faced crucial circumstances and they felt the decision of the Messenger of Allāh ﷺ contrary to the apparent benefit, they would become pleased with the decision of the Messenger of Allāh ﷺ and accepted it from the heart; though the demand of their passions, desires and wishes was different, as what happened on the occasion of the Hudaibiyyah truce.

(المعجم ٤٩) - [بَابٌ: وَمِنْ] سُورَةِ الْحُجُرَاتِ (التحفة ٤٩)

Chapter 49. Regarding *Sūrat Al-Hujurāt*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ بْنِ جَمِيلٍ الْجُمَحِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ الزُّبَيْرِ: أَنَّ الأَقْرَعَ بْنَ حَابِسٍ قَدِمَ عَلَى النَّبِيِّ ﷺ - قَالَ - فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ اسْتَعْمِلْهُ عَلَى قَوْمِهِ، فَقَالَ عُمَرُ: لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللهِ، فَتَكَلَّمَا عِنْدَ النَّبِيِّ ﷺ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فقَال أَبُو بَكْرٍ لِعُمَرَ: مَا أَرَدْتَ

(1). 3266. 'Abdullāh bin Az-Zubair narrated: "Al-Aqra' bin Hābis arrived to meet the Prophet ﷺ" – he said – "so Abū Bakr said: 'O Messenger of Allāh! Appoint him over his people.' 'Umar said: 'Do not appoint him O Messenger of Allāh!' They continued talking before the Prophet ﷺ until they had raised their voices. Abū Bakr said to 'Umar: 'You only wanted to contradict me.' So ['Umar] said: 'I did not want to contradict you.'" He said: "So this *Āyah* was

revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet.'"[1] He said: "After that, when 'Umar spoke before the Prophet ﷺ, his speech could not be heard until he told him he could not understand him." He (one of the narrators) said: "And Ibn Az-Zubair did not mention his grandfather" meaning Abū Bakr. ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan*. Some of them have reported it from Ibn Abī Mulaikah in *Mursal* form, without mentioning "from 'Abdullāh bin Az-Zubair" in it.

إِلَّا خِلَافِي، فَقَالَ [عُمَرُ]: مَا أَرَدْتُ خِلَافَكَ. قَالَ: فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [٢] قَالَ وَكَانَ عُمَرُ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْدَ النَّبِيِّ ﷺ لَمْ يُسْمَعْ كَلَامُهُ حَتَّى يَسْتَفْهِمَهُ قَالَ: وَمَا ذَكَرَ ابْنُ الزُّبَيْرِ جَدَّهُ يَعْنِي أَبَا بَكْرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ. وقَد رَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي مُلَيْكَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ.

تخريج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من التعمق والتنازع في العلم، والغلو في الدين والبدع، ح: ٧٣٠٢ من حديث نافع بن عمر به.

Comments:

In the nineth year of Emigration (*Hijrah*), a delegation of Banū Tamīm came to the Messenger of Allāh, and they requested him to appoint someone as their chief. Abū Bakr advised to appoint Aqra bin Hābis as chief, but according to 'Umar, Qa'qā' bin Sa'eed was an appropriate person for this task, so he advised regarding him. They both argued about it and their voices became raised. Therefore the manners of making conversation in the presence of the Messenger of Allāh were taught in this *Sūrah*.

(2). 3267. Al-Barā' bin 'Āzib narrated regarding the saying of Allāh Most High: Verily, those who call you from behind the dwellings, most of them have no sense.[2] he said: "A man stood and said: 'O Messenger of Allāh! Indeed my praise (of others) is worthwhile and my censure is appropriate.' So the Prophet ﷺ said: 'That is for Allāh, the Mighty and Sublime.'" ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

(٢) - ٣٢٦٧ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ ابْنُ حُرَيْثٍ: حَدَّثَنَا الفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ بْنِ عَازِبٍ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [٤] قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ حَمْدِي زَيْنٌ وإِنَّ ذَمِّي شَيْنٌ، فَقَالَ النَّبِيُّ ﷺ: «وَذَاكَ اللهُ عَزَّ وَجَلَّ».

[1] *Al-Ḥujurāt* 49:2.

[2] *Al-Ḥujurāt* 49:4.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح:١١٥١٥ من حديث الحسين بن واقد به وله شواهد عند أحمد:٣/ ٤٨٨، ٦/ ٣٩٣، ٣٩٤ والطبري وغيرهما.

Comments:

Some people would regard their acceptance of Islam as a favor to the Religion of Islam, because they embraced and gained Islam without bearing any difficulties. So when they would come to Al-Madinah, and did not find the Prophet present among the people, they would not wait for him patiently rather they would go round the apartments of his wives and called him loudly; they were leaders of some sort, who were obsessed with their politics in the tribe, and they had a foolish view that their opinion was to be accepted.

(3). 3268. Abū Jubairah bin Aḍ-Ḍaḥḥāk said: "A man among us would be known by two or three names. He would be called by one that, perhaps he disliked, so this *Āyah* was revealed: Nor insult with nicknames"[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [Abū Zaid Sa'eed bin Ar-Rabī' the owner of Al-Harawī[2] from Al-Baṣrah is trustworthy.]

(Another chain) with similar. Abū Jubairah bin Aḍ-Ḍaḥḥāk is the brother of Thābit bin Aḍ-Ḍaḥḥāk bin Khalīfah Al-Anṣārī.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٦٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو زَيْدٍ صَاحِبُ الْهَرَوِيِّ عَنْ شُعْبَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي جَبِيرَةَ بْنِ الضَّحَّاكِ، قَالَ: كَانَ الرَّجُلُ مِنَّا يَكُونُ لَهُ الاسْمَانِ وَالثَّلَاثَةُ فَيُدْعَى بِبَعْضِهَا فَعَسَى أَنْ يَكْرَهَ، قَالَ: فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَٰبِ﴾ [١١].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وأَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ صاحِبُ الْهَرَوِيِّ بَصْرِيٌّ ثِقَةٌ].

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُبَيْرَةَ بْنِ الضَّحَّاكِ. نَحْوَهُ، وأَبُو جَبِيرَةَ بْنُ الضَّحَّاكِ: هُوَ أَخُو ثَابِتِ بْنِ الضَّحَّاكِ بْنِ خَلِيفَةَ الأَنْصَارِيِّ.

[1] *Al-Ḥujurāt* 49:11.

[2] He is one of the narrators described as such in the chain. "He sold Harawī garments." (*Tuḥfat Al-Aḥwadhī*). An ascription to Harāh which is a city in Khurāsān. See *Al-Insāb*.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في الألقاب، ح: ٤٩٦٢ وابن ماجه، ح: ٣٧٤١ من حديث داود به وصححه ابن حبان، ح: ١٧٦١ والحاكم على شرط مسلم: ٢/ ٤٦٣، ٤/ ١٨١، ١٨٢.

Comments:

Calling someone or giving someone a good name and title is respectful; while giving the people bad names or silly nicknames is total humiliation and disrespectful. The people pick bad names very easily, and the evil effect of such things is far reaching and lasting. The bitter relations created by such ways remain for a long time, and bitter relations break unity, unanimity, love and affection into pieces. Therefore the Qur'ān strictly prohibits this evil characteristic.

(4). 3269. Abū Naḍrah said: "Abū Sa'eed Al-Khudrī recited: And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely be in trouble.[1] He said: "This is your Prophet ﷺ to whom the Revelation came, and the best of your leaders, if he had obeyed them in many of their matters, then he would have been in trouble. So how about you people today?" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*. 'Alī bin Al-Madīnī said: "I asked Yaḥyā bin Sa'eed Al-Qaṭṭān about Al-Mustamir bin Ar-Rayyān; he said: 'Trustworthy.'"

(٤) - ٣٢٦٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ، عَنْ أَبِي نَضْرَةَ قَالَ: قَرَأَ أَبُو سَعِيدٍ الخُدْرِيُّ ﴿وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ﴾ [٧] قَالَ: هٰذَا نَبِيُّكُمْ ﷺ يُوحَى إِلَيْهِ وَخِيَارُ أَئِمَّتِكُمْ، لَوْ أَطَاعَهُمْ فِي كَثِيرٍ مِنَ الأَمْرِ لَعَنِتُوا فَكَيْفَ بِكُمُ الْيَوْمَ؟.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ. قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ فَقَالَ: ثِقَةٌ.

تخريج: [إسناده صحيح].

Comments:

Whatever step the Messenger of Allāh ﷺ takes; he does so with Allāh's guidance. Therefore it is best for the *Ummah* to follow the footsteps of the Prophet. They should not follow their passions as many human opinions are unreasonable. If all human opinions are followed, the people will be trapped in difficulties and problems. If such is the case regarding the opinions of the Companions, who were the best generation of this *Ummah* then what about

[1] *Al-Ḥujurāt* 49:7.

opinions of the later generations! Therefore it is essential for the people to abide by the Book and the *Sunnah* rather than giving priority to human opinions.

(٥) - ٣٢٧٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الجَاهِلِيَّةِ وَتَعَاظُمَهَا بِآبَائِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللهِ، وَفَاجِرٌ شَقِيٌّ هَيِّنٌ عَلَى اللهِ، وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللهُ آدَمَ مِنَ التُّرَابِ قَالَ اللهُ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾ [١٣]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ إِلَّا مِنْ هٰذَا الوَجْهِ. وعَبْدُ اللهِ بْنُ جَعْفَرٍ يُضَعَّفُ، ضَعَّفَه يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ و[عَبْدُ اللهِ بْنُ جَعْفَرٍ] هُوَ وَالِدُ عَلِيِّ بْنِ المَدِينِيِّ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وعَبْدِ اللهِ ابْنِ عَبَّاسٍ.

(5). 3270. Ibn 'Umar narrated that the Messenger of Allāh ﷺ gave a *Khuṭbah* to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allāh has removed the slogans of *Jāhiliyyah* from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has *Taqwā* and honorable before Allāh, and a wicked man, who is miserable and insignificant to Allāh. People are children of Ādam and Allāh created Ādam from the dust. Allāh said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the one who has the most *Taqwā*. Verily, Allāh is All-Knowing, All-Aware."[1] ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of 'Abdullāh bin Dīnār from Ibn 'Umar, except through this route. 'Abdullāh bin Ja'far was graded weak – Yaḥyā bin Ma'īn and others graded him weak. ['Abdullāh bin Ja'far] is the father of 'Alī bin Al-Madīnī. [He said:] There are narrations on this topic from Abū Hurairah and 'Abdullāh bin 'Abbās.

[1] *Al-Ḥujurāt* 49:13.

تخريج: [حسن] وأخرجه عبد بن حميد، ح:٧٩٥ وابن خزيمة، ح:٢٧٨١ من حديث عبدالله ابن دينار به وانظر الحديث الآتي:٣٩٥٦ * وفي الباب عن أبي هريرة [يأتي:٣٩٥٦، ٣٩٥٥] وعبدالله بن عباس [لعله يشير إلى حديث الطيالسي، ح:٢٦٨٢ ومن طريقه أخرجه أحمد: ١/ ٣٠١].

Comments:

All humans originated from Adam and Eve; therefore due to the origin and unanimity of creation, none has superiority and excellence over others. The family and tribal division are merely for introduction and identification. One's birth in a family or tribe is not a reason of distinction and superiority.

The people think and believe that the respect and honor is because of family background, but the respect and honor is because of piety before Allāh.

(6). 3271. Al-Ḥasan narrated from Samurah that the Prophet ﷺ said: "*Al-Ḥasab* is wealth and *Al-Karam* is *Taqwā*." **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Samurah. We do not know of it except through the narration of Salām bin Abī Muṭī'.

(٦) - ٣٢٧١ - حَدَّثَنَا الفَضْلُ بْنُ سَهْلٍ البَغْدَادِيُّ الأَعْرَجُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ سَلَّامِ بْنِ أَبِي مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَسَبُ: المَالُ، وَالكَرَمُ: التَّقْوَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ سَمُرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَّامِ بْنِ أَبِي مُطِيعٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح:٤٢١٩ من حديث يونس به وسنده ضعيف وصححه الحاكم على شرط البخاري:٢/ ١٦٣ ووافقه الذهبي وحسنه البغوي وللحديث شواهد عند النسائي:٦/ ٦٤، ح:٣٢٢٧ والقضاعي في مسند الشهاب:١/ ٤٦، ح:٢٠ وغيرهما.

Chapter 50. Regarding *Sūrat Qāf*

(المعجم ٥٠) - [بَابٌ: وَمِنْ] سُورَةِ قٓ (التحفة ٥٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3272. Anas bin Mālik narrated that Allāh's Prophet ﷺ said: "*Jahannam* will continue saying: 'Are there any more' until the Mighty Lord puts His Foot over it.

٣٢٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى

It will say: 'Enough! Enough! By Your Might.' And one side of it will close in on the other." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh* Gharīb from this route. There is something about it from Abū Hurairah from the Prophet ﷺ.

يَضَعَ فِيهَا رَبُّ العِزَّةِ قَدَمَهُ، فَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ، وَيُزْوَى بَعْضُها إِلَى بَعْضٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ. وَفِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح:٢٨٤٨ عن عبد بن حميد والبخاري، ح:٦٦٦١ من حديث شيبان به * وفيه عن أبي هريرة [البخاري، ح:٤٨٥٠ ومسلم، ح:٢٨٤٦ وانظر الحديث المتقدم: ٢٥٥٧].

Comments:

It is beyond the scope of our understanding to comprehend the Foot of Allāh and the condition of His placing Foot over the Hell. Therefore we do not have the ability to know about its condition.

Chapter 51. Regarding *Sūrat Adh-Dhāriyāt*

(المعجم ٥١) - [بَابٌ: وَمِنْ] سُورَةِ الذَّارِيَاتِ (التحفة ٥١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(1). 3273. Abū Wā'il narrated from a man of Rabī'ah who said: "I arrived in Al-Madīnah, entered upon the Messenger of Allāh ﷺ and mentioned the emissary of 'Ād to him. I said: 'I seek refuge in Allāh from being like the emissary of 'Ād.' So the Messenger of Allāh ﷺ said: 'And what of the emissary of 'Ād?'" He said: "I said: You have got the one who is informed about it. When 'Ād suffered from famine they sent Qail and he stayed with Bakr bin Mu'āwiyah. He gave him wine to drink and two slave girls to sing for him. Then he went out towards the mountains of Murrah and said: "O Allāh! I did

(١) - ٣٢٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ سَلَّامٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ رَجُلٍ مِنْ رَبِيعَةَ قَالَ: قَدِمْتُ المَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ فَذَكَرْتُ عِنْدَهُ وَافِدَ عَادٍ، فَقُلْتُ: أَعُوذُ بِاللهِ أَنْ أَكُونَ مِثْلَ وَافِدِ عَادٍ، فَقَالَ رَسُولُ اللهِ ﷺ: وَمَا وَافِدُ عَادٍ؟ قَالَ: فَقُلْتُ: عَلَى الخَبِيرِ بِهَا سَقَطْتَ، إِنَّ عَادًا لَمَّا أُقْحِطَتْ بَعَثَتْ قَيْلًا فَنَزَلَ عَلَى بَكْرِ بْنِ مُعَاوِيَةَ، فَسَقَاهُ الْخَمْرَ وَغَنَّتْهُ الجَرَادَتَانِ ثُمَّ خَرَجَ يُرِيدُ جِبَالَ مَهْرَةَ فَقَالَ: اللَّهُمَّ إِنِّي لَمْ آتِكَ لِمَرِيضٍ فَأُدَاوِيهِ وَلَا لِأَسِيرٍ فَأُفَادِيهِ فَاسْقِ

عَبْدَكَ مَا كُنْتَ مُسْقِيَهُ وَاسْقِ مَعَهُ بَكْرَ بْنَ مُعَاوِيَةَ - يَشْكُرُ لَهُ الْخَمْرَ الَّذِي سَقَاهُ - فَرُفِعَ لَهُ سَحَابَاتٌ فَقِيلَ لَهُ: اخْتَرْ إِحْدَاهُنَّ فَاخْتَارَ السَّوْدَاءَ مِنْهُنَّ فَقِيلَ لَهُ: خُذْهَا رَمَادًا رِمْدِدًا، لَا تَذَرْ مِنْ عَادٍ أَحَدًا وَذَكَرَ أَنَّهُ لَمْ يُرْسَلْ عَلَيْهِمْ مِنَ الرِّيحِ إِلَّا قَدْرَ هَذِهِ الحَلْقَةِ - يَعْنِي حَلْقَةَ الخَاتَمِ - ثُمَّ قَرَأَ: ﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ○ مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ﴾ [٤١، ٤٢] الآية.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هٰذَا الحَدِيثَ عَنْ سَلَّامٍ أَبِي المُنْذِرِ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنِ الحَارِثِ بْنِ حَسَّانَ وَيُقَالُ [لَهُ]: الحارِثُ بْنُ يَزِيدَ.

not come to You to cure a sick person, nor to ransom a captive! So give water to Your slave as You used to do, and give water to Bakr bin Mu'āwiyah along with him." He said that out of gratitude for the wine which he gave him to drink. So two clouds appeared and it was said to him: "Chose one of them." So he chose the black one. It was said to him: "Take it as ashes that will leave none in 'Ād." So he mentioned that the wind sent upon them was not more than this circle – meaning the circle of a ring – then he recited: "...We sent against them the barren wind; it spared nothing that it reached, but blew it into broken spreads of rotten ruin.."[1] ***(Hasan)***

[Abū 'Eīsā said:] More than one narrator reported this *Hadīth* from Sallām Abū Al-Mundhir, from 'Āṣim bin Abī An-Najūd, from Abū Wā'il, from Al-Ḥārith bin Ḥassān, and it is said that he is: Al-Ḥārith bin Yazīd.

تخريج: [حسن] وأخرجه الطبراني في الكبير: ٣/ ٢٥٥، ح:٣٣٢٦ من حديث سفيان بن عيينة به مختصرًا وانظر الحديث الآتي.

Comments:

The scholars of Qur'ānic commentary mentioned that the name of the person who entertained the delegation of the people of 'Ād was Mu'āwiyah bin Bakr. Imām At-Tirmidhī also named him 'Mu'āwiyah bin Bakr'.

(٢) - ٣٢٧٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا سَلَّامُ بْنُ سُلَيْمَانَ النَّحْوِيُّ أَبُو المُنْذِرِ: حَدَّثَنَا عَاصِمُ ابْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ، عَنِ الحَارِثِ

(2). 3274. Abū Wā'il narrated that Al-Ḥārith bin Yazīd Al-Bakrī said: "I arrived in Al-Madīnah and entered the *Masjid* and found it full with the people and I also noticed a black banner raised high, while

[1] *Aḍ-Dhāriyāt* 51:41,42.

Bilāl was holding a sword before the Messenger of Allāh ﷺ. I said: 'What is the matter with the people?' They said: 'He intends to send 'Amr bin Al-'Āṣ somewhere.'"

So he mentioned the *Ḥadīth* in its entirety, similar in meaning to the narration of Sufyān bin 'Uyainah (no. 3273). He said: He is also called Al-Ḥārith bin Ḥassān. (*Ḥasan*)

ابْنِ يَزِيدَ الْبَكْرِيِّ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ غَاصٌّ بِالنَّاسِ وَإِذَا رَايَاتٌ سُودٌ تَخْفِقُ، وَإِذَا بِلَالٌ مُتَقَلِّدٌ السَّيْفَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ قُلْتُ: مَا شَأْنُ النَّاسِ؟ قَالُوا: يُرِيدُ أَنْ يَبْعَثَ عَمْرَو بْنَ الْعَاصِ وَجْهًا، فَذَكَرَ الْحَدِيثَ بِطُولِهِ نَحْوًا مِنْ حَدِيثِ سُفْيَانَ بْنِ عُيَيْنَةَ بِمَعْنَاهُ. قَالَ: وَيُقَالُ لَهُ الْحَارِثُ بْنُ حَسَّانَ [أَيْضًا].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى (تحفة الأشراف: ٣/ ٥، ح: ٣٢٧٧) والطبراني: ٣/ ٢٥٤، ٢٥٥، ح: ٣٣٢٥ من حديث سلام به وصححه البوصيري ورواه ابن ماجه، ح: ٢٨١٦.

Chapter 52. Regarding *Sūrat Aṭ-Ṭūr*

(المعجم ٥٢) - [بَابٌ: وَمِنْ] سُورَةِ الطُّورِ (التحفة ٥٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

3275. Ibn 'Abbās narrated that the Prophet ﷺ said: "And at the setting of the stars.[1] (about) the two *Rak'āh* before *Fajr*.' And after the prostrations.[2] 'The two *Rak'āt* after *Al-Maghrib*.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route, from the narration of Muḥammad bin Al-Fuḍail from Rishdīn bin Kuraib. I asked Muḥammad bin Ismā'īl about Muḥammad and Rishdīn the sons of Kuraib; which

٣٢٧٥ - **حَدَّثَنَا** أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا [مُحَمَّدُ] بْنُ فُضَيْلٍ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «﴿وَإِدْبَٰرَ ٱلنُّجُومِ﴾ [٤٩]: الرَّكْعَتَانِ قَبْلَ الْفَجْرِ ﴿وَأَدْبَٰرَ ٱلسُّجُودِ﴾ [ق: ٤٠]: الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ.

[1] *Aṭ-Ṭūr* 52:49.

[2] *Qāf* 50:40.

[و]سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ مُحَمَّدٍ وَرِشْدِينَ ابْنَيْ كُرَيْبٍ أَيُّهُمَا أَوْثَقُ؟ قَالَ: مَا أَقْرَبَهُمَا! ومُحَمَّدٌ [عِنْدِي] أَرْجَحُ قَالَ: وسَأَلْتُ عَبْدَ اللهِ بْنَ عَبْدِ الرَّحْمٰنِ عَنْ هٰذَا فَقَالَ: مَا أَقْرَبَهُمَا ورِشْدِينُ بْنُ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي. قَالَ: وَالقَوْلُ عِنْدِي مَا قَالَ أَبُو مُحَمَّدٍ، وَرِشْدِينُ أَرْجَحُ مِنْ مُحَمَّدٍ وَأَقْدَمُهُ، وَقَدْ أَدْرَكَ رِشْدِينُ ابْنَ عَبَّاسٍ وَرَآهُ.

of them is the more trustworthy? He said: "They are about the same, and Muḥammad is preferred to me." He said: I asked 'Abdullāh bin 'Abdur-Raḥmān about this, and he said: "They are about the same, and Rishdīn bin Kuraib is the more preferred of them to me." He said: And my view is according to what Abū Muḥammad said, Rishdīn is more preferred than Muḥammad and he is his elder. Rishdīn lived during the time of Ibn 'Abbās and he saw him.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٣/١٠٠٨ من حديث محمد بن فضيل به.

Comments:

According to Ibn 'Abbās, in this context the *'Tasbīh'* means prayer; so according to him, the performance of the *Tasbīh* after the setting of the stars is two *Rak'ah* voluntary prayer (*Sunnah*) before the obligatory *Fajr* prayers. And the *Tasbīh* after sunset is two *Rak'ah* voluntary (*Sunnah*) after the obligatory *Maghrib* prayers.

Chapter 53. Regarding *Sūrat Wan-Najm*

(المعجم ٥٣) - [بَابٌ: وَمِنْ] سُورَةِ وَالنَّجْمِ (التحفة ٥٣)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

(١) - ٣٢٧٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ ابْنِ مُصَرِّفٍ، عَنْ مُرَّةَ، عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ قَالَ: لَمَّا بلَغَ رَسُولُ اللهِ ﷺ سِدْرَةَ الْمُنْتَهَى قَالَ: انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقُ، فَأَعْطَاهُ اللهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهُنَّ نَبِيًّا كَانَ قَبْلَهُ: فُرِضَتْ

(1). 3276. ['Abdullāh] bin Mas'ūd said: "When the Messenger of Allāh ﷺ reached *Sidrat Al-Muntahā*" He said: 'There terminates everything that ascends from the earth, and everything that descends from above. So there Allāh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of *Sūrat Al-Baqarah*, and

He pardoned the grave sins for those of his *Ummah* who do not associate anything with Allāh.'

Ibn Mas'ūd said regarding the *Āyah*: "When that covered the *Sidrah* which did cover it!"[1] he said: "The sixth *Sidrah* in heavens." Sufyān said: "Golden butterflies" and Sufyān indicated with his hand in a fluttering motion. Others besides Mālik bin Mighwal said: "There terminates the creatures' knowledge, there is no knowledge for them of what is above that." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَلَيْهِ الصَّلَاةُ خَمْسًا وَأُعْطِيَ خَوَاتِيمَ سُورَةِ البَقَرَةِ، وَغُفِرَ لِأُمَّتِهِ المُقْحِمَاتُ مَا لَمْ يُشْرِكُوا بِاللهِ شَيْئًا. قَالَ ابْنُ مَسْعُودٍ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ [١٦] قَالَ: السِّدْرَةُ فِي السَّمَاءِ السَّادِسَةِ. قَالَ سُفْيَانُ: فَرَاشٌ مِنْ ذَهَبٍ وَأَشَارَ سُفْيَانُ بِيَدِهِ فَأَرْعَدَهَا. وَقَالَ غَيْرُ مَالِكِ ابْنِ مِغْوَلٍ: إِلَيْهَا يَنْتَهِي عِلْمُ الخَلْقِ لَا عِلْمَ لَهُمْ بِمَا فَوْقَ ذَلِكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] ورواه مسلم، الإيمان، باب: في ذكر سدرة المنتهى، ح:١٧٣ من حديث مالك بن مغول عن الزبير بن عدي عن طلحة به.

Comments:

He ﷺ was granted three things on this occasion; the meaning of forgiveness of major sins is that major sins are forgiven because of repentance with the mercy of Allāh or will be forgiven after bearing the punishment. The perpetrator of the major sins will not stay in the Hell forever.

3277. Ash-Shaibānī said: "I asked Zirr bin Ḥubaish about the saying of Allāh the Mighty and Sublime: And was at a distance of two bow lengths or less.[2] So he said: 'Ibn Mas'ūd informed me that the Prophet ﷺ saw Jibra'īl, and he had six-hundred wings.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٢٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَّادُ بْنُ العَوَّامِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [٩] فَقَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرَئِيلَ وَلَهُ سِتُّمِائَةِ جَنَاحٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب معنى قول الله عز وجل: ﴿ولقد رءاه نزلةً أخرى . . .﴾ إلخ، ح:١٧٤ من حديث عباد والبخاري، ح:٣٢٣٢ من حديث الشيباني به.

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[1] *An-Najm* 53:16.

[2] *An-Najm* 53:9.

Comments:

According to the context of *Sūrat An-Najm*, it looks that Jibra'īl ﷺ, in his original appearance, came close to the Prophet ﷺ to such extent that the distance between them was equal to the length of two bows or even less. It happened in the earliest era of Prophet hood. He ﷺ saw Jibra'īl ﷺ in his original appearance for the second time near *Sidrat Al-Muntahā*.

(2). 3278. Ash-Sha'bī said: "Ibn 'Abbās met Ka'b at 'Arafāt, so he asked him about something and he kept on saying the *Takbīr* until it reverberated off of the mountains. So Ibn 'Abbās (finally) said: 'We are Banū Hāshim.' So Ka'b said: 'Indeed Allāh divided His being seen and His speaking between Muhammad and Mūsā. He spoke to Mūsā two times, and Muhammad saw Him two times.' Masrūq said: 'I entered upon 'Āishah and asked her if Muhammad saw his Lord.' She said: 'You have said something that makes my hair stand on end.' I said: 'Take it easy.' Then I recited: Indeed he saw of the great signs of his Lord.[1] So she said: 'What do you mean by that? That is only Jibra'īl. Whoever informed you that Muhammad saw his Lord, or that he (ﷺ) concealed something he was ordered with, or he knew of the five things about which Allāh [Most High] said: Verily Allāh, with Him is the knowledge of the Hour, He sends down the rain[2] – then he has fabricated the worst lie. Rather he ﷺ saw Jibra'īl, but he did not see him in his (real)

(٢) - ٣٢٧٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَسَأَلَهُ عَنْ شَيْءٍ فَكَبَّرَ حَتَّى جَاوَبَتْهُ الجِبَالُ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا بَنُو هَاشِمٍ، فَقَالَ كَعْبٌ: إِنَّ اللهَ قَسَمَ رُؤْيَتَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسى فَكَلَّمَ مُوسى مَرَّتَين وَرَآهُ مُحَمَّدٌ مَرَّتَيْنِ، فقَالَ مَسْرُوقٌ: فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: هَلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَتْ: لَقَدْ تَكَلَّمْتَ بِشَيْءٍ قَفَّ لَهُ شَعْرِي، قُلْتُ: رُوَيْدًا، ثُمَّ قَرَأْتُ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾ [١٨] فَقَالَتْ: أَيْنَ يُذْهَبُ بِكَ؟ إِنَّمَا هُوَ جِبْرَئِيلُ، مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ، أَوْ كَتَمَ شَيْئًا مِمَّا أُمِرَ بِهِ، أَوْ يَعْلَمُ الْخَمْسَ الَّتِي قَالَ اللهُ [تَعَالَى]: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ﴾ [لقمان: ٣٤]، فَقَدْ أَعْظَمَ الفِرْيَةَ وَلَكِنَّهُ رَأَى جِبْرَئِيلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلَّا مَرَّتَيْنِ، مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ، ومَرَّةً فِي جِيَادٍ، لَهُ سِتُّمِائَةِ جَنَاحٍ قَدْ سَدَّ الأُفُقَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ

[1] *An-Najm* 53:18.
[2] *Luqmān* 31:34.

عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا الحَدِيثِ، وحَديثُ دَاوُدَ أَقْصَرُ مِنْ حَدِيثِ مُجَالِدٍ.

image except two times. One time at *Sidrat Al-Muntahā* and one time in Jiyād, he had six-hundred wings which filled the horizon.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] Dāwud bin Abī Hind reported similar to this *Ḥadīth* from Ash-Sha'bī, from Masrūq, from 'Āishah, from the Prophet ﷺ. The narration of Dāwud is shorter than the narration of Mujālid.

تخريج: [**إسناده ضعيف**] * مجالد ضعيف ورواه البخاري، ح:٤٨٥٥ من حديث الشعبي به مختصرًا دون قصة ابن عباس مع كعب وحديث داود بن أبي هند: رواه مسلم، ح:١٧٧.

Comments:

'Aishah and Ibn Ma'sūd, may Allāh be pleased with both of them, are not of the view that the Prophet saw Allāh ﷻ. 'Abdullāh bin Abbās holds the opinion of the Prophet seeing Allāh ﷻ. (*Al-Kawākib Ad-Darārī* vol.4, p. 285; the details of this have been mentioned in *Sūrat Al-An'ām*)

(٣) - ٣٢٧٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَمْرِو ابْنِ نَبْهَانَ بْنِ صَفْوَانَ [الْبَصْرِيُّ] الثَّقَفِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ العَنْبَرِيُّ [أَبُو غَسَّانَ]: حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «رَأَى مُحَمَّدٌ رَبَّهُ قُلْتُ: أَلَيْسَ اللهُ يَقُولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَـٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَـٰرَ﴾ [الأنعام:١٠٣] قَالَ: وَيْحَكَ ذَاكَ إِذَا تَجَلَّى بِنُورِهِ الَّذِي هُوَ نُورُهُ، وقَدْ رَأَى مُحَمَّدٌ رَبَّهُ مَرَّتَيْنِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

(3). 3279. 'Ikrimah narrated that Ibn 'Abbās said: "Muḥammad saw his Lord." I said: "Did Allāh not say: No vision can grasp Him, but He grasps all vision.[1] He said: "Woe unto you! That is when He manifests His Light. But Muḥammad saw his Lord two times." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route].

تخريج: [**حسن**] وأخرجه النسائي في الكبرى، ح:١١٥٣٧ من حديث الحكم بن أبان به مختصرًا وانظر الحديث الآتي: ٣٢٨١.

[1] *Al-An'ām* 6:103.

(4). 3280. Abū Salamah narrated from Ibn 'Abbās regarding Allāh's saying: And indeed he saw him at a second descent. Near *Sidrat Al-Muntahā*[1] So He revealed to His worshipper whatever He revealed.[2] And was at a distance of two bow lengths or less.[3] Ibn 'Abbās said: "The Prophet ﷺ saw Him." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

(٤) - ٣٢٨٠ - **حَدَّثَنَا** سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدٍ الأَمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللهِ ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ﴾ [١٣، ١٤] ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ [١٠] ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [٩]. قَالَ ابْنُ عَبَّاسٍ: قَدْ رَآهُ النَّبِيُّ ﷺ.

[**قَالَ أَبُو عِيسَى**]: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٢٧/٣١ عن سعيد بن يحيى به وصححه ابن حبان، ح:٣٨.

Comments:

'So he revealed to his worshipper': If the subject of revelation is Allāh, the meaning is clear that Allāh revealed to His worshipper whatever he revealed; and if the subject is Jibra'īl then the wording 'His servant' is referred to Allāh, i.e. Jibra'īl conveyed to Allāh's worshipper whatever he conveyed.

3281. 'Ikrimah narrated that Ibn 'Abbās said (regarding the *Āyah*): The heart lied not in what he (ﷺ) saw.[4] He said: "He saw Him with his heart." (***Sahīh***)

[He said:] This *Hadīth* is *Hasan*.

٣٢٨١ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ أَبِي رِزْمَةَ وَأَبُو نُعَيْمٍ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ [١١] قَالَ: رَآهُ بِقَلْبِهِ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه الطبري: ٢٧/٣١ من حديث سماك به ورواه مسلم، ح:١٧٦ من حديث ابن عباس به وللحديث شواهد.

Comments:

This Verse is explained with two explanations. This is a certification of the Prophet's observation by Allāh that it should not be understood as an imagination or a visionary illusion; it was not an imaginary illusion. It was the Prophet's personal true observation. The Prophet ﷺ was wholeheartedly satisfied and certain about his miraculous observation. He never thought of it

[1] *An-Najm* 53:13,14.
[2] *An-Najm* 53:10.
[3] *An-Najm* 53:9.
[4] *An-Najm* 53:11.

being a part of his imagination, a dream, an optical illusion, or the juggling of a jinn or demon.

(5). 3282. 'Abdullāh bin Shaqīq said: "I said to Abū Dharr: 'If I saw the Prophet ﷺ then I would have asked him." He said: 'What is it that you would have asked him about?' I said: 'I would have asked him if Muḥammad saw his Lord?' He said: 'I did ask him that, and he (ﷺ) said: I saw light.?'" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan.*

(٥) - ٣٢٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَيَزِيدُ بْنُ هارُونَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيِّ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لأَبِي ذَرٍّ: لَوْ أَدْرَكْتُ النَّبِيَّ ﷺ لَسَأَلْتُهُ، فَقَالَ: عَمَّا كُنْتَ تَسْأَلُهُ؟ قُلْتُ: [كُنْتُ] أَسْأَلُهُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَ: قَدْ سَأَلْتُهُ فَقَالَ: «نُورٌ أَنَّى أَرَاهُ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الإيمان، باب: في قوله عليه السلام: "نور أنى أراه" وفي قوله: "رأيت نورًا"، ح:١٧٨ من حديث وكيع به.

Comments:

This wording is read by two ways: a [*Nūrun Annā Arā-hu*] "How can I see Him since there was a light"; b [*Nūrun innī Arā-hu*] "I only saw a light". Some interpreted it 'It is the Light of the Veil which is a barrier before Him; thus both sentences give the same meaning.

(6). 3283. 'Abdur-Raḥmān bin Zaid narrated from 'Abdullāh (regarding th *Āyah*): The heart lied not in what he saw.[1] He said: "The Messenger of Allāh ﷺ saw Jibra'īl in a *Ḥullah*[2] of *Rafraf* filling what is between the heavens and the earth." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ.*

(٦) - ٣٢٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنِ مُوسَى وابْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ [١١] قَالَ: رَأَى رَسُولُ اللهِ ﷺ جِبْرَئِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ قَدْ مَلأَ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[صحيح]** وأخرجه النسائي في الكبرى، ح:١١٥٤١ من حديث أبي إسحاق به وصححه الحاكم على شرط الشيخين:٢/٤٦٨ ووافقه الذهبي وللحديث شواهد عند أحمد:١/ ٣٩٥، ٤١٢، ٤٦٠ وغيره.

[1] *An-Najm* 53:11.

[2] Dress normally made up of two pieces.

Comments:

Rafraf is a high quality and fine silk. "Finely made thin *Dībāj*" (*Tuḥfat Al-Aḥwadhī*). *Dībāj* is a type of silk fabric.

(7). 3284. 'Aṭā' narrated from Ibn 'Abbās (regarding this *Āyah*): Those who avoid great sins and *Al-Fawāḥish* except *Al-Lamam* (minor sins).[1] He said: "The Prophet ﷺ said: 'Your forgiveness, O Allāh is so ample, and which of Your worshippers has not committed *Al-Lamam* (minor sins)!'"(***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as a narration of Zakariyyā bin Isḥāq (a narrator in the chain).

(٧) - **٣٢٨٤** - **حَدَّثَنَا** أَحْمَدُ بْنُ عُثْمَانَ أَبُو عُثْمَانَ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ﴾ [٣٢]. قَالَ: قَالَ النَّبِيُّ ﷺ:

«إِنْ تَغْفِرِ اللَّهُمَّ تَغْفِرْ جَمًّا، وأَيُّ عَبْدٍ لَكَ لَا أَلَمَّا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَكَرِيَّا ابْنِ إِسْحَاقَ.

تخريج: [**إسناده صحيح**] وأخرجه الحاكم: ٢/ ٤٦٩، ٤٧٠ من حديث زكريا بن إسحاق به وصححه على شرط الشيخين ووافقه الذهبي * عطاء هو ابن يسار، وأبو عاصم هو الضحاك بن مخلد.

Comments:

Humans are not expected to live totally sinless like angels, and that he must never commit any mistake being overwhelmed by passions and wishes, rather he is required to keep his Faith alive enough so that he is not overwhelmed by anything, lest he should not be able to get away from it. The people who avoid major sins, their strength of Faith gets so strong, they do not commit even the minor mistakes intentionally.

Chapter 54. Regarding: *Sūrat Al-Qamar*

(المعجم ٥٤) - [باب: ومن] سورة القمر (التحفة ٥٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(1). 3285. Ibn Mas'ūd, may Allāh be pleased with him, said: "We

(١) - **٣٢٨٥** - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ

[1] *An-Najm* 53:32.

إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى فَانْشَقَّ الْقَمَرُ فِلْقَتَيْنِ: فِلْقَةٌ مِنْ وَرَاءِ الْجَبَلِ وفِلْقَةٌ دُونَهُ فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «اشْهَدُوا». - يَعْنِي - ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾ [١]».

[قَالَ] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

were with the Messenger of Allāh ﷺ in Minā, when the moon was cleft asunder into two parts. Part of it was behind the mountain, and part of it before it. The Messenger of Allāh ﷺ said to us: 'Bear witness' meaning: The Hour has drawn near, and the moon has been cleft asunder."[1] (***Sahīh***)

[He said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح:٢٨٠٠ من حديث علي بن مسهر والبخاري، ح:٤٨٦٤ من حديث الأعمش به.

Comments:

In these days, if such supernatural events take place on the land and in the other parts of the universe, the investigating organisations and institutes of the whole world immediately become active to research. Its news reaches like an electric wave in all the corners of the world. But these sources and means of research and news did not exist in the lifetime of the Messenger of Allāh ﷺ therefore the news would remain in the limited circle. The people normally used to stay in their homes at night, and they would not look up in the sky. Even in these days, if the moon gets eclipsed, many people do not know about it.

(٢) - ٣٢٨٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ﷺ آيَةً فَانْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ فَنَزَلَتْ ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾ إِلَى قَوْلِهِ ﴿سِحْرٌ مُّسْتَمِرٌّ﴾ [١، ٢] يَقُولُ: ذَاهِبٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(2). 3286. Anas said: "The people of Makkah asked the Prophet ﷺ for a sign, so the moon was cleft asunder in Makkah two times,[2] so the following was revealed: 'The Hour has drawn near, and the moon has been cleft asunder, up to his saying: 'Magic, *Mustamir*'[3] (meaning) 'Going away.'" (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: متفق عليه، وأخرجه مسلم، أيضًا، ح:٢٨٠٢ من حديث عبدالرزاق والبخاري، ح:٣٦٣٧ من حديث قتادة به.

[1] *Al-Qamar* 54:1.

[2] Meaning into two parts, as is more popularly narrated. See *Tuhfat Al-Ahwadhi* and *Fath Al-Bārī*.

[3] *Al-Qamar* 54:1,2.

Comments:

The message is that there are some stubborn people who do not believe in the Divine natural retribution, therefore they never learn lessons, even from the biggest of disasters. Had the Prophet ﷺ shown them a miracle bigger than the splitting of the moon, they would have rejected it too, calling it just an act of magic.

(3). 3287. Ibn Mas'ūd said: "The moon was cleft asunder during the time of the Messenger of Allāh ﷺ, so the Prophet ﷺ said to us: 'Bear witness.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٨٧ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقَالَ لَنَا النَّبِيُّ ﷺ: «اشْهَدُوا».

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] وانظر الحديث السابق: ٣٢٨٥.

(4). 3288. Ibn 'Umar said: "The moon was split during the time of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said: 'Bear witness.'" (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٤) - ٣٢٨٨ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: انْفَلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «اشْهَدُوا» [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٨٩١.

(5). 3289. Muḥammad bin Jubair bin Muṭ'im narrated from his father who said: "The moon was split during the time of the Messenger of Allāh ﷺ until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muḥammad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people.'" (***Ṣaḥīḥ***)

(٥) - ٣٢٨٩ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُصَيْنٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ حَتَّى صَارَ فِرْقَتَيْنِ عَلَى هٰذَا الْجَبَلِ وعَلَى هٰذَا الْجَبَلِ فَقَالُوا: سَحَرَنَا مُحَمَّدٌ فَقَالَ بَعْضُهُمْ: لَئِنْ كانَ سَحَرَنَا فَمَا يَسْتَطِيعُ أَنْ يَسْحَرَ النَّاسَ كُلَّهُمْ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ حُصَيْنٍ، عَنْ جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ جُبَيْرِ بْنِ مُطْعِمٍ نَحْوَهُ.

[Abū 'Eīsā said:] Some of them reported this *Hadīth* similarly from Ḥuṣain, from Jubair bin Muḥammad bin Jubair bin Muṭ'im, from his father, from his grandfather Jubair bin Muṭ'im.

تخريج: [صحيح] وأخرجه أحمد: ٤/ ٨١، ٨٢ عن محمد بن كثير به وسنده حسن وصححه ابن حبان (الإحسان): ٦٤٦٣ وللحديث شواهد * قوله: "وقد روى بعضهم هذا الحديث"، هو أبو جعفر الرازي ومن طريقه أخرجه الطبراني في الكبير: ٢/ ١٣٢، ح: ١٥٦٠.

Comments:

Some of the disbelievers said if the moon got split just for the people of Makkah it was then perhaps a magical act; but if the people outside of Makkah said the same thing, then it could not be magic. When the people from different territories were asked about it, they also certified the splitting of the moon. [*Tuhfat Al-Ahwadhī*, vol. 4, p. 191]

(٦) - ٣٢٩٠ - حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو بَكْرٍ بُنْدَارٌ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زِيَادِ ابْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللهِ ﷺ فِي الْقَدَرِ فَنَزَلَتْ ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾ [٤٨، ٤٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(6). 3290. Abū Hurairah said: "The idolaters of the Quraish came to the Messenger of Allāh ﷺ arguing about *Qadar*, so the following was revealed: The Day they will be dragged on their faces into the Fire. Taste you the touch of Hell! Verily, We have created all things with *Qadar*."[1] (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: وأخرجه مسلم، القدر، باب كل شيء بقدر، ح: ٢٦٥٦ عن أبي كريب به.

Comments:

Allāh created everything according to the predestined limits and He ﷻ appointed a specific time scale for everything, He gives things respite to reach their intended time; He deals with the people according to the same principle. If a nation chooses a way of transgression, He does not punish them immediately, He gives them respite so that they may practise all their powers and abilities of good and bad, until the case is established against them; the Quraish were dealt with in the same way.

[1] *Al-Qamar* 54:48,49.